T. LUCRETI CARI
DE RERUM NATŪRA
LIBRI SEX
VOLUME I
T. LUCRETI CARI
DE RERUM NATURA
LIBRI SEX

WITH NOTES AND A TRANSLATION

BY

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

THIRD EDITION REVISED THROUGHOUT

VOLUME I: TEXT AND NOTES

CAMBRIDGE
DEIGHTON BELL AND CO
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1873
TO BENJAMIN HALL KENNEDY D.D.
REGIUS PROFESSOR OF GREEK IN CAMBRIDGE
AND LATE 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 which I have 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 for less excuse. This very year three centuries have elapsed since Lamminus 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. Transcendent 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
much to the well-pondered remarks of Mr N. P. Howard, whose letter to me I have printed in the first number of the new Journal of Philology; and, especially in the third and fourth books, to the communications of my friend Professor J. E. B. Mayor, to whose notes I have appended his initials.

In the 25th and 26th volumes of the Philologus there is a long 'Jahresbericht' by Mr Fried. Polle on the Lucretius literature after Lachmann and Bernays; and some remarks of his occur in Jahn's Jahrbuecher. He hardly touches on the interpretation or philosophy of the poet nor have I been able to adopt any of his own conjectures which are not very numerous. The most valuable hint I have got from him is on v 312, though my own correction is very different from his. In several volumes of the same Philologus appear very prolix notes on the earlier books by Mr Susemihl and Mr Brieger. The former confines himself chiefly to rearranging paragraphs and to proposing numerous transpositions of verses, in neither I think with much success. Many of his new arrangements of paragraphs are I assert demonstrably wrong; and his violent transpositions would lead to the wildest confusion. Once however I have obeyed him in not making a new paragraph of iv 168—175: it was an accident that this was not done before, as my attention was absorbed in refuting Lachmann's errors there. Mr Brieger, who is the more combative of the two, indulges mainly in conjectural alterations of the text. Once or twice I have referred to Mr Holtze's 'Syntaxi Lucretianae lineamenta.'

On the whole my criticism is now I believe more conservative than it was. Again and again I have found that, seduced by the learning of Lachmann, I have followed him in changes which really corrupt the author. This must hold then in many other cases as well. If the text of Virgil rested, like that of Lucretius, on a single manuscript, how much there is in him we should refuse to accept as Latin! This 'must give us pause.' Yet I have not sinned I think in defending the indefensible.
LUCRETIUS.

NOTES I

ON THE FORMATION OF THE TEXT

If 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 reader 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 they found at different periods several correctors, more or less competent. It is to be presumed then that they had some readers, though few if any traces of them are to be met with in the voluminous literature of the middle ages. In my previous editions I said that my friend Professor Mayor had given me a reference to Honorius of Autun in the bibliotheca maxima patrum xx p. 1001, who is there made to quote ii 888 in this way, Ex
In sensibilibus me credas sensile signi, the context proving that he meant to say me, not me; and asked whether this writer who flourished in the first half of the twelfth century had taken the line from the poem itself; or had borrowed it from Priscian inst. iv 27 who cites it with naeci instead of signi, the editor of the bibliotheca having thought fit tacitly to substitute signi from Lucretius. The latter is proved to be the fact by Mr Julius Jessen in the philologus, vol. 30 p. 236—238: he quotes what follows from Barthius' very learned note on Stat. silv. ii 7 76; 'nec vero cadentibus aut collapsis iam rebus Romanis auctoritatem suam amissit Lucretius noster, ut videre potes apud Magnentium Rhabanum praefatione Laudum Daedalarum Crucis, Gulielmum Hirsauiensem in Institutionibus Philosophicis et Astrologicis, Honorium Augustodunensem in Historia Mundi, Ven. Bedam Libro de Metris.' Referring to the only printed edition of this work of William of Hirsau, who lived from 1026 to 1091, he shews that Honorius copied from him the passage in question, and that William cites it thus: 'Ex insensili credes sensile nasci', getting it clearly then from Priscian. Hrabanus Maurus and Beda seem just as little to have known Lucretius at first hand.

In Italy he was even more completely unknown. A catalogue which Muratori antiqu. iii p. 820 assigns to the tenth century, proves that the famous library of Bobbio contained at that time librum Lucretii i; but before the fifteenth no Italian poet or writer shews 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, with one short interval passed in Milan and Mantua. During these years he procured from various monasteries many most important Latin works hitherto totally unknown in Italy: see Melius' preface to his life of Ambrosius Traversarius p. xxxiii foll. Among these was a manuscript of Lucretius, obtained apparently from some German monastery either by him or his companion Bartholomew of Montepulciano, about 1417 as his letters seem to indicate, and transmitted the same year to his intimate friend the Florentine Nicolò 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 16th 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 in December 1429 to remind him that he had kept his Lucretius twelve years. A few days later 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? He had already tried in vain what coaxing could do: he promises him at one time to send the book back in fifteen days, at another time in one month, if he will only let him have it for so long; but feels sure his books will come to him at the Greek calends. 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. 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 unskilful 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 amended 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 septembris 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 ms. 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 theodorum de ragazonibus de asula dictum bresanum' 4 september 1495. From some elegiac verses at the end one C. Lyceinius 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—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.4D', 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 shew 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 994 he and Ven. have *torpedine* for *cuppedine*, while Ver. reads *turpidine*; 1011 he takes from Ven. its remarkable reading *egenus*, which Lachmann adopts and wrongly assigns to Marullus; Ver. follows the Leyden and all other known mss. in reading *egentes*; 1015 he and Ven. have the absurd reading *numela* for *luella*, where Ver. has the equally meaningless *biola*. Ven. therefore is the 'ante impressus' spoken of by Aldus. Avancius' preface shows 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 suos'. Avancius in his preface asserts much the same; and the few critical remarks he there inserts shew 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 still 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 'Kal. 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 Strotiorum. non defuit Philippi
Beroaldi praecceptoris quondam mei: nunc collegae: impressus quidem: sed tamen perpense examinatus. Codri quoque grammatici Bononiensis: cuius copia mihi per Bartholomeum Blanchinum virum eloqui excultissimi facta est: Marullique poetae industria mira castigatum non definit exemplar Severo Monaco Placentino graece lateque perdocto musearum 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 19 he rightly reads diffuso lumine; but his lemma has dif fusum numerine 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 Platonicus Bononiensis bibliopola ad lectorem. contuli Pii exemplar cum edito Lucretio; labeculasque pauculas notavi cet.' Pius' edition was reprinted by Ascensius in 1514 with not a few changes in the 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 salutis. 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 he writes 'veteres imitatus repertumst, itemst, necessest' and the like: Candidus in his preface that 'in tam culto, tam nitido, tam undecunque castigato poeta' he will not admit archaisms like volgum, volnera; or nullast, haudququamst and the like. And so in his text while rejecting Avancius' patefactast, volnere, etc., he keeps his frugiferenteis, rapacesis 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 vetusta exemplaria that were in Florence and to expunge what was condemned by the obeli of Pontanus and Marullus, 'praestantissimorum actate nostra vatum'. He refers of course to John Iovianus Pontanus and his friend and pupil Michael Marullus, after Politian two of 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 operc censuram potissimum secati 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 improbus' 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 1.

The scholar, poet and soldier, Michael Tarchaniota Marullus Constantopolitanus, as he calls himself in the editions of his poems printed during his life, appears from this title and his epitaph in San Domenico of 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
INTRODUCTION

inserts two new verses in the poem 'de poetis Latinis' spoken of above, Natura magni versibus Lucretii Lepore museo illiusi, the best in the poem and recalling museo 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 prudenter', 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 genere Tibullus Horatius Catullus et in comedia Terentius. Vergilium 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 animantium, 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 Naugerus neque Pontanus habuerunt. Marullus unus vir doctus ex auctoritate veteris cuiusdam 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 Naugerus 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 the last deadly enemy of Politian, it is not likely the latter would have inserted in his manuscript one of his verses. I infer 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 is said to have robbed him of his bride during life. Naugerus has in his first page another variation from the Juntine, but that a perverse one: in 7 he reads Adventuque tuo and joins it with what follows. This corruption I believe to proceed from Marullus; for his hymn to the sun contains a passage evidently imitated from Lucretius: Cum primum tepidi sub tempora verna favoni Aura suum terris genitalem exuscitat auctum: Adventuque dei gemmantis prata colorat: At pseudum genus omne viget, genus omne virorum Perculsi teneris annis dulcedines mentes. I can shew in other cases that Marullus corrupted Lucretius, where he has not
been followed by Avancius or Candidus: vi 650—652 are quite correctly
given by Avancius, and in his learned preface he says with reference
to 652 Nec tota pars ceter. ‘totus prima brevi, quis quoti redditus est’. 
Crinitus l.l. xv 4 quotes 650 651 rightly, and adds ‘qua in re grammati-
corum nobis authoritas patrocinatur, quando et centesimus et millesi-
nus probe dicitur: partem multesimam inquit Nonius nove positum est 
a Lucretio pro minima, ne quis forte paulo incauti us atque audaci us a 
veteribus decedat. quae a me vel ob eam rationem sunt adnotata, quo-
niam Marullus Bizantius setate nostra, vir aliqui diligens, paulo 
impobius delere haec et alia pro ingenuo 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 i 640 Quamde gravis ceter. which the Italian mss. 
and editions had corrupted: this too Candidus took from him: for Marul-
lus appears to have read Quam gravior Graios inter as does Pius in his 
notes, and Gryphius of Lyons. Again vi 332 Avancius rightly gives 
per rara viarum, Candidus perversely after Marullus per operata: 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 Flore-
tine mss. perhaps the most brilliant example of his critical acumen. 
Then again unless I greatly err I have shewn in my notes that Gifanius 
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 illum quidem salmo exa-
ratum, sed its vetustum et idoneum, ut vicem optimi manuscripti fuerit, 
aiquidem in eo vidi omnium paene mendorum origines, quae magnam 
partem a Michaelae Marullo, cuibus immutationes in eo adscriptae erant 
omnes, primum parta, max adимерunt Florentini ceter.‘: in the address 
he speaks of the ‘Sambuci liber quem ipsius Marulli manu adnotatum 
magno pretio vir ille praestantium para vit’. Why then Lachmann 
p. 6 should write ‘neque enim facile Gifanio credere possum Marulli 
ipsius manu annotatum fuisse illud exemplar impressum quod se ab 
Iohanne Sambuco utendum accepsisse scribit’ I cannot comprehend. 
Gifanius 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 1 furnish abundant proof of what I say: see for instance those 
to i 806 ii 16 v 44 and especially iii 994. It appears then that Avan-
cius 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 were more copies than one of these, the one not always agreeing with the other. On this point compare notes 1 to 1 551—627, where Candidus makes some perverse 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; 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 Naugerius 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 perhaps wrote postari, 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 suis, 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 11 422 and 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; when it first appears in Junt., I still say Junt., though it is always to be inferred that the best readings are most likely due to Marullus. By assigning to him all alike one would often be doing him less, sometimes more than justice.

[In my second edition however I was able to throw fresh light on the history and criticism of Lucretius' text by the undoubted corrections of Pontanus and Marullus, still existing among the books and manuscripts of Peter Victorius which have formed for centuries so valuable a portion of the Munich library. They were examined by me and copied out in the summer of 1865, my attention having been directed to them by a Goettingen program of Prof. Sauppe. The learned writer informs us that he had examined the Munich ms. of Lucretius and found it corrected throughout by some Italian scholar. Where Candidus the editor of the Juntine mentions in his note a reading of Marullus, this reading invariably appeared among these corrections. From this and other indications he concluded, and the conclusion seemed most reasonable, that these were the very corrections of Marullus which Candidus had used for his edition. He makes the probable suggestion that the long connexion of Victorius with the Giuntas would readily explain his possession of a manuscript which had belonged to that firm.

At Munich through the courtesy of the librarian I had the full use of the following important documents: the manuscript just mentioned: 2. a copy of the Venice edition of 1495 with corrections by Pontanus in the handwriting of Victorius who describes them in the first page as 'emendationes ex Pontani codice testantia ipsum ingenio eas expropmisse': 3. another copy of the same edition likewise corrected throughout by the hand of Victorius who says at the end 'contuli cum duobus codicibus, altero Ioviani Pontani, altero vero Marulli poetae Bizantii, impressis quidem, sed ab ipsis non incuriosae, ut patet, emendatis, quos commodum accepi ab Andrea Cambano patrificio Florentino m.d.xx. Idibus Martii. Petrus Victorius'. What the printed edition was from which he copied these emendations of Marullus I do not know: very likely it was this Venice edition itself which must have had a large circulation and was the very edition containing Marullus' notes which
Gifanius made use of, as has been already told. Victorius says of grando in v 1192 'glando in Pont. libro': now since not only the Venice edition, but the Verona and first Aldine have grando, and also the Brescian as I learn from Earl Spencer's librarian, Pontanus must have used some printed edition now unknown. The pains which so eminent a scholar as Victorius has taken in copying out twice the emendations of Pontanus and once those of Marullus would prove the high estimation in which those two learned men must have been held when he was a young man of twenty. As he has also filled a copy of the Juntine with long parallel passages from the Greek, he must himself at one time have contemplated an elaborate edition of the poet and has to be added to the long list of scholars with whom this remained an unaccomplished design.

We have then an undoubted copy of what Pontanus himself asserted to be his own original emendations; and as they are accurately repeated by Victorius in his second copy, if we subtract these we have in what remains the undoubted corrections of Marullus. Now the latter with only a few variations, easily to be accounted for as being earlier thoughts or in other ways, all reappear among the alterations of the Munich ms. which are however much more numerous. When we consider all this, and remember that wherever Candidus in his notes mentions the name of Marullus, the reading which he assigns to him is found here; that he tells us in his preface his text is grounded mainly on the revisions of Pontanus and Marullus, the latter more especially; that, as our present edition will demonstrate, the numerous readings which first appear in the Juntine, good bad and indifferent, where not taken from what we now know to be those of Pontanus, nearly always agree with the corrections of this manuscript; and finally that Candidus not unfrequently gives a new reading peculiar to this of all manuscripts known to me, as in his note to v 826 where he mentions pariendo as a variation, we may fairly conclude that Candidus in preparing his text had the use of this corrected manuscript, and that the corrector was Marullus. It would be natural too to conclude that this is his own copy emended by his own hand; and for the most part I do not doubt that this is so. However they cannot all have been written at the same time, as the ink differs in different places; and as so many of the emendations agree with those of Pontanus, it seems not improbable that the ms. was in his possession before it came into the hands of Marullus. As the Italian handwritings of that age resemble each other so much, at least to our eyes, the writing of the pupil may not have differed much from that of the master. However that may be, we must conclude that the corrections common to both belong to Pontanus, as he was the elder and we saw above that he claims them for his own, and the scholar would naturally borrow from the master. The emendations too of Pontanus, valuable as many of them are, have
the appearance of being earlier and more rudimentary than those of the other: he not unfrequently too sees that something is wanting and says "fragmentum", where the latter supplies a whole verse with more or less success. The scholar therefore completed what the master commenced; and the emendation of Lucretius links their names together not less honorably than does the verse we quoted from Ariosto. Upon the whole this fresh information has greatly raised my estimate of both, especially of Marullus. His industry is at least as conspicuous as his sagacity: he has evidently carefully collated manuscripts and editions and gathered materials from all accessible sources. Throughout the poem the many verses omitted in the Munich manuscript are supplied with unfailing diligence. He evidently was acquainted with several of the existing Florentine manuscripts; among others that of Niccoli I believe, as well as that of his enemy Politian, and Flor. 31 whose readings Lachmann so strangely assigns to the notary Antonius Marii. Upon the whole he must be placed as an amender of Lucretius immediately after Lambinus and Lachmann, if not indeed in the same front rank, when we consider the circumstances of his age and the imperfection of his materials; and Pontanus perhaps may rank after him. Lambinus, as well as Avancius and Naugerus editor of the second Aldine, must have had access to some copy of Pontanus' corrections.

What I said of Marullus in my first edition with much more imperfect materials from which to draw conclusions, I find now confirmed in essential points. There were in circulation different copies of Marullus' emendations; Gifanius had access to one of these: see notes 1 to i 274 iv 1005, as well as ii 16 125 465 iii 994 v 201 1151 vi 25: what I inferred from his own poems is borne out by ii 719 and 749 and some other passages: the assertion of Crinitus quoted above that Marullus had corrupted vi 651 652 is fully confirmed here: Marullus for the correct multisima most unskilfully proposes multa extima; and for tota reads sit: the latter Candidus adopts. In other cases his more mature judgment as seen in the Munich manuscript doubtless differed from his earlier notions. A man who studied Lucretius so long and earnestly cannot fail to have often changed his mind on further reflexion and with new sources of information. Candidus does not by any means follow Pontanus or Marullus in his orthography: that is formed as we proved in our first edition mainly on Avancius. In many cases they might have taught him better; to avoid for instance such embellishments as his amnis, sirensis. He rightly however avoids such barbarisms as the hymbras and sylva of Marullus. From succus litis orctus and the like, which the latter carefully introduces, we may infer that he and Pontanus had some share in bringing such corruptions into common use. The careful collation which I have given in this edition of the emendations of Pontanus and Marullus will prove their importance, and shew how rash
and unfounded Lachmann's procedure is in assigning everything that is new in the Juntine to Marullus; even in the many instances where he and I are in agreement, it must be remembered that he speaks without authority, while I possess the testimony of Marullus himself.

The Juntine closes the first great epoch of improvement in the text of Lucretius: the second Aldine edited by the well-known scholar Andrew Naugierius and dated 'mense ianuario M.D.XV.' is for the most part a mere reprint of it without however one word of acknowledgment according to the usage of the time. Yet the changes are not few, mostly for the better, not always: two instances are given above from the first page, the one a gross corruption, the other a right rejection of an interpolation. For the next fifty years Ald. 2 appears to have been the model edition. Gryphius of Lyons published several texts, three of which I have before me: they generally follow Naugierius, but not always, often recurring to Avancius. Those of 1534 and 1540 have many marginal readings, most of them taken from Avancius or the notes of Pius, a few from sources not known to me: see notes 1 to i 977 officiatque. Yet even these two editions do not always agree with each other.

Little advance however was made on the Juntine before Dionysius Lambinus. He dates his address to Charles IX 1 November 1563 and afterwards speaks of his first edition as published in that year; though the title-page of my copy has 1564. Lambinus was among the most illustrious of the great Latin scholars who studied and taught at Paris in the sixteenth century. His knowledge of Cicero and the older Latin writers as well as the Augustan poets has never been surpassed and rarely equalled. Whoever doubts that the nicest critical and grammatical questions can be expressed in Ciceronian Latin without effort or affectation, let him study the commentaries of Lambinus. Scaliger says of him 'Latine et Romane loquebatur optimoque scriebat': his ease and readiness are astonishing. He made use he tells us of five mss.: four of these appear to have been Italian mss. of the fifteenth century: the fifth, of which he used a collation by Turnebus, and which he calls the Bertinian, was the same as the Leyden quarto. In his preface and throughout the work he acknowledges his obligations to Turnebus and Auratus. His Lucretius is perhaps the greatest of his works: there was more to be done here, and therefore he has done more. He had moreover a peculiar admiration for this author, of whom in the preface to his third edition he says 'omnia poeta corum Latinorum qui hodie exstant et qui ad nostram actatem pervenerunt elegantissimus et purissimus, idemque gravissimus atque ornatisimus Lucretius est'. If his boast that he has restored the text in 800 places goes beyond the truth, though I am not sure that it does, yet the superiority of his over all preceding texts can scarcely be exaggerated; for the quickness of his intellect united with his exquisite knowledge of the language gave him great power in
the field of conjecture, and for nearly three centuries his remained the standard text. Lachmann says he did much less than Marullus. But so far as there is truth in this, it is merely saying that the one lived before the other: nine tenths of what Marullus effected, Lambinus could have done currente calamo; but I doubt whether Marullus could have accomplished 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 eulogy, 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 lambin 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.

Scarcely could this first edition have issued from the press, when the well-known scholar and jurisconsult Obertus Gifanius 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 Marullus in the old Venice ed. fully spoken of above; for the emendations and readings of Antonius Goldingamus homo Anglus, which he speaks of in his preface, and the veteres 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, Turnebus 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 aut silentiopraestemittit aut maligne laudat 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 Laminus. 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 the man and accused him of gross deceit towards himself, says 'Gifianius estoit docte, son Lucrèce est très-bon'. Laminus however knew the truth, and his wrath was as signal as the provocation. In 1670 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 hundred different shapes with curious copiousness and variety of expression. Gifianius with consistent cunning attempted no public reply to all this. Many years afterwards, when Laminus 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 Laminus. He was rewarded for his reticence, and for a century or more opinion was divided as to whether he or Laminus did more for Lucretius. In private he corresponded with the sinkered 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 Laminum aut alios complissae dictus esse non quae sivi'. Gifianius had no business whatever to edit a poet; he was without poetical taste and grossly ignorant of metre.

For a century after Laminus nothing was done for Lucretius: the common editions followed either Laminus or Gifianius. 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 Laminus; as well as the most useful of his illustrations: his corrections of the text are almost 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 Lefebvre 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 Gifanius 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 much 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 mss. 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 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 unworthy of 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 great 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
INTRODUCTION

division in two large 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
mss. 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 Gifianius, 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 mss. 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 1486, also jottings in its margin from three unknown mss., a second
collation of the Bodleian, and lastly the two all-important Leyden mss.
The two last are the only authorities he has collated himself. How has
he performed this task? he has not noted one reading in three; 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
thrown 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 Bm of the London edition and his own
X are one and the same Bodleian ms. so that we have this ludi-
crous result, that the same ms. is cited twice over as two 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 unrival-
led Leyden mss. have been worse than useless. What he does him-
self 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 sup-
plied the references to Lambinus' learned notes who from the circum-

stances 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, rivalling 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 mss., 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 Havercamp the readings of the Leyden mss., and therefore could gain no true insight into their character. As he had no knowledge of the language or philosophy of his author, he undertook to explain whatever words he put into his text in long turgid notes of unmeaning verbiage. His work was got through with a strange precipitancy: when engaged on the first part, he had never read the other parts of the poem; when he came to them, he had forgotten what went before. Morbidly vain and utterly unconscious of the immeasurable distance between Lambinus and himself, he assails the most brilliant and certain emendations of the unrivalled scholar in a hideous jargon and with a vehemence of abuse that would be too great even for his own errors. Thus by some fatality or other, by its falling into the hands of a Gisanius Havercamp Wakefield instead of those of a Salmiasiis Gronovius Hein- sius Bentley, the criticism of Lucretius remained for centuries where it had been left by Lambinus, nay even retrograded. And yet Wakefield did display occasional flashes of native genius, and our notes will shew that not a few certain corrections are due to him; but from the first to
the last of his 1200 quarto pages there is not a single explanation of the words or philosophy of his author for which a schoolboy would thank him; so incurably inaccurate and illogical was his mind. Yet owing to the boldness with which he asserted his pretensions he was thought even by scholars to have done something great for his author: he received complimentary letters from Heyne and Jacobs, 'hominibus modestis et ab omni judicii subtilitate abhorrentibus'; and more than thirty years afterwards Forbiger in preparing his compilation for the use of the general public took him for his supreme authority. Even later than that so great a scholar as Ph. Wagner often appeals to him in his notes to Virgil. But though long in coming the avenger was to be.

Already in 1832 Madvig in a short academical program, afterwards republished among his opuscula, exposed the futility of Wakefield's criticism and gave some intimations of the right course to pursue. Stimulated by his example more than one scholar followed up the attack. The most important contribution of this kind was made by Jacob Bernays in an article printed in the Rhenish museum of 1847. This able paper would have produced a greater effect than it did, if it had not been so soon superseded by Lachmann's more complete and systematical work. This illustrious scholar great in so many departments of philology, sacred, classical and Teutonic, seems to have looked upon Latin poetry as his peculiar province. Lucretius his greatest work was the main occupation of the last five years of his life, from the autumn of 1845 to November 1850. Fortunately he had the full use for many months of the two Leyden mss. His native sagacity, guided and sharpened by long and varied experience, saw at a glance their relations to each other and to the original from which they were derived, and made clear the arbitrary way in which the common texts had been constructed. His zeal warming as he advanced, one truth after another revealed itself to him, so that at length he obtained by successive steps a clear insight into the condition in which the poem left the hands of its author in the most essential points. Like many other great scholars he seems to have kept few or no common-place books. Resolved to master his subject he perused the grammarians and poets and nearly the whole of the older writers in 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 details. 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 example. When he is better known in England, the same result will follow here. Though his Latin style is eminently clear lively and appropriate, 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 apprehended 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 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 sternness passes into ferocity: most of his errors that scholar could hardly avoid in the circumstances in which he was placed.

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 i 599—534 ii 522—529 1010 foll. v 513—516. His consummate knowledge of the Latin language as well as of the manner of Lucretius in particular enables him often to amend 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, per fidiae quod post nulla arguet etas.

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, emitting 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 Niccolò Niccoli himself, who had Poggio's ms. so long in his possession: this we are told in the learned Mehus' preface to his life of Traversarius p. L. As he studied 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 value 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 composing 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 codices. 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 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 mss. 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 excluded 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 commodatos Angelus 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 Urb. 1136 and 1954 Othobon. and 1706 Regin., at the bottom of the first page of which are the words ‘Nicolaï Heinsii’.

As further helps I have had Gifianus’ ed. of 1595 with ms. notes by Nio. Heinsius 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 Heinsius’ 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 Heinsius denotes by s: he says of it variantes lectiones excerptae sunt ex libello edito Paris. an. 1565 quem Fr. Modius cum ms. suos contulit, ut ipse testatur fine lib. i inquiens: Collatus cum ms. meo 26 Junii 1579 Coloniae: it was lent to Heinsius by Liraeus; Liraeus had it from Gruter, Gruter from Nansius, Nansius from Modius himself. Heinsius says ‘codex Modii non est idem cum B Vossiano, nam pag. 8 [r 227] ubi ex Modiano notatum ad lumina, Vossianus in’. Heinsius speaks I presume of the small 2nd ed. of Lambinus, as the one which Modius used: it has like others in lumina: if then Modius’ codex is B, either he or Heinsius 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 Heinsius gives to s, so that
Heinsius may have here been misled by Modius' negligence. It would seem certainly that $s$ and B are the same: if they are two, then their agreement is very extraordinary, much closer than that 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 Issac 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 and some others have in various journals and publications made much ado about a codex Victorianus as they call it, once belonging to P. Victorius, 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. [As the reader has been already told, I examined this manuscript myself at Munich during the summer of 1865 and can confidently affirm that what I said of it is the truth. It is much interpolated: its corrections are not so valuable as those of Flor. 31 or I think of our Cambridge manuscript. I have recorded some of its readings in my critical notes under the term 'Mon.', and have occasionally spoken of it as the codex Victorii. Strange that learned men should have taken so much trouble about its own readings and said not a word of the much more important emendations of Marullus which it contains. This is not the case with Prof. Sauppe in the program spoken of above; but I cannot help citing from its first page a few lines which I read with no slight surprise: 'unum addo, quod ab aliis nondum quod sciam animadvertam conexum de victoriani codicis origine propositam valde confirmet. Post l. 3 enim v. 360 versus novem scripti sunt, quos delendos esse homo quidam doctissimus in margine monuit, qui versus 403—411 per errorem hic illatos esse vidisset. ratione autem subducta inter v. 360 et 403 versus bis vicenos senos interpositos esse invenimus, ut facile intelligamus in singulis archetypii paginis versus vicenos senos scriptos fuisse eiusque inter scribendum cum unum vellet scriptorem victoriani duo folia vertisse. in archetypo vero oblongi C. Lachmannus ostendit p. 3. 49. 238. aliis locis eandem versus rationem fuisse'. Probably before this time the learned writer will have discovered that his arithmetic is at fault and that he has counted forty-two as fifty-two; and that his theory is thus entirely upset. But it is not for such a trifle as that, that I have quoted his words. Does he really mean to assert that this Munich is not like every other fifteenth century ms. a descendant of the one brought into Italy by Poggio? that the long lost archetype was preserved by some mysterious
intervention for the special use of the copyist of this codex? Again I would ask whether he looks upon the laborious and sagacious calculations, by which Laehmann demonstrated the number of pages in the lost archetype and the number of verses in each page, as a mere plaything thus to be trifled with; and not rather as a key to unlock many secrets of criticism and not to be understood even without some slight effort of mind. I beg to tell him that the number of lines in the archetype between III 360 and 403 was not either 52 or 42, but 44; that is to say 42 verses of the poem + two headings: and that III 360 did not commence, nor III 402 terminate a leaf; but that III 360 was the fifth line of page 108 of the archetype, and III 402 was the fourth line from the bottom of page 109. Further study too will perhaps make him regret that he has put the unfortunate paragraphs between I 503 and 634 to a fresh torture, and permit him to see that in no part of the poem is the argument or text in a sounder state.—But even while revising the 2nd ed. for the press I found in a recent program by Th. Bergk, with the name of Ed. Heine on the title-page, a fresh attempt to magnify this much vexed Victorian codex: in p. xiv is said that it 'solus iustu ordine exhibet libro iv locum antiquitus archetypi schedae paginis inversis perturbatum: nam post v. 298 Atque ea continuo sequuntur v. 323 Servet. ...347 Ac resiliere, tum v. 299 Splendida...322 Quae eia sunt, denique v. 348 Quod contra, hoc igitur insigne est virtutis documentum, atque possit aliquis inde colligere librum Poggianum ex archetypo descripsum esse, antequam illae paginae inversae sunt' etc. Is it not strange that so definite an assertion should be printed, when in truth this manuscript has the verses in just the same inverted order, in which they are given by the Leyden and all other known mss.? Nay more the corrector (Marullus without doubt) arranges the disordered lines, whether after Politian or not, exactly as Candidus does in the Juntine, who beyond any question adopted his arrangement from this manuscript. And yet the main purpose of the program spoken of is to prove Marullus not to be the corrector of this Victorian codex, and to prove it from this very passage!] 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 Laehmann's long experience and disciplined acuteness have enabled him to go beyond existing mss. and to tell us much of the lost archetype, as I call it after him, of all existing mss. Notes I will show 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 medicean 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 proper place. Each of these alone or with its headings consists of 52 lines. Then turn to note 1 on iv 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 iv 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 was not written upon, as well as one for some reason or other somewhere between i 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 iv was left blank. I may also note that p. 137 and 191 contained an index of the headings of iv and v respectively, while the headings of vi are crowded into the lower part of p. 249, the upper part of which contained the last 13 lines of the text of v: see Lach. p. 398: although the different titles come in their places in these books too, as well as in the first three 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 poem 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 have been carelessly enough 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; for that of vi as I have said is crammed into the lower part of the last page of v: 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: the pages of the archetype would then be raised to 304. The index capitum prefixed to vi I accidentally omitted to notice in former editions, as it had no bearing on the question of pages. The assumption here made which is commended by Mr Polle, but blamed by Mr Susenihi in philolog. xxix p. 427 foll., I still think probable. The latter asks what conceivable reason there could have been for the two blank pages before v, except to begin the new book with a new leaf, as was done with all the rest. Why, i which had no index prefixed began on the second page of a leaf; so did iii, which had no such index; so did vi whose index is crowded together in the manner spoken of. Other mss. such as the medican of Virgil, seem to have no preference for beginning a book on a new leaf. Why the two pages were left for the index between iv and v I do not know, any more than why a page was left vacant somewhere between 1 785 and 1068: it had something to do perhaps with calculations about the parchment required. I was going to say more, but forbear to enlarge on so fruitless a topic.

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 designately 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 left.

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 Lambinus 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 verse, which ought to follow it in its proper place as if to shew the reader whither it ought to be transferred: comp. iv 991 i.e. 999 of the mss. followed in them by 1000—1004, which are only the vs. which follow it in its right place repeated after it in its wrong place: see also v. 570 (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 (656—659 680) 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 174 175, 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 apparently independent authorities Macrobius and our archetype quoting them in the same way. Perhaps these single vss. might be added to the list, iv 202, 205, vi 957, 1225, 1237, 1270 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 c and t before i, and the like, they never could tell whether humor or umor, humerus or umerus, spatium or
spacium, species or species 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 Avancius 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 coenae macreo sylla caetera for caelum cena macreo silva cetera in order to derive them preposterously from Greek words: Marullus, as we said above, writes sylla and hymbres.

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 medicean 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 referred 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 priore 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 obtained 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 at, 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 Pithoeanus; 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 now 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 Baiter, 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 Lachmanns and Ritschls of the nineteenth century have 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. Since my first edition came out, Madvig has published the last books of his text of Livy, of which there exists but a single and very ancient ms.: these he has edited in a form differing from that of the other books, and has now given his very weighty authority in favour of adhering to the spelling of the oldest mss., with some reservations which I do not understand. And now too in his new edition of the de finibus he has entirely abandoned the orthography of the other.
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 referred, where the universal testimony of inscriptions and of mss. beyond a certain age proves 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 laquella luella solloors sollemnis sollicito Jupiter littera quattuor suppra lamminia; on the other hand milia coneclo conexus conti conizus conivo conubium belua baca succu litus and the like; condicio solacium, setius urus (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 sumps cumptum 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 rejected for tento. Then mss. and inscriptions prove that d took an n before it, tandem quemam eundem and the like, with the exception of circundo in which the mss. both of Lucr. and Virgil always retain the m: and generally, though not invariably, m on the other hand remained before q: quemquam tamquam and so on; though the new corpus inscript. Let. has I find nunquam; and so has Augustus in his res gestae, but quotiescumque. Then always quicque quicquam quicquid (indef.), but generally quidquid (relative), though quicquid is found in the lex Rubria and once in our AB: always peremo interemo neglego intellego etc. Above all we must scout such barbarisms as coelum moestus sylva caetera negricum. 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: impevno represents the etymology, impevno 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 first volume of the corpus inscriptionum Linarum, 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 with m, and so Lucretius spelt I have no doubt: indeed many of these common words the silver age I believe more frequently wrote with m, 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 of these two cases is at least doubtful: for Aen. viii 381 Fogginius prints imperitus. 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 inpius, immortalis and immortalis, colligere 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 exsto, and exsto, exsollo, exsulvo, exsulviro expecto cet., s being generally omitted; and this agrees with Quintilian 1 7 4 who implies that it was a learned affectation of some to write expecto 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 ees: surely we should keep ex where the mss. keep it, ees where they have ees: and so with super or subter, supptilia or subtilis, ab- or ap-, ob- or op-, sub- or sup-, succ- or suis-, and the like: appareo occurs ten times in Lucr. and is always spelt thus by our mss.: so apparo, appellos (both 1 and 3 conj.); but adpesitum and always adpono, adporto or atporto, in which words the separate force of the preposition continued to be felt: in exact conformity with this the first volume of the corp. inscr. has twenty times appareo and also apparitor, proving that in the earliest times the prepos. had been assimilated in this common technical word: thus too in the 21 instances of appareo in Virgil all Ribbeck's mss. always have app. except M once, Aen. xi 605, misled by the usage of its age: comp. the suggestive remark of Servius to Aen. i 616 'applicat: secundum praesementum usum per d prima syllaba scribitur: secundum antiquum orthographiam ...per p': yet in defiance of all this Wagner makes Virgil always write adpareo and the like. We find hant and haut, and sometimes alius aliquit quiquitar and the like, sound and etymology carrying on an undecided battle in the mss. of Lucretius, as in inscriptions and elsewhere: adeo is sometimes but rarely found, sound having here as might be expected gained the victory: Wagner cannot be right in always forcing adeo on Virgil. Lucretius seems to have recognised only sed: he once has elaberu,
and once praescrita; see notes 2 to vi 92: in such forms sound must
have at an early period prevailed; and b d g gave way to p t c before s
and t: lapsus for labusus is the same principle as rex (recs), recxi (recsei)
written sometimes recxi, rectum from rego: to judge from the best mss.
labusus and the like became again much more common in the silver age.
Mommsen has recently published an admirable copy and exposition of
the res gestae of Augustus from the Ancyra monument. Augustus was
somewhat of a purist in spelling and cashiered an officer for using in a
dispatch the vulgarism isse (not iste) instead of ipse. His system quite
bears out what has just been said: he always writes imperium and impera-
tor; he has immortalis, but inimmisus; impensa, while the heading of
the work, not written by him, but perhaps by Tiberius, has impensa:
generally conlega and conligium, but once collegium and collaborium; exili-
um, but exstinguere; on the other hand sexxiens as well as sexiens, pro-
ving that x and xx were identical: he writes appellaverunt; but adque
the only time he uses the word.

Another question involving a multitude of details is the use of -is or-
-es in the accus. plur. of participles and adjectives and substantives
whose gen. plur. ends in um, as well as of some other classes, doloris or
dolores, maioris or maiores: here too Wagner involves himself in inex-
tricable perplexities by his eclectic system, when his mss. were admirable
guides, had he chosen to follow them. The mss. 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 mss.; and the sole relic of Latin yet disinterred from Her-
culaneum contains this v. Utrague sollemniss iterum revocaverat orbes.
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
viros, and artes messes crates classes aves, quite confirming the testimony
of our A and B. Varro de ling. Lat. viii 66 writes item quod in patricio
casu hoc genus disparilitat dicatur civitatum parentum et civitatum pa-
rentium: in accusandis hos montes fontes et hos montis fontis; and in
Lucr. ii 587 we find potestates, v 1239 potestatis: then ib. 67 he says
quid potest similis esse quam gens mens densi quam horum casus patri-
cus et accusativus in multitudine sint disparilit; nam a primo fit gen-
tium 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
mss. six times have the acc. genitis, never gentes; dentes four times, never
dentis; mentes five times, once only, ii 620, mentis. As for the nomin.
plur. of such words, Varro i 1. 66 says sine reprehensione vulgo alii di-

3—2
**INTRODUCTION**

cunt in singulari hac ovi et avi, alii hac ove et ave. in multitudinis hae puppis restis et hae puppes restes: the fragment of Virgil just cited has the nomin. plur. putris and messes, though we saw it had messes in the accus.: in accordance then with these high authorities the mss. of Lucr. not unfrequently retain this nomin. in -is, which it would be monstrous to extirpate: I have always therefore kept it. In precise conformity with Lucr. Augustus has in the accus. agentis and labentes, finis and fines, consules and once consulis: once too the nomin. pluris. On the other hand he always uses the accus. gentes, departing in this word from the rule of Varro and Lucr. We see from the corpus inscr. that -eis -is -es were all in use: it is probable that Lucr. occasionally employed the termination -eis, intermediate in sound between -es and -is; but, if so, his manuscripts have left few or no traces, and it would be most perverse to follow Avancius Wakefield and others in thrusting it into his verses in season and out of season: v 1280 B has mortaleis, perhaps from Lucr.: Augustus more than once has this -eis in the abl. plur., quadrigeis, emeretieis; and the inscription in his honour still existing on the arch of Rimini erected in 727, midway therefore in time between his res gestae and Lucr., has celeberrimeis, vieis, rediteis. A and B have however not a few indications expressed or implied of the ending -ei: see note 2 to iii 97 osculei: these have of course been carefully preserved.

On another question, comprehending a multitude of particular instances, I have followed Lachmann and our mss. 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 q was used: quom qum or cum, never quum; linquont linquent or linquent, sequuntur, sequunt or secuntur, eguos (nom.) egus or ecus; volgus divos divom aevom and so on. They appear to have begun soonest to tolerate uu in terminations, when both were vowels, suus tusus and the like. Now the mss. of Lucretius have retained in very many instances divom volnus volgo vivont cet.; eguos (nom.) and ecus, ecum, aecum; reliquent reliquent or relinquent oftener than reliquent, so sequuntur secuntur secutus locuntur locutus; but with Lachmann I retain the uu, when the mss. offer it, in order not to get lost on a sea of conjectural uncertainty like Wagner and some others, who not only desert mss. but in many cases intrude a spelling older than the age of their author: thus Augustus has rivus rium annuum (not once -uo or -vo); why not then Virgil, or at least Varius and Tucca? The mss. of Lucretius are also very pertinacious in retaining the genuine old forms recit cicit or cicit cet. and never offering recicit cicit and the like: Grat 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 u and i and the
spelling therefore uncertain, such as the penult of superlatives and cer-
tain other adjectives, and words like lubet or libet, disserpat or dissuspat,
quadrapes or quadripes and many others, I have of course submitted to
the guidance of our mss. which only once for instance have u in the su-
perl. and once manifesta, and twice offer arbita, not arbuta. Augustus,
having learnt it probably in boyhood from the all-accomplished dictator,
for whose apprehension nothing was either too little or too great and
who, Gellius tells us, first introduced the i for u in superlatives, invari-
ably writes frequentissimus septimus vicissimus, as well as finitimus ma-
nibaë : comp. what Suetonius says of his use of simus for sumus, pro-
ably from a wish to be consistent. He would scarcely have thanked
Varius and Tuces for bringing him the Aeneid embellished with Wagner's
maximus, septimus and the like, introduced so often in spite of his
mss. I have likewise followed AB in the adoption of e or o in vortere or
vortere and the like: e is naturally the more common, yet vorti vorsum
dicorsi vortitur convertere vortex are all found: also in reading redunda
gignundis dicundum cernundi faciundum agundis cct. or the more usual
agendum quaeendum cct. Do I then claim in all these doubtful cases
to reproduce the spelling of Lucretius or his first editor? Certainly not;
but still in most of them Lucretius and his contemporaries undoubtedly
allowed themselves much latitude; and I have not intentionally permit-
ted anything to remain which might not have been found in one or other
mss. before the death of Virgil. By adhering tenaciously to the mss.
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 suffi-
ciently explained above: A and B denote the two Leyden mss., Gott.
the Gotthorp fragment, Nicc. the Florentine ms. written by Niccolò
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 Urbin. Othob. or Reg. with the number attached
identify more nearly the mss. contained in those several departments of
the library: one Vat. 2 Vat. 3 Vat. mean one, two or three of the
Vatican mss. where it was not worth while specifying them. In this
new edition Mon. denotes the codex of Victorius in the Munich library.
Brix. Ver. Ven. Ald. 1 Junt. Ald. 2 are the editions fully described
above, where it is explained when and why the names Avancius, Candidus, Marullus, Naugerus are or are not used instead of that of one or other of these editions. The ms. notes of Heinsius and Vossius, which are often cited, indicate 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; and in this edition Pont. and Mar. designate Pontanus and Marullus, whose readings I have got from the sources mentioned. The dots... imply that one verse, * 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 mss. 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 reference: for Terence the several recent editions; for Plautus Ritschl and Fleckeisen in the plays they have published; in the others the old variorum ed. has been employed: in Pliny the sections of recent editions are cited, as the older divisions are intolerably awkward. Notes I 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 *genitabilia, genitalis etc.* signifies that genitabilia is the right reading and is found in A and B and the other chief authorities, but genitalis 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 mss. 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.

The passages which were first added to the second edition have been enclosed within [ ] in cases where ambiguity or awkwardness might be occasioned, if no distinction were made between the old and the new matter; but not otherwise.
T. LUCRETI CARI

DE RERUM NATURA

LIBER PRIMUS

Aeneadum genetrix, hominum divomque voluptas,
alma Venus, caeli suber labentia signa
quae mare navigerum, quae terras frugiferentis
concelebras, per te quoniam genus omne animantium
concipitur visitque exortum lumina solis:
te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.
nam simul ac species patefactaest verna diei
et reserata viget genitabilis aura favoni,
aeriae primum volucres te, diva, tuumque
significant initum perculsae corda tua vi.
inde ferae pecudes persultant pabula laeta
et rapidos tranant amnis: ita capta lepore

11 genitabilis. genitalis has no authority, but it does not appear to be 'typographi Veronensis pecatum', as I found it in Vat. 1136 Othobon. 14 15: Niccoli followed by all the Flor. mas. Camb. etc. has these verses in the right order. 14 Wak. proposes fere which is indeed rather the ms. reading.

After 15 the v. Illcebrique tuis omnis natura animantium is inserted in the Juntine and in most subsequent editions, not however by Naugerus 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 99, for reasons given above p. 8 I attribute it to Angelo Politian. Victorinus however inserts it among what profess to be solely Fontanus' conjectures; though he has not written it in the same style, nor apparently at the same time, as the rest; it is possible then that Fontanus or he may have got it from Politian's ms. Marullus in marg. Mon. for capta proposes
I

te sequitur cupide quo quamque inducere pergis.
denique per maria ac montis fluviosque rapacis
frondiferasque domos avium camposque virentis
omnibus incutiens blandum per pectora amorem
efficis ut cupide generatim saecla propagent.
qua quoniam rerum naturam sola gubernas
nec sine te quiquam dies in luminis oras
exoritur neque fit lactum neque amabile quicquam,
te sociam studeo scribendis versibus esse
quos ego de rerum natura pangere conor
Memmiadæ nostro, quem tu, dea, tempore in omni
ornaturn voluistis excellere rebus,
quoniam magis aeternum da dictis, diva, leporem.
officium interea fera moenera militiæ
per maria ac terras omnis sopita quiescant.
nam tu sola potes tranquilla pace iuvare
mortalis, quoniam belli fera moenera Maiors
armipotens regit, in gremium qui saepe tuum se
reicit aeterno devictus vulnere amoris,
atque ita suspiciens tereti cervice reposta
pascit amore avidos inhians in te, dea, visus,
eque tuo pendet resupini spiritus ore.
hunc tu, diva, tuo recubantem corpore sancto
circumfusa super, suavis ex ore loquellas
funde petens placidam Romanis, incluta, pacem.
nam neque nos agere hoc patria tempore iniquo

quodque: this Victorius in his copy of Marullus' corrections first wrote down,
and afterwards erased, because I presume the line of the Juntine rendered it
unnecessary; a strong indication that he got this v. from Junt. a copy of which
now in the Munich library he has filled with elaborate notes of his own: his
spelling too of annæis in his second copy of Ven. shows he took it from Junt.;
as Pontanus and Marullus recognise only -es or -is. Again Lambinis who evi-
dently had access to ms. notes of Pontanus as stated above, says distinctly in a
passage already quoted in p. 8 'neque eum Nangerius neque Pontanus habu-
runt'; what he there says of Marullus is mere report. Nicæ. and the Italians
having changed in 16 quamque into cunque had rendered the sentence unintel-
ligible without some addition. 16 pergis Nicæ. A corr. etc. for tergis.
27 ornatum A corr. Priscian etc. for oralatum. 32 fera moenera Lamb.
for feram onera. moenia scholiast of Statiuus. 33 regit Nicæ. scholiast of
Statiuus for regium. 34 Reict B Gottorp. Refiæt A Nicæ. Camb. Pontanus
e etc. devictus. devinctus Pont. Lamb. and scholiast of Statiuus. 35 Nicæ. rightly
possumus aqueo animo nec Memmi clara propago
talibus in rebus communi desse saluti.

quod superest, vacuas auris animumque sagacem
semotum a curis adhíbe veram ad rationem,
ne mea dona tibi studio disposta fídeli,
intellecta prius quam sint, contempta relinquas.
nam tibi de summa caeli ratione deumque
disserere incipiam et rerum primordia pandam,
unde omnis natura creet res auctet alatque,
quove eadem rursum natura perempta resolvat,
quae nos materiem et genitalia corpora rebus
reddunda in ratione vocare et semina rerum
appellare suëmus et haec eadem usurpare
corpora prima, quod ex illis sunt omnia primis.

Humana ante oculos foede cum vita iaceret
in terris oppressa gravi sub religione
quae caput a caeli regionibus ostendebat
horribili super aspectu mortalibus instans,
primum Graius homo mortalis tollere contra
est oculos ausus primusque obistere contra,
gives tereti for teriti.  43 desse A corr. Nicò. for id esse.  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 mortalía
non curare affirmavit [sic], Venerem tamen invocet". Pont. Mar. Junct, omit them.
Avançius in the text of Ald. 1 places them after 61 and has been followed by
most editors before Lach.; but in his preface he well observes "unnum affirmare
animum Omnis enim cum quinque sequentibus ex proloquo, cum abundant, demendos
esse: hos aptius legas, cum de magna matre agit".  50 Quod superest, vacuas
auris animumque sagacem: so Bernays in Rhein. Men. n. t. v p. 559 from the
interpr. Verg. in Maii class. auct. t. vii p. 262. Quod superest ut vacuas auris AB.
Nicò. followed by all the Flor. Camb. Mon. and most ms. and all the old editions
omitted ut and added mihí, Memmius, et Æ. Lamb. Memmiada. At the end of
Junct. is proposed vacuas mihi quaeso Memmius aures Semotus curis: Pont. gives
Quod superest quaeso vacuas mihi Memmiìus aurìs. 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 animumque, age, Memmi, which would complete
the sentence in a way: so should corque, include Memmi, or the like.  56 tollere.
tendere Lamb. ed. 3 Lach. from Nonius "testa nostris antiquiores". But where
our ms. 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 quoque, Gallius in 804 aut for et, 806
Nonius candenti for dispensae in, 11 13 Lactantius stultas for miseræ, 1001 ful-
quam neque fama deum nec fulmina nec munitant
murmure compressit caelum, sed eo magis acrem
inrichi animi virtutem, effringere ut arca
naturae primus portarum clausura copulat.
ergo vividus vis animi pervicit, et extra
processit longe flammantis moenia mundi
atque omne immensum peragravit mente animoque,
unde refert nobis victor quid possit oriri,
quid nequeat, finita potestas denique quique
quanam sit ratione atque alte terminus haerens.
quare religio pedibus subiecta vicissim
opteritur, nos exaequat victoria caelo.

Illud in his rebus vereor, ne forte rearis
inplia te rationis inire elementa viamque
indugredi sceleris. quod contra saepius illa
religio peperit scelerosa atque impia facta.
Aulide quo pacto Triviae virginis aram
Iphianassai turparunt sanguine foede
ductores Danaum delecti, prima virorum.
cui simul infusa virginos circumdata comptus
ex utraque pari malarum parte profusast,
et maestum simul ante aras adstare parentem
sensit et hunc propter ferrum celare ministros
aspectuque suo lacrimas effundere civis,
muta metu terram genibus summissa petebat.
nec miserae prodesse in tali tempore quibat
quod patrio princeps donarat nomine regem;
nam sublata virum manibus trembundaque ad aras
deductast, non ut sollemni more sacrorum
perfecto posset claro comitari Hymenaeo,
sest casta inceste nubendi tempore in ipso
hostia concideret mactatu maesta parentis,

*gentia* for *rellatum.*  
68 *fama.* *fama* Bentl. and Lach. who says *'fama non omnis necessario magna est':* *fama* may be right: see v 75; but *fama deum* seems to me more emphatic and the *deum* to be equivalent to an epithet.

70 *effringere* Priscian and also I find Flor. 29 Vat. 1136 Othob. Mon. p. m. for *confringere,* rightly no doubt. *virtutem animi confringere* Nici.  
71 *cupiret* 
Prisc. A corr. for *cuperet.*  
74 *omne* A corr. Foror. 28 and 32 for *omnia.*  
77 *quanam* A corr. for *quantum.*  
83 *atque.* ac B and Gott.  
84 *Triviale* 
Prisc. for *Triviat.*  
85 *Iphianassai* A corr. Avano. for *Iphianassa.* *Iphianassaeo*
I

exitus ut classi felix faustusque dareetur.
tantum religio potuit suadere malorum.
Tutemet a nobis iam quovis tempore vatum
terriloquis victus dictis desciscere quaeres.
quippe etenim quam multa tibi iam fingere possunt
somnia quae vitae rationes vertere possint
fortunasque tuas omnis turbare timore!
et merito; nam si certam finem esse viderent
aerumnarum homines, aliaqu ratione valerent
religionibus atque minis obsistere vatum.
nunc ratio nulla est restandi, nulla facultas,
aeternas quoniam poenas in morte timendumst.
ignoratur enim quae sit natura animali,
nata sit an contra nascentibus insinuetur,
et simul intereat nobiscum morte diremptra
an tenebras Orci visit vastasque lacunas
an pectoris alias divinitus insinuet se,
Ennius ut noster cecinit qui primus amoeno
detulit ex Helicon perenni fronde coronam,
per gentis Italas hominum quae clara clueret;
etsi praeterea tamen esse Acherusia templae
Ennius aeternis exponit versibus edens,
do quaeque permaneant animae neque corpora nostra,
se quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coeipisse et rerum naturam expandere dictis.
quapropter bene cum superis de rebus habenda
nobis est ratio, solis lunaeque meatus
qua fiant ratione, et qua vi quaeque gerantur
in terris, tum cum primis ratione sagaci
unde anima atque animi constet natura videndum;
et quae res nobis, vigilantibus obvia, mentes

Nic. all Flor. Camb. all Vat. etc. 101 possunt Mar. Junt. for possum. As
A and the Italians have tam, 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 timendumst Orelli eclog. in notes, Lach. for timen-
dum. 121 edens. eadem Lach. without cause. 122 permaneant. per-
manent Ang. Politian in marg. of Flor. 29, Ver. Ven. Ald. 1 Junt. etc. followed
by all before Lach. perveniant Mar. 126 Coepisse et B corr. Flor. 31 for
terrificet morbo affectis, somnoque sepultis, cernere uti videamur eos audireque coram, morte obita quorum tellus amplectitur ossa. nec me animi fallit Graiorum obscura reperta difficile inlustrate Latinis versibus esse, multa novis verbis praesertim cum sit agendum propter egestatem linguæ et rerum novitatem; sed tua me virtus tamen et sperata voluptas suavis amicitiae quemvis sufferre laborem suadet et inducit noctes vigilare serenas quaecentem dictis quibus et quo carmine demum clara tuae possim praepandere lumina menti, res quibus occultas penitus convisere possis. Hunc igitur terrorem animi tenebrasque necessecit non radii solis neque lucida tela diei discutiant, sed naturae species ratiqoe. principium cuius hinc nobis exordia sumet, nullam rem e nilo gigni divinitus umquam. quippe ita formido mortalis continet omnis, quod multa in terris fieri caeloque tuentur quorum operum causas nulla ratione videre possunt ac fieri divino numine rentur. 

156 quas ob res ubi viderimus nil posse creari de nilo, tum quod sequimur iam rectius inde perspiciemus, et unde quest res quaeque creari 155 et quo quaeque modo fiant opera sine divom. 159 Nam si de nilo fieren, ex omnibu' rebus omne genus nasci posset, nil semine egeret. e mare primum homines, et terra posset oriri squamigerum genus et volucres erumpere caelo; armenta atque aliae pecudes, genus omne ferarum, incerto partu culta ac deserta tenerent.

Corpus. 180 tum Flor. 25 and 31 Camb. p. m. Mar. for tunc. 141 quemvis sufferre Flor. 89 in margin, Heinsius in ms. notas, and Faber for quemvis efferre. Dion. Cat. distich. in 6 has quemvis sufferre laborem, perhaps taken from this. 155—158 Mar. Junt. and margin of Camb. have these vs. in right order, and et for ut in 157. Avaneius et, and at end of his edition of Catull. 1652 has right order. et Pont. also.

161—164 are rightly thus punctuated by Lach. I find however from his proof sheets that until the final revision he had with Waker put a stop after
I

nec fructus idem arboribus constare solerent, 165
sed mutarentur, ferre omnes omnia possent.
quippe, ubi non essent genitalia corpora cuique,
qui posset mater rebus consistere certa?
at nunc seminibus quia certis quaeque creantur,
inde enascitur atque oras in luminis exit,
materies ubi inest cuiusque et corpora prima;
atque hoc re nequeunt ex omnibus omnia gigni,
quod certis in rebus inest secreta facultas.
praeterea cur vere rosam, frumenta calore,
vites autumno fundi suadente videmus,
si non, certa suo quia tempora semina rerum
cum confluxerunt, patefit quodcumque creator,
dum tempestatibus adsunt et vivida tellus
tuto res teneras effert in luminis oras?
quod si de nilo fient, subito exorentur
incerto spatio atque alienis partibus anni,
quippe ubi nulla forent primordia quae genitali
concilio possent arceri tempore iniquo.
nec porro augendis rebus spatio foret usus
seminis ad coitum, si e nilo crescere possent;
nam fient juvenes subito ex infantibus parvis
e teraque exorta repente arbusta salirent.
quorum nil fieri manifestum est, omnia quando
pauletim crescent, ut par est,

. . . . . . . . . . . . semine certo
crescentesque genus servant; ut noscere possis
quique sua de materia grandescere alique.
huc accedit uti sine certis imribus anni
laetificis nequeat fetus submittere tellus
nec porro secreta cibo natura animantium
propagare genus possit vitiane tueri;

volucre and armenta, and none after caelo. Lamb. puts a colon after pecudes and
alters tenerent to teneret. 168 certa A corr. Nic. for derta. 176 quia
Flor. 81 Camb. supercr. for qui. 175 Vites. Uvias Pont. 177 creator
A corr. Nic. for oratus. 188 si e nilo. e nihil si Junt. Lamb. etc. not
Mar.: so 291 cum fumem. fumem cum Lamb.; 11 36 si in plebeia. si plebeia in
Mon. Junt. and Lamb.: in all cases against mas. and the usage of Lucretius
189 the homooeoteleton has probably caused a v. of this kind to drop out: tempore
certo, Res quoniam crescent omnes de a. c. Lach. awkwardly ut par est semine certo
ut potius multis communia corpora rebus
multa putes esse, ut vertis elementa videsva,
quam sine principis ullam rem existere posse.
denique cur homines tantos natura parare
non potuit, pedibus qui postum per valla possent
transire et magnis manibus divellere montis
multaque vivendo vitalia vincere saecula,
si non, materiae quia rebus reditula certast
gignundis e qua constat quid possit oriri?
il igitur fieri de nilo posse fatendum est,
semine quando opus est rebus quo quaeque creatae
afris in teneras possint professer auras.
postremo quoniam incultam praestare videmus
cultu loca et manibus melioris reddeere fetus,
esse videlicet in terris primordia rerum
quae nos secundas vertentes v lorem glebas
terraeque solum subigentes simus ad ortus.
quod si nulla forent, nostro sine quaque labore
sponte sua multo fieri meliora videres.

Huc accedit uti quicquid in sua corpora russum
dissolut natura neque ad nilum interemiat res.
nam siquid mortale e cunctis partibus esset,
ex oculis res quaeque repente erepta periret.
nulla vi foret usus enim quae partibus eius
discidium parere et nexus exsolvere posset.
quod nunc, acerno quia constant semine quaque,
donec vis obiit quae res diverberet ictu
aut intus penetret per inania dissoluatique,
nullius exitium patiatur natura videri.
presertia quae cumque vetustate amovet aetas,
si penitus peremit consumens materiem omnem,
unde animale genus generatim in lumina vitae
redcuit Venus, aut redcductum daedala tellus
unde alit atque auget generatim pabula praebens?
unde mare ingentei fontes externaque longe

Crescere, renque genus. Crescendo Mar. Junt. Lamb. etc. 207 possunt
Pont. Ald. I Junt. for possent: a change which will often have to be made: mss.
are more apt to put possent for possunt than vice versa. 215 quicquid Lamb.
for quiquid. 217 e added by Nico. 280 I follow the mss.: mare,
I

flumina suppediant? unde aether sidera pascit?
omnia enim debet, mortali corpore quae sunt,
in infinita actae consumpse antea actae diesque.
quod si in eo spatio atque antea actae actate fuere
e quibus haec rerum consistit summa refracta,
imortalì sunt natura praedita certe,
haut igitur possunt ad nilum quaeque reverti.
denique res omnis eadem vis causaque volgo
conferet, nisi materies aeterna teneret,
ter se nexus minus aut magis indupedita;
tactus enim leti satiis esset causa profecto,
quippe, ubi nulla forent aeterno corpore, quorum
textum vis deberet dissolvere quaeque.
at nunc, inter se quia nexus principiorum
dissimiles constant aeternaeque materies est,
incolumi remanent res corpore, dum satis acris
vis obeat pro textura cuiusque reperta.
haul igitur redit ad nilum res ulla, sed omnes
discidio redeunt in corpora materiae.
postremo pereunt imbres, ubi eos pater aether
in gremium matris terrai praecipitavit;
at nitidae surgunt fruges ramique virescunt
arboribus, crescent ipsae fetuque gravantur;
hinc alitur porro nostrum genus atque ferrarum,
hinc laetas urbes pueris florere videmus
frondiferasque novis avibus canere undique silvas;
hinc fessae pecudes pingui per pabula laeta
corpora deponunt et candens lacteus umor
uberibus manat distinctis; hinc nova proles
artibus infirmis teneras lasciva per herbæs
ludit lacte mero mentes perculsa novellas.
haul igitur penitus pereunt quaeque videntur,
quando alid ex alio reficit natura nec ullam
rem digni patitur nisi morte adiuta aliena.
Nunc age, res quoniam docui non posse creari de nilo neque item genitas ad nil revocari, nequa forte tamen coeptes diffidere dictis, quod nequeunt oculis rerum primordia cerni, accipe praeterea quae corpora tute necessest confiteare esse in rebus nec posse videri. principio venti vis verberat incita portus ingentisque ruit navis et nubila differt, interdum rapido percurrens turbine campos arboribus magnis sternit montisque supremos silvifragis vexat flabris: ita perfurit acri cum fremitu saevitque minaci murmure ventus. sunt igitur venti nimirum corpora caeca quae mare, quae terras, quae denique nubila caeli verrunt ac subito vexantia turbine raptant, nec ratione fluunt alia stragemque propagant et cum mollis aquae fertur natura repente flumine abundanti, quam largis imbrisus anget montibus ex altis magnus decursus aquai fragmina coniciens silvarum arbustaque tota, nec validi possunt pontes venientis aquai vim subitam tolerare: ita magno turbidus imbri molibus incurrit validis cum viribus amnis: dat sonitu magno stragem volvitque sub undis grandia saxa: ruit qua quicquid fluctibus obstat. sic igitur debent venti quoque flamina ferri, quae veluti validum cum flumen proculbere quamlibet in partem, trudunt res ante ruuntque impetibus crebris, interdum vertice torto corripiant rapideque rotanti turbine portant. quare etiam atque etiam sunt venti corpora caeca.
quandoquidem factis et moribus aemula magnis
amnis inveniuntur, aperto corpore qui sunt.
tum porro varios rerum sensimus odores
nec tamen ad naris venientis cernimus umquam,
nec calidos auster tuimur nec frigora quimus
usurpare oculis nec voces cernere suemus;
quae tamen omnia corporea constare necessest
natura, quoniam sensus impellere possunt.
tangere enim et tangi, nisi corpus, nulla potest res.
denique fluctifrago suspensae in litore vestes
uvescunt, eadem dispansae in sole serescunt.
at neque quo pacto persederit umor aequi
visumst nec rursus quo pacto fugerit aestu.
in parvas igitur partis dispergitur umor
quas oculi nulla possunt ratione videre.
quin etiam multis solis redeuntibus annis
annulus in digito subter tenuatur habendo,
stilicidus casus lapidem cavat, uncus aratri
ferreus occulte decrescit vomer in arvis,
strataque iam volgi pedibus detrata viarum
saxea conspicimus; tum portas propter aena
signa manus dextras ostendunt adternari
saepe salutantum tactu praeterque meantu
haec igitur minui, cum sint detrata, videmus.
sed quae corpora decedant in tempore quoque,
invida praeculus speciem natura videndi.
potremo quaecumque dies naturaque rebus
paulatim tribuit, moderatim crescere cogens,
nulla potest oculorum acies contenta tueri;
nec porro quaecumque aevo macieque senescunt,
nec, mare quae inpendent, vesco sale saxa peresa
quid quoque amittant in tempore cernere possis.
corporibus caecis igitur natura gerit res.

Nec tamen undique corporea stipata tenentur
omnia natura; namque est in rebus inane.
quod tibi cognosse in multis erit utile rebus
nec sinet errantem dubitare et quaeque semper
de summa rerum et nostris diffidere dictis.
QUAPRTER LOCUS EST INTACTUS INANE VACANSQUE
quod si non esset, nulla ratione moveri
res possent; namque officium quod corporis exstat,
officere atque obstare, id in omni tempore adesset
omnibus; haud igitur quicquam procedere posset,
principium quoniam cedendi nulla daret res.
at nunc per maria ac terras sublimaque caeli
multa modis multis varia ratione moveri
cernimus ante oculos, quae, si non esset inane,
non tam sollicito motu privata carerent
quam genita omnino nulla ratione fuissent,
undique materies quoniam stipata quiesset.
praeterea quamvis solidae res esse putentur,
hinc tamen esse licet raro cum corpore cernas.
in saxis ac speluncis permanat aquarum
liquidus umor et uberibus flent omnia guttis.
dissipat in corpus sese cibus omne animantium.
crescunt arbusta et fetus in tempore fundunt,
quod cubus in totas usque ab radicibus imis
per truncos ac per ramos diffunditur omnis.
inter saepa meant voces et clausa domorum
transvolitant, rigidum permanat frigus ad ossa,
quod nisi inania sint, qua possint corpora quaeque

notes 2: 'lege videndo' Bentl. 334 Bentl. says 'dele versa.'; and Lach.
shows that sense and grammar prove him to be right. Spengel in the Muenchh.
Gel. Anz. and others do not mend the matter by placing it after 345.
347 licet Nic. for licet.
349 fent Nic. fent AB: 386 flat, flat AB:
372 alunt AB: 449 civent AB; 580 cirent AB: this confusion of l and i is
perpetual. In the small Roman capital, of the Mediceum of Virgil for instance
in which some ancestor of our ms. must have been written, these letters are
often undistinguishable. 356 possint Ed. for possent: by changing the punc-
tuation of 357 I have made the sentence quite plain. Madvig. emend. Livaniae
p. 302 n. 'possem possim, posset possit perpetuo errore permutantur', and p. 550
'possent. scribendum possint. non aberratur fere, ut sape dixi, nisi ubi una
littera formae distant; esset 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 Pont. Junct. Lamb. Lach. etc. you punctuate Quod n. i. sint, q. possent c. q.
Transire h. u. f. r. v., or with Gif. Crotch Wak. etc. Quod, n. i. s. g. p. c. q. Trans-
sire, h. u. f. r. v., in either case you get hardly grammar or sense: in 357 B and
transire? haud ulla fieri ratione videres.
denique cur alias aliis praestare videmus
pondere res rebus nilo maiore figura?
nam si tantundemst in lanae glomere quantum
corporis in plumbo est, tantundem pendere par est,
corporis officiumst quoniam premere omnia deorum,
contra autem natura manet sine pondere inanis.
ergo quod magnumst aequus leviusque videtur,
nimium plus esse sibi declarat inanis;
at contra gravius plus in se corporis esse
dedicat et multo vacui minus intus habere.
est igitur nimium id quod ratione sagaci
quaerimus, admixtum rebus, quod inane vocamus.
Illud in his rebus ne te deducere vero
possit, quod quidam fingunt, praecurrere cogor.
cedere squamigeris latices nitentibus aiunt
et liquidas aperire vias, quia post loca pisces
linquant, quo possint cedentes confuere undae;
sic alias quoque res inter se posse moveri
et mutare locum, quamvis sint omnia plena.
scilicet id falsa totum ratione receptumst.
nam quo squamigeri poterunt procedere tandem,
ni spatium dederint latices? concedere porro
quo poterunt undae, cum pisces ire nequibunt?
aut igitur motu privandumst corpora quaeque
aut esse admixtum dicundumst rebus inane
unde initum primum capiat res quaeque movendi.
postremo duo de concursu corpora lata
si cita dissiliant, nempe aer omne necessest,
inter corpora quod fiat, possidat inane.
is porro quamvis circum celerantibus auris
confluat, haud poterit tamen uno temporre totum
compleri spatium; nam primum quemque necessest
occupet ille locum, deinde omnia possideantur.

Gott. for fieri have valerent which appears to come from ulla twice written and
fiere: yet Bernays in 356 reads qua corpora quaeque valerent for qua possent
c. q. 356 At Flor. 30 corr. (cod. Nicc.) and Flor. 81 for aut. 367 vacui
etc. retain with A, the Ital. and Camb. ms. 384 concursus Gott. p. m. Flor.
4—2
quod si forte aliquis, cum corpora dissiluere, tum putat id fieri quia se condenseat aer, errat; nam vacuum tum fit quod non fuit ante et repletur item vacuum quod constitit ante, nec tali ratione potest denserier aer;

nec, si iam posset, sine inani posset, opinor, ipse in se trahere et partis conducere in unum. 

Quapropter, quamvis causando multa moreris, esse in rebus inane tamen fateare necessest. multaque praeterea tibi possum commemorando argumenta fidem dictis conradiere nostri. verum animo satis haec vestigia parva sagaci sunt per quae posseis cognoscere cetera tute, namque canes ut montivagae persaepe ferai naribus inveniunt intactas fronde quietes,
cum semel instantent vestigia certa via, sic alid ex alio per te tute ipse videre
talibus in rebus poteris caecasque latebras insinuare omnis et verum prostrahere inde.
quod si pigraris paulumve recesseris ab re, hoc tibi de plano possum promittere, Memmi: usque adeo largos haustus e fontibu' magnis lingua meo suavis diti de pectore fundet, ut verear ne tarda prius per membra senectus serpat et in nobis vitai claustra resolvat, quam tibi de quavis una re versibus omnis argumentorum sit copia missa per auris.

Sed nunc ut repetam coeptum pertexere dictis, omnis ut est igitur/per se natura duabus constitit in rebus; nam corpora sunt et inane, haec in quo sita sunt et quia diversa moventur. corpus enim per se communis dedicit esse sensus; cui nisi prima fides fundata valebit, haut erit occultis de rebus quo referentes
confirmare animi quicquam ratione queamus. tum porro locus ac spatium, quod inane vocamus, si nullum foret, haut usquam sita corpora possent esse neque omnino quocquam diversa meare; id quod iam supera tibi paulo ostendimus ante. praeterea nil est quod possis dicere ab omni corpore seunctum secretumque esse ab inani, quod quasi tertia sit numero natura reperta. nam quodcumque erit, esse aliquid debeat id ipsum; cui si tactus erit quamvis levis exiguisque, augmine vel grandi vel parvo denique, dum sit, corporis augetit numero summanque sequetur. sin intactile erit, nulla de parte quod ulla rem prohibere queat per se transire meantem, scilicet hoc id erit, vacuum quod inane vocamus. praeterea per se quodcumque erit, aut faciet quid aut aliis fungi debeat agentibus ipsum aut erit ut possint in eo res esse gerique. at facere et fungi sine corpore nulla potest res nec praebere locum porro nisi inane vacansque. ergo praeter inane et corpora tertia per se nulla potest rerum in numero natura relinqui, nec quae sub sensus cadat ullo tempore nostros nec ratione animi quam quisquam possit apisci. Nam quaeucumque cluent, aut his coniuncta duabus rebus ea invenies aut horum eventa videbis. coniunctum est id quod nusquam sine permitiali discido potis est seinti seque gregari, pondus uti saxist, calor ignis, liquor aquai. TACTUS CORPORIBUS CUNCTIS INTACTUS INANI

Bern. read largis haustos e. f. amnis, making 3 changes. magnis Heins. in ms. notes. 428 quocquam. quocquam Ven. Ald. 1 Lamb. etc.: but see notes 9. 435 434 rightly transposed by Lach. centuries before him Flor. 92 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 intellexisse appareat, ex illo Sin intac tile erit etc. advertendum diligentius'. Then at bottom 'si legatur Nam quodcumque...Cui si tactus...Augmine vel...Corporis...patebit sermo'. 442 possint Flor. 31 Camb. etc. for possunt. 451 nusquam. nusquam Ven. Ven. and eds. before Lach. wrongly: comp. Aen. v 883 clarvumque...Nusquam amittetab, and Comington there. permitiali AB rightly: see notes 2. permitiali vulg. and Lach. 463 saxist Lach. saxi est Wak. for saxis. 454 Lach. has
servitium contra paupertas divitiaeque, libertas bellum concordia, cetera quorum adventu manet incolumis natura abituque, haec soliti sumus, ut par est, eventa vocare. tempus item per se non est, sed rebus ab ipsis consequitur sensus, transactum quid sit in aevi, tum quae res instet, quid porro deinde sequatur. nec per se quemquam tempus sentire fatendumst semotum ab rerum motu placidaque quiete, denique Tyndaridem raptam belloque subactas Troiugenas gentis cum dicunt esse, videndumst ne forte haec per se cogant nos esse fateri, quando ea saecla hominum, quorum haec eventa fuerunt, inrevocabilis abstulerit iam praeterita actas; namque aliut Tecriis, aliut regionibus ipsis eventum dici poterit quodcumque erit actum. denique materies si rerum nulla fuissest nec locus ac spatium, res in quo quaeque geruntur, numquam Tyndaridis formae confutatus amore ignis, Alexandri Phrygio sub pectore gliscens, clara accendisset saevi certamina belli, nec clam durateus Troiianis Pergama partu inflammasset equos nocturno Graiugenerarum; perspicere ut possis res gestas funditus omnis non ita uti corpus per se constare neque esse, nec ratione clure eadem qua constet inane, sed magis ut merito possis eventa vocare corporis atque loci, res in quo quaeque gerantar.

Corpora sunt porro partim primordia rerum,
partim concilio quae constant principiorum.

I

sed quae sunt rerum primordia, nulla potest vis

stinguere; nam solido vincunt ea corpore demum.

et si difficile esse videtur credere quicquam

in rebus solido reperiri corpore posse.

transit enim fulmen caeli per saepta domorum,

clamor ut ac voces; ferrum candescit in igni
dissilientque fero ferventia saxa vapore;

tum labefactatus rigor auri solvitur aestu;
tum glacies aeris flamma devicta liquescit;

permanat calor argentum penetraleque frigus,
quando utrumque manu retinentes poca rite

sensimus infuso lympharum rore superne.

usque adeo in rebus solidi nil esse videtur.

sed quia vera tamen ratio naturaque rerum
cogit, ades, paucis dum versibus expediamus

esse ea quae solido atque aeterno corpore constant,

semna quae rerum primordiaque esse docemus,

unde omnis rerum nunc constet summa creat.

Principio quoniam duplex natura duarum
dissimilis rerum longe constare repertast,
corporis atque loci, res in quo quaeque geruntur,

esse utramque sibi per se puramque necesset.

nam quacumque vacat spatium, quod inane vocamus,
corpus ea non est; qua porro cumque tenet se
corpus, ea vacuum nequaquam constat inane.

sunt igitur solida ac sine inani corpora prima.

praeterea quoniam genitio in rebus inaneost,

materiem circum solidam constare necesset,
nec res ulla potest vera ratione probari
corpore inane suo celare atque intus habere,

id porro nil esse potest nisi materi.

A Nicc. constat B Gott. 484 quae B corr. Camb. corr. for qua. 486 Stin-
guere AB. Stringere A corr. Nicc. and all later ms. and eds. before Lach.: but

Flor. 50 has Stinguere in marg. 489 fulmen A corr. B corr. Nicc. corr. for

flumen. Lach. strangely reads caelum, p. 9. domorum Ct. it, as if the air, like a

stone wall, were a good instance of a very solid thing: all ms. have caeli and ut.

ac Avane. first for ad. 491 ferventia Mar. Junt. and Lamb. ed. 1 for fer-

venti. 492 tum Brix. Ver. Ven. for cum. 500 constant B corr. for con-
concilium, quod inane queat rerum cohibere.
materies igitur, solido quae corpore constat,
esse aeterna potest, cum cetera dissoluantur.
tum porro si nil esset quod inane vocaret,
omne foret solidum; nisi contra corpora certa
essent quae loca complement quaecumque tenerent,
omne quod est, spatium vacuum constaret inane.
alternis igitur nimirum corpus inani
distinctumst, quoniam nec plenum naviter extat
nec porro vacuum. sunt ergo corpora certa
quae spatium pleno possint distinguere inane.
haec neque dissolui plagis extrinsecus icta
possunt nec porro penitus penetrata retexi
nec ratione queunt alia temptata labare;
id quod iam supra tibi paulo ostendimus ante.
nam neque confidi sine inani posse videtur
quicquam nec frangis nec findi in bina secundo
nec capere umorem neque item manabile frigus
nec penetralem ignem, quibus omnia conficiuntur.
et quo quaeque magis cohibet res intus inane,
tam magis his rebus penitus temptata labascit.
ergo si solida ac sine inani corpora prima
sunt ita uti docui, sint haec aeterna necessest.
praeterea nisi materies aeterna fuisset,
ante hac ad nilum penitus res quaeque redissent
de niloque renata forent quaecumque videmus.
at quoniam supra docui nil posse creari
de nilo neque quod genitum est ad nil revocari,
esse inmortali primordia corpore debent,
dissolui quo quaeque supremo tempore possint,
materies ut subpeditet rebus reparatoris.
sunt igitur solida primordia simplicitate
nec ratione queunt alia servata per aevom
ex infinito iam tempore res reparare.

Denique si nullam finem natura parasset
frangendis rebus, iam corpora materiari
usque redacta forent aevu frangente priore,
ut nil ex illis a certo tempore possent
conceptum summum aetatis pervadere _ad auctum._

nam quidvis citius dissolvi posse videmus
quam rursus refici; quapropter longa diei
infinita aetas anteaest temporis omnis
quod fregisset adhuc disturbans dissolvensque,
nuquam relicuo reparari tempore possent.
at nunc nimirum frangendi reddita finis
certa manet, quoniam refici rem quamque videmus
et finita simul generatim tempora rebus
stare, quibus possint aevi contingere florem.
huc accedit uti, solidissima materiali
corpora cum constant, possit tamen, omnia, reddi,
mollia quae fiunt, aer aqua terra vapore,
quo pacto tant et qua vi quaeque gerantur,
admixtum quoniam semel est in rebus inane.
at contra si mollia sint primordia rerum,
unde queant validi silices ferrumque creari
non poterit ratio reddi; nam funditus omnis
principio fundamenti natura carebit,
sunt igitur solida pollentia simplicitate
quorum condens magis omnia conciliat
artari possunt validasque ostendere viris.
Porro si nullast frangendis reditata finis
corporibus, tamen ex aeterno tempore quaeque
nunc etiam superare necesset corpora rebus,
quae nondum clueantullo temptata periculo.
at quoniam fragili natura praedita constant,
discrepat aeternum tempus potuisse manere
innumerabiliis plagis vexata per aevum.
denique iam quoniam generatim reditata finis
crescendi rebus constat vitamque tenendi,
et quid quaeque queant per foedera naturali,
quid porro nequeant, sanctum quandoquidem extat,
nec commutatur quiquam, quin omnia constant
usque adeo, variae volucres ut in ordine cunctae
ostendant maculas generalis corpore inesse,
inmutabilis materiae quoque corpus habere
debent nimium. nam si primordia rerum
commutari aliqua possint ratione revicta,
icercum quoque iam constet quid possit oriri,
quid nequeat, finita potestas denique cuique
quanam sit ratione atque alte terminus haerens,
glad to see has fallen on the same conj. independently of me, as he makes no
mention even of my ed. of 1860.] Lach. puts 568 after 565, where it is wholly
out of place; Bentl. ejects it; Mar. and Junct. read fiunt and gerantur; and fiunt
in 567. Lamb. Creoeh, e. cumque gerantur: all corrupting the text and making
Lucr. assent the absurd truisms that all things which do become soft can become
soft. 578 quaeque. quaedam Lamb. and Lach. 585 crescedi Ven. for crescedis. 588 commutatur B ocorr. Nic. for comitatur. constant. constant
Lach. 591 inmutabili' Lach. first for inmutabiles. inmutabile Flor. 31 Flor. 30
corr. vulgo absurdly. 593 and 597 possint Ed. for possit; which constet in
594 proves to be necessary: see 566 and note there: here too possint easily becomes
possit, though constet does not pass into constaret so readily.
nec totiens possint generatim saecla referre
naturam mores victum motusque parentum.

Tum porro quoniam est extremum quodque cacumen

\[\text{corporis illius quod nostri cernere sensus}\]

\[\text{iam nequeunt: id nimimum sine partibus extat}\]

\[\text{et minima constat natura nec fuit umquam}\]

\[\text{per se secretum neque posthac esse valebit,}\]

\[\text{alterius quoniamst ipsum pars, primaque et unu}\]

\[\text{inde aliae atque aliae similes ex ordine partes}\]

\[\text{agmine condenso naturam corporis explent,}\]

\[\text{quae quoniam per so nequeunt constare, necessest}\]

\[\text{haerere unde queant nulla ratione revelli.}\]

\[\text{sunt igitur solida primordia simplicitate}\]

\[\text{quae minimis stipata cohaerent partibus arte,}\]

\[\text{non ex illarum conventu conciliata,}\]

\[\text{sed magis acernae pollentia simplicitate,}\]

\[\text{unde neque avelli quicquam neque deminui iam}\]

\[\text{concedit natura reservans semina rebus.}\]

\[\text{praeterea nisi erit minimum, parvissima quaeque}\]

\[\text{corpora constabunt ex partibus infinitis,}\]

\[\text{quippe ubi dimidae partis pars semper habebit}\]

\[\text{dimidiam partem nec re praefiniet ulla.}\]

\[\text{ergo rerum inter summam minimamque quid escit?}\]

\[\text{nil erit ut distet; nam quamvis funditus omnis}\]

\[\text{summa sit infinita, tamen, parvissima quae sunt,}\]

\[\text{ex infinitis constabunt partibus aequo.}\]

\[\text{quo quoniam ratio reclamat vera negatique}\]

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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. There seems after 599 to be a hiatus such as this Corporibus, quod iam nobis minimum esse videtur, Debet item ratione pari minimum esse cacumen Corporis etc.: besides this illarum for illorum in 611 is the sole change I have made, two or three slight and obvious errors of AB having been corrected in the later ms. or older editions: 599 for quoniam Lach. quianam, Bern. quod iam: 600 for illius Lach. and Bern. uilus. Lamb. quoniam ext. quoiusque c. Cor. est. aliquod: 611 Lach. illorum after Ald. 1 Junt. Lamb. etc.: 628 and 631 Lamb. followed by all subsequent editors perversely reads ni for si, multis for nullis. 608 nulla Flor. 31 Ver. Ven. etc. for uilla. ut nequeant uilla B corr. which may be right. 618 iam Flor. 31 Ver. Ven. etc. for tam. 696 constent Ald. 1 Junt. for con-
credere posse animum, victus fateare necesset esse ea quae nullis iam praedita partibus extent et minima constant natura. quae quoniam sunt, illa quoque esse tibi solida atque aeterna fatendum. denique si minimas in partis cuncta resolvī cogere consueisset rerum natura creatrix, iam nil ex illis eadem reparare valeret propterēa quia, quae nullis sunt partibus aucta, non possunt ea quae debet genitalis habere materies, varios conexus pondera plagas concursus motus, per quae res quaeque geruntur.

Quapropter qui materiem rerum esse putarunt ignem atque ex igni summam consistere solo, magno opere a vera lapsi ratione videntur. Heraclitus inquit quorum dux proelia primus, clarus ob obscuram linguam magis inter inanis quamde gravis inter Graios qui vera requiritur. omnia enim stolidi magis admirantur amantque, inversis quae sub verbis latitantia cernunt, veraque constituunt quae belle tangere possunt auris et lepido quae sunt fucata sonore.

Nam cur tam variae res possint esse requiro, ex uno si sunt igni puroque creatae; nil prodesset enim calidum denserier ignem nec rarefieri, si partes ignis eandem naturam quam totus habet super ignis haberent. acrior ardor enim conductis partibus esset, languidior porro disiectis disque supatīs: amplius hoc fieri nil est quod posse rearis talibus in causis, nedum variantia rerum tanta queat densis rarisque ex ignibus esse. id quoque, si faciant admixtum rebus inane, denserī poterunt ignes rarique relinqui.

sed quia multa sibi cernunt contraria nasci


et fugitant in rebus inane relinquere purum, ardua dum metuant, amittunt vera vias, nec rursum cernunt exempto rebus inani omnia denser ierique ex omnibus unum corpus, nil ab se quod possit mittere raptim; aestifer ignis uti lumen iacit atque vaporem, ut video non e stipatis partibus esse. quod si forte alia credunt ratione possesse ignis in coetu stingsi mutareque corpus, scilicet ex nulla facere id si parte reparet, occidet ad nilum nimium funditus ardor omnis et e nilo fient quaecumque creantur, nam quodcumque suis mutatum finibus exit, continuo hoc mors est illius quod fuit ante. proinde aliquid superare necesse est incoluim ollis, ne tibi res redeant ad nilum funditus omnes de niloque renata vigescat copia rerum. nunc igitur quoniam certissima corpora quaedam sunt quae conservant naturam semper eandem, quorum abitu aut aditu mutatoque ordine mutant naturam res et convertunt corpora sese, scire licet non esse haec ignea corpora rerum. nil referret enim quaedam decedere abire, atque alia adtribui, mutarique ordine quaedam, si tamen ardens naturam puncta tenerent;
ignis enim foret omnimodis quodcumque crearent. 

verum, ut opinor, itast: sunt quaedam corpora quorum concursus motus ordo positura figuerae 685 
efficient ignis, mutatoque ordine mutant 
naturam neque sunt igni simulata neque ulli 
praetera rei quae corpora mittere possit 
sensibus et nostros adiectu tangere tactus. 

Dicere porro ignem res omnis esse neque ullam 690 
rem veram in numero rerum constare nisi ignem, 
quod facit hic idem, perdelirum esse videtur. 
nam contra sensus ab sensibus ipse repugnat 
et labefactat eos unde omnia credita pendent, 
undc hic cognitus est ipsi quem nominat ignem; 695 
credit enim sensus ignem cognoscere vere, 
cetera non credit, quae nilo clara minus sunt. 
quod mihi cum vanum tum delirum esse videtur; 
quo referemus enim? quid nobis certius ipsis 
sensibus esse potest, qui vera ac falsa notemus?
praetera quare quisquam magis omnia tollat 
et velit ardis naturam linquere solam, 
quam neget esse ignis, quidvis tamen esse relinquit? 700 
eaqua videtur enim dementia dicere utrumque. 

Quapropter qui materiem rerum esse putarunt 
ignem atque ex igni summam consistere posse, 
et qui principium gignundis aera rebus 
constituere, aut umorem quicumque putarunt 
fingere res ipsum per se, terramve creare 
omnia et in rerum naturas vertier omnis, 710 
magno opere a vero longe derrasse videntur. 
adde etiam qui conduplicat primordia rerum 
aera iungentes igni terramque liquori, 
et qui quattuor ex rebus posse omnia rentur 
ex igni terra atque anima procreescere et imbri. 715 
quorum Acragantis cum primis Empedocles est, 

\[\text{which Lach. retains. Candidus at end of Junt. \textit{\"{}alio pro alii positum. sunt qui alia legunt\text{"{}}}, i.e. Mar. 688 crearet Lamb. first for creare. 690 ignem B corr. for \textit{ig. nem.} 703 quidvis Lach. summam Nic. and all before Lach. AB Gott. omitt the word, which must be uncertain. 708 putarunt Nic. B corr. for putatur B, A corr., putant A p. m. 710 vertiet B corr. Nic. for verti. 711 longe derrasse Vat. 3276, and unless I err 1186 Othoh., for longi derrasse of}\]
insula quem triquetris terrarum gessit in oris, quam fluitans circum magnis anfractibus aequor Ionium glaucis aspargit virus ab undis, angustoque fretu rapidum mare dividit undis Italiæ terrarum oras a finibus eius.

hic est vasta Charybdis et hic Actnaea minantur murmura flammarum rumrum se colligere iras, faucibus eruptos iterum vis ut vomat ignis ad caelumque ferat flammai fulgura rumrum.

queae cum magna modis multis miranda videtur gentibus humanis regio visendaque fertur, rebus opima bonis, multa munita virum vi, nil tamen hoc habuisse viro praeclarius in se nec sanctum magis et mirum carumque videtur. carmina quin etiam divini pectoris eius vociferantur et exponunt praeclara reperta, ut vix humana videatur stirpe creatus.

Hic tamen et supra quos diximus inferiores partibus egregie multis multoque minores, quamquam multa bene ac divinitus invenientes ex adyto tamquam cordis responsa dedere sanctius et multa certa ratione magis quam Pythia quae tripodi a Phoebi laurque profatur, principis tamen in rerum secere ruinas et graviter magni magnó cecidere ibi casu; primum quod motus exempto rebus inani constituant, et res mollis rarasque relinquunt, aera solem ignem terras animalia frugis,
nec tamen admiscent in eorum corpus inane; nec prorsum in rebus minimum consistere quicquam; cum videamus id extremum cuiusque cacumen esse quod ad sensus nostros minimum esse videtur, conicere ut possis ex hoc, quae cernere non quis extremum quod habent, minimum consistere in illis. hoc accedit item, quoniam primordia rerum mollia constituntur, quae nos nativa videmus esse et mortalı cum corpore funditus, utqui debeat ad nilum iam rerum summa reverti de niloque renata vigescere copia rerum; quorum utrumque quid a vero iam dictet habebis. deinde inimica modis multis sunt atque veneno ipsa sibi inter se; quaro aut congressa peribunt aut ita diffugient ut tempestate coacta fulmina diffugere atque imbris ventosque videmus.

Denique quattuor ex rebus si cuncta creatur atque in eas rursum res omnia dissoluuntur, qui magis illa queunt rerum primordia dici quam contra res illorum retroque putari? alternis gignuntur enim mutantque colorem et totam inter se naturam tempore ab omni. sin ita forte putas ignis terraeque coire

sum hoc loco, ubi habent frugis, neque in iv 577 991 1000, ubi vocis; quamquam apud Nonium p. 149 16 e Varrone scriptum est pacis, et Maniliī exemplaria in iiii 446 habent lucis'. But Varro de ling. Lat. ix 76 observes 'frugi rectus est natura fruæ, at secundum consuetudinem dicimus ut haec avis, haec avis, sic haec frugis.' I have no doubt then that the accus. plur. frugi and vocis come from Læcr. as well as religiosis and the like; and that an abl. frugi was possible. Augustus in the monum. Ancyr. iiii 2 has consulis acc. plur. 747 facient Flor. 31 Camb. for facient. 748 quicquam Mar. Ald. 1 and Junt. for qui. quire Flor. 31 Camb. Vat. 1136 Othob. which may be right. 752 in illis I have added; and these must be the actual words of the poet: see Camb. Journ. of phil. i p. 29. prorsum Lach. who quite misunderstands the argument. rebus Nic. and all before Lach. 755 utqui of mss. is quite right: see notes 2. Lach. reads 758 utei for item, and here funditus usque. 758 habebis A corr. Nic. etc. for habes. habebas Lamb. vulg. wrongly. 759 venenā Wack. Lach. for venenā. venenā Flor. 31 Camb. vulgo: this I. ended p. 31 of the lost archetype; and therefore these four mutilated endings of verses were on the outer margin. 767 Alterna A corr. for Alterna. 769 = 768, repeated without mean-
corpus et aerias auras roremque liquoris, nil in concilio naturam ut mutet eorum, nulla tibi ex illis poterit res esse creatas, non animas, non examino cum corpore, ut arbos: quippe suam quique in coetu variantis acervi naturam ostendet mixtusque videbitur aer cum terra simul atque ardur cum rore manere. at primordia gignundis in rebus oportet naturam clandestinam caecamque adhibere, emineat nequid quod contra pugnet et obstet quominus esse queat proprie quodcumque creatur. Quin etiam repetunt a caelo atque ignibus eius et primum faciunt ignem se vertere in auras aeris, hinc imbre gigni terramque creari ex imbri retroque a terra cuncta reverti, umorem primum, post aera, deinde calorem, nec cessare haec inter se mutare, meare a caelo ad terram, de terra ad sidera mundi, quod facere haud ullo debent primordia pacto; immutabile enim quiddam superare necesset, ne res ad nilum rodigantur funditus omnes. nam quodcumque suis mutatam finibus exit, continuo hoc mors est illius quod fuit ante. quapropter quoniam quae paulo diximus ante in commutatum veniunt, constare necesset ex alis ea, quae nequeant convertier usquam, ne tibi res redeant ad nilum funditus omnes. quin potius tali natura praedita quaedam corpora constituas, ignem si forte crearis, posse eadem demultip paucis paucisque tributis,

ordine mutato et motu, facere aëris auras, sic alius aliiis rebus mutarier omnis?

\[\text{‘At manifesta palam res indicat’ inquis ‘in auras aëris e terra res omnis crescere aliquae; et nisi tempestas indulget tempore fausto imbribus, ut tabe nimborum arbusta vacillent, solque sua pro parte foveat tribuitque calorem, crescere non possint fruges arbusta animantis’. scilicet et nisi nos cibus aridus et tenerum adiuget, amisse iam corpore vita quoque omnis omnibus e nervis atque ossibus exsolatur; adiuutamur enim dubio procul atque alimur vos certis ab rebus, certis aliae atque aliae res. nimirum quia multa modis communia multis multarum rerum in rebus primordia mixta sunt, ideo variis variae res rebus aluntur. atque eadem magni refert primordia saepe cum quibus et quali positura contineantur et quos inter se dent motus accipiantque; namque eadem caelum mare terras flumina solem constituant, eadem fruges arbusta animantis, verum alii aliquae modo commixta moventur. quin etiam passim nostris in versibus ipsis multa elementa vides multis communia verbis, cum tamen inter se versus ac verba necesset confiteare et re et sonitu distare sonanti. tantum elementa queunt permutato ordine solo; at rerum quae sunt primordia, plura adhibere possunt unde queant variae res quaeque creari.

Nunc et Anaxagorae scrutemur homecomerian

\[\text{Prisc. for et of mass.: this change of a letter, as Bern. has seen, gives imbribus to the preceding sentence and completely restores the fine passage, which Lach. deplorably disfigures by transposing 806 and 807 and changing arbusta into ambusta, as if rain forsooth could like ‘frost perform the effect of fire’. Lamb. and Gif. ed. 1 et...vacillant, the vulgate. Gif. ed. 2 keeps et...vacillent of mass. and says ‘q. v. Marull. et vulg. facillant, q. v. vacillant, male’. Now Ald. 1 has et tabes...facillant. Ver. Ven. read et tale...facillent, whence comes facillant. Marullus in cod. Victor. makes no change. 814 multa modis Lamb. for multimodis. 834 verbis Flor. 81 Camb. Vat. Pont. Mar. etc. for bellis: see Lach. 830 et. et Lach.: in five other places he changes et, and in two} \]
quam Grai memorant nec nostra dicere linguæ concessit nobis patriæ sermonis egestas, sed tamen ipsam rem facilest exponere verbis. principio, rerum quom dicit homoeomerian, ossa videlicet e pauxillis atque minutis ossibus hic et de pauxillis atque minutis visceribus viscus gigni sanguenque creari sanguinis inter se multis coeuntibu' guttis ex aurique putat micis consistere posse aurum et de terris terram concrescere parvis, ignibus ex ignis, umorem umoribus esse, cetera consimili fingit ratione putatque. nec tamen esse ualla parte idem in rebus inane concedit neque corporibus finem esse secundis. quare in utraque mihi pariter ratione videtur errare atque illi, supra quos diximus ante. adeo quod inbecilla nimis primordia fingit; si primordia sunt, simili quae praedita constant natura atque ipsae res sunt aequeque laborant et pereunt neque ab exitio res ualla refrenat. nam quid in oppressu valido durabit eorum, ut mortem effugiat, leti sub dentibus ipsis? ignis an aurum an aura? quid horum? sanguen an ossa?

gives a far-fetched interpretation, because he says Luec. 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 Luec. and may be right. 'quid quod ita ne dixit quidem usquam Lucretius, sed rerum principia r 740 1047 r 789' says Luec. Yes, because his primordia are plural; but r 707 he writes Et qui principium gignundis aera rebus Constituer e of those who have one first-beginning of things. 835 e Pont. Mar. Al. r 1 Junt. for de. 839 840 aurique...aurum: as he immediately enumerates the three other elements, Bentl. proposes auraeque...aurum. 'quid his aurum? oculos credo interpretum praestrinxit...Simply, tamen [in Arist. phys. fol. 6 b] de Anaxag. ἔλασα τῶν ἵματος ὥσπον τῶν ὀφθαλμῶν ποταμὸν ἤ φυγάρ καὶ ὄρεσιν ετος.' This and other passages seem to defend the text: see notes 2: yet comp. 853. 841 ignis, umorem. ignem, umorem ex Lamb. and the plur. is awkward. 843 ualla parte idem Nic. vulgo for ualla idem parte. ualla idem ex parte Luec. because Luec. he says only omits the preposition when a genitive is added; but in rebus seems equivalent to one: comp. Juven. 847 Adeque alia parte in trutina suspendit Homerum. 846 illi supra quos marg. Flor. 82 Al. 1 Junt. for illi uira quod A, quo B Gott. illis iusta quod Camb. Vat. 1954 Othob. viris iusta quos Flor. 31. illis iusta Ang. Politian in marg. Flor. 29. 847 inbecilla Flor. 81 Camb. for inbecilia. 853 effugiat B corr. Flor. 81 5—2
nil, ut opinor, ubi ex aequo res funditus omnis

tam mortalis erit quam quae manifesta videmus

ex oculis nostris aliqua vi victa perire.

at neque recidere ad nilum res posse neque autem
crescere de nilo testor res ante probatas.

praeterea quoniam cibus auget corpus alique,
sicare licet nobis venas et sanguen et ossa

sive cibos omnis commixto corporse dicent
esse et habere in se nervorum corpora parva
ossaque et omnino venas partisque cruris,
fiat uti cibus omnis, et aridus et liquor ipse,
ex alienigenis rebus constare putetur,
ossibus et nervis sanieque et sanguine mixto.

praeterea quaecumque e terra corpora crescunt
si sunt in terris, terram constare necessecet
ex alienigenis, quae terris exoriuntur.

transfer item, totidem verbis utare licebit.
in lignis si flamma latet fumusque cinisque,
ex alienigenis consistant ligna necessset.

praeterea tellus quae corpora cumque alit, auget

* ex alienigenis, quae lignis his oriuntur.
Linquitur hic quaedam latitandi copia tenuis, id quod Anaxagoras sibi sumit, ut omnibus omnis res putet immixtas rebus latitare, sed illud apparere unum cuius sint plurima mixta et magis in promptu primaque in fronte locata. quod tamen a vera longe ratione repulsum est. conveniebat enim fruges quoque saepe, minaci robore cum saxi franguntur, mittere signum sanguinis aut aliquid, nostro quae corpore aluntur. 885 consimili ratione herbis quoque saepe decebat, cum lapidi in lapidem terimus, manare cruorem; et latices dulcis guttas similique sapore mittere, lanigerae quali sunt ubere lactis, scilicet et glebis terrarum saepe friatis herbarum genera et fruges frondesque videri dispersita inter terram latitare minute, postremo in lignis cinerem fumumque videri, cum praefracta forent, ignisque latere minutos. quorum nil fieri quoniam manifesta docet res, scire licet non esse in rebus res ita mixtas, verum semina multimodis inmixta latere multarum rerum in rebus communia debent.

'At saepe in magnis fit montibus' inquis 'ut altis arboribus vicina cacumina summa terantur inter se, validis facere id cogentibus austris, donec flammati fulserunt flore coorto'. scilicet et non est lignis tamen insitus ignis, verum semina sunt ardoris multa, terendo quae cum confluxere, creant incendia silvis.
quod si facta forest silvis abscondita flamma,
non possent ullum tempus celarier ignes,
conficerent volgo silvas, arbusta cremarent.
imne videas igitur, paulo quod diximus ante,
permagni referre eadem primordia saepe
cum quibus et quali positura contineantur
et quos inter se dent motus accipiantque,
ateque eadem paulo inter se mutata creare
ignes et lignum? quo pacto verba quoque ipsa
inter se paulo mutatis sunt elementis,
cum ligna atque ignes distincta voce notemus.
denique iam quaecumque in rebus cernis apertis
si fieri non posse putas, quin materiai
corpora consimili natura praedita fingas,
hac ratione tibi perempunt primordia rerum:
fiat uti risu tremulo concussa cachinnent
et lacrimis salis usquecent oras genasque.

Nuuc age quod superest cognosce et claris audi.
nec me animi fallit quam sint obscura; sed acri
percussit thyrso laudis spe magna meum cor
et simul incussit suavem mi in pectus amorem
musarum, quo nunc instinctus mente vigenti
avia Pieridum peragro loca nullius ante
trita solo. iuvat integros accedere fontis
ateque haurire, iuvatque novos decerpere flores
insignemque meo capiti petere inde coronam
unde prius nulli velarint tempora musae;
primum quod magnis doceo de rebus et artis
religionum animum nodis exsolvere pergo,
deinde quod obscura de re tam lucida pango
carmina, musaeo contingens cuncta lepore.
id quoque enim non ab nulla ratione videtur;
sed veluti pueris absinthia taetra medentes
cum dare conantur, prius oras pocula circum

after Nicc. etc. 909 contineantur Nauger. for contingantur, after Pont.
apparently; for Victorius in his 2nd copy of Ven. seems to imply that
contingantur of the first was his own error. 912 et B corr. Wak. for e. 918
932 animum. animos Lamb. Creech after Lactantius inst. 16. Fins says 'mo-
contingunt mellis dulci flavoque liquore,
ut puero rum actas inprovida ludificetur
laborum tenus, interea perpetet amarum
absinthi laticem deceptaque non capiatur,
sed potius tali pacto recreata valescat,
sic ego nunc, quoniam haec ratio plerumque videtur
tristior esse quibus non est tractata, retroque
volgus abhorret ab hac, volui tibi suaviloquenti
carmine Pierio rationem exponere nostram
et quasi musaeo dulci contingere melle,
si tibi forte animum tali ratione tenere
versibus in nostris possem, dum perspicis omnem
naturam rerum qua constet compta figura.
Sed quoniam docui solidissima materiai
corpora perpetuo volitare invicta per aevom,
nunc age, summari quaedam sit finis eorum
necne sit, evolvamas; item quod inane repertumst
seu locus ac spatium, res in quo quaeque gerantur,
permideamus utrum finitum funditus omne
constet an immensus pateat vasteque profundum.
Omne quod est igitur nulla regione viarum
finitumst; namque extremum debeat habere.
extrremum porro nullius posse videtur
esse, nisi ultra sit quod finiat; ut videatur
quo non longius haec sensus natura sequatur.
nunc extra summam quoniam nil esse fatendum,
non habet extremum, caret ergo fine modoque.
nec refert quibus adsistat regionibus eius;
usque adeo, quem quisque locum possedit, in omnis
tantundem partis infinitum omne relinquat.
praeterea si iam finitum constitutur
omne quod est spatium, sique procurrat ad oras
ultimus extremas iaciatque volatile telum,
id validis utrum constortum viribus ire
dulcius animos legerit. But 17 animus Lamb. animos Crotcho. 942 pacto
Heins. in ms. notes and Lach. rightly for facto. 954 Necne sit Pont. Lamb. for nec
sit. 957 vasteque Nicc. corrupted into adsueque; his followers adsueque into vel
adsueque; or, as Mar. marg. Flor. 92 Ald. Junct., patefact ad usque. 966 omnis
Nicc. for omnis. 971 Id validis Lamb. first for Invalidis. Flor. 92 and Mar.
quo fuerit missum mavis longeque volare,
an prohibere aliquid censes obstareque posse?
alterutrum fatearis enim sumasque nessesest.
quorum utrumque tibi effugium praecedit et omne
975
cogit ut exempta concedas fine patere.
nam sive est aliquid quod probeat officiatque
quominu' quo missum est veniat finique locet se,
sive foras furtur, non est a fine profectum.
hoc pacto sequar atque, oras ubicumque locaris
980
extremas, quaeram quid telo denique fiat.
fiat uti nusquam possit consistere finis
effugiumque fugae prolatet copia semper.
998
postremo ante oculos res rem finire videtur;
aer dissaept collis atque aera montes,
terra mare et contra mare terras terminat omnis;
985
omne quidem vero nil est quod finiat extra.
984
Praeterea spatum summam totius omne
undiique si inclusum certis consisteret oris
finitumque foret, iam copia material
undiique ponderibus solidis confluet ad imum
nec res ulla geri sub caeli tegmine posset
nec foret omnino caelum neque lumina sola,
quippe ubi materies omnis cumulata iaceret
990
ex infinito iam tempore subsidendo.
at nunc nimirum requies data principorum
corporibus nullast, quia nil est funditus imum
quo quasi conflueret et sedes ubi ponere possint.
995
semper in asiduo motu res quaque geruntur
partibus e cunctis infernaque suppeditantur
1000

in margin explain invalidis as valide validis.
977 officiat Lamb. rightly and
before him Gryphius of Lyons 1534 and 1540 for efficiat, after the constant
usage of Locr.: so Livy iv 31 § Madvig after Faber reads effectit (mss.
effectit) quominus. Lach. keeps officiat.
981 fiat Nice. for fiat. 984–
987 (998–1001) I have elsewhere proved should come in this place.
989
inclusive Nicole. for inclusus.
991 confluet Flor. 31 first for confluit.
998 possint Ald. 1 Junt. for possit. 1000 e supplied by Mon. and Lach. is better
than in of Mar. and other editors. inferna is quite right: see Camb. Journ. of phil.
1 p. 33. Lach. wrongly follows Mar. Ald. 1 Junt. Lamb. etc. in reading aeternaque
and adds 'rei convenienter, quamvis secus videatur Wakefield et Forbiger, qui
ex infinito cita corpora materiai.

est igitur natura loci spatiumque profundi,
quod neque clara suo percurrere fulmina cursu
perpetuo possint nevi labentia tractu
nec prorsum facere ut restet minus ire meando:
usque adeo passim patet ingens copia rebus
finibus exemptis in cunctas undique partis.

Ipsa modum porro sibi rerum summa parare
ne possit, natura tenet, quae corpus inani
et quod inane autem est finiri corpore cogit,
us sic alternis infinita omnia reddat,
aut etiam alterutrum, nisi terminet alterum, eorum
simplice natura pateat tamen inmoderatum.

•
nec mare nec tellus neque caeli lucida templae
nec mortale genus nec divum corpora sancta
exiguum possent horai sistere tempus;
nam dispulsae suo de coetu materiae
copia ferretur magnum per inane solutae,
sive adeo potius numquam concreta creasset
ullam rem, quoniam cogi disiecta nequisset.

nam certe neque consilio primordia rerum
ordine se suo quaeque sagaci mente locarunt

quotiens philosophantur delirant*: an insult quite out of place here.

should commence a new paragraph.

1013 Madvig opuse. pr. p. 813 rightly supposes some verses lost here; and long
before him Marullus did the same, as I find from the margin of Flor. 32: ‘credite
Marullus deesse hic aliqua carmina, quae continerent 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 dicturum promiserit’; so
that Flor. 32 gives here the more mature, at least the better judgment of Marullus;
since the cod. Victor. has the same perverse corrections which Junt. has. Lach.
places the mark of hiatus after 1012, giving a more 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
shown already that the omne quod est, but also 988 (984)—1007, that the omne quod
est spatum is infinite: he now, 1008 foll., shows that matter is infinite. I
formerly proposed roughly to supply what is wanting thus, Sed spatium supra docuit
sine fine patere. Si finita igitur summa esset materiae, Nec mare cet.

1023 the last four words are rightly supplied by Mar. and Junt. from v 421: the ms. here repeat
the last three of 1022. Avancius blunders sadly, doubtless from not understanding
nec quos quaeque 

darent motus pepigere propecto,

sed quia multa modis multis mutata per omne

ex infinito vexantur percita plagis,

omne genus motus et coetus experienndo

tandem deveniunt in talis disposituriae,

qualibus haec rerum consistit summa creat,

et multos etiam magnos servata per annos

ut semel in motus coniectast convenientis,

efficit ut largis avidum mare fluminis undis

integrent annas et solis terra vapore

fota novet fetus summissaque gens animantium

floreat et vivant labentes aetheris ignes;

quod nullo facerent pacto nisi materiai

ex infinito suboriri copia posset,

unde amissa solent reparare in tempore quaeraque.

nam veluti privata cibo natura animantium

diffuit amittens corpus, sic omnia debent

dissolui simul ac defecit suppeditare

materies aliqua ratione aversa viai.

nec plagae possunt extrinsecus undique summam

conservare omnem quaecumque est conciliata.

cudere enim crebro possunt partemque morari,

dum veniant aliae ac suppleri summa queatur.

interdum resilire tamen coguntur et una

principiis rerum spatium tempusque fugai

largiri, ut possint a coetu libera ferri.

quare etiam atque etiam suboriri multa necessest,

et tamen ut plagae quoque possint suppetere ipsae,

infinita opus est vis undique materiai.

Illud in his rebus longe fuge credere, Memmi,
in medium summae, quod dicunt, omnia niti,
atque ideo mundi naturam stare sine ullis

ictibus externis neque quoquam posse resolvı

what he is taking from others. 1028 rerum Faber and Bentl. from v 194 most rightly for rebus. 1033 summissaque Pont. Mar. Junt. for summaque. 1084 Floreat Flor. 81 Camb. etc. for florent. 1040 Dissolui Nic. B corr. for Dissoluit. 1041 viai B corr. vulgo for via. viaque Lach.: but ratione viaque surely means 'by method and system': see Cie. de fin. i 29 ut rationem et via procedat oratio. 1047 principiis Mar. Junt. for principium. 1061 Et simil. Lach. reads
summa atque ima, quod in medium sint omnia nixa:
ipsum si quicquam posse in se sistere credis:
et quae pondera sunt sub terris omnia sursum
nitier in terraque retro requiescere posta,
ut per aquas quae nunc rerum simulacra videmus.
et simili ratione animalia suppa vagari
contendunt neque posse e terris in loca caeli
recedere inferiora magis quam corpora nostra
sponte sua possint in caeli templo volare;
illi cum videant solem, nos sidera noctis
cernere, et alternis nobiscum tempora caeli
dividere et noctes parilis agitare diebus.

sed vanus stolidis haec
amplexi quod habent perv
nam medium nil esse potest
infinita. neque omnino, si iam medium sit,
possit ibi quicquam consistere
quam quavis alia longe ratione
omnis enim locus ac spatium quod inane vocamus
per medium per non medium concedere debet
aequo ponderibus, motus quacumque feruntur.
nec quisquam locus est, quo corpora cum venerunt,
ponderis amissa vi possint stare in inani;

Ad nimili 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 rv 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 vms. Nice. gives them imperfect as in A. The later ms. Ald. 1, Junt. after Mar., Lamb. complete them in various ways. I formerly suggested in 1068 error falsa probavit or error omnium finxit: 1069 perversa rem ratione: 1070 quando omnia constant, or with Lach. ubi summum profundum: 1072 eam magis ob rem: 1073 repelle. 1073 Lach. reads alio for alias, and proposes mearse at end, and malle putari in 1072: he declines to prophesy in 1068 and 1069. 1071 Mar. Junt. most truly neque omnino si tam medium sit for denique omnino si iam. 1074: the end is supplied by Mar. Ald. 1 and Junt. 1075 debet Wak. aportet older corr. 1076 aequo Junt. for aequis which Wak. absolutely defends. 1078 in added by Mar. Ald. 1 Junt. 1082 concilii Mar. Junt. for concilium, the m coming from medii. concilium...vectae Lach. which seems less poetical. vinctae Bentl. 1085 1086 are transposed by Mar. and Junt. followed by all before Lach.; but Usbing. Tidsakr. for Philol. vi, has rightly seen that a v. is lost before 1086, which comparing vi 495 I would thus supply Et quae de supra in terram mittuntur ut imbres.
nec quod inane autem est ulli subsistere debet, quin, sua quod natura petit, concedere pergat. haud igitur possunt tali ratione teneri res in concilio medii cuppedine victae. Praeterea quoniam non omnia corpora fingunt in medium niti, sed terrarum, atque liquoris et quasi terreno quae corpore contineantur, umorem ponti magnasque e montibus undas, at contra tenuis exponunt aeris auras et calidos simul a medio differrier ignis, atque ideo totum circum tremere aethera signis et solis flamam per caeli caerula pasci, quod calor a medio fugiens se ibi consigat omnis, nec prorsum arboribus summos frondescere ramos posse, nisi a terris paulatim quique cibatum... 1095

1091 se ibi Wak. 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 justly concludes that this part of the leaf in the original of our ms. was by some accident torn away. Both the old ms. collations of A and B which I possess mention this lacuna: Heinsius says 'in A octo versuum hiatus erat relictus': the less careful 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 Mar. and Junct. Terra det: at supra circum tegere omnia caelum; stealing the critical note of the London bookseller's edition, and stating 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 shew the general sense of those which are lost: Diffundat truncum ac ramos natura per omnis, Sicicet incerto diversi errore vagantes Argumenta sibi prorsus pugnantia angunt. Quae tamen omnia sunt falsa ratione recepta. Nam quoniam docui spatium sine fine modoque Inmensumque patere in cunctas undique partis, Sic parili ratione necesset suppeditetur Infinita etiam eis undique material, Ne oet. Pontanus saw that the passage was a fragment.
ne volucri ritu flammarum moenia mundi
diffugiant subito magnum per inane soluta
et ne cetera consimili ratione sequantur
neve ruant caeli penetralia templo superne
terraque se pedibus raptim subducat et omnis
inter permixtas rerum caelique ruinas
corpora solventes abeat per inane profundum,
temporis ut puncto nil extet reliquiarem
desertum praeter spatum et primordia caeca.
nam quacumque prius de parti corpora desse
constitues, haec rebus erit pars ianua leti,
hac se turba foras dabit omnis materiæ.

Haec sei pernosces, parva perductus opella

namque alid ex alio clarescet nec tibi caeca

ox iter eripiet quin ultima naturae

dervideas: ita res accedent lumina rebus.

1105 penetralia Nice. for tonetralia; rightly followed by all the old eda. before
Lamb. who reads tonitralia: vi 865 sonitus all mss. for penitus: neither tone-
tralia nor tonitralia is Latin. 1108 abeat Ed. after Mar. Junt. for abeant
wrongly adapted to the adjacent plural: comp. vi 286: omnis agrees with terra:
comp. vi 605 sqq.: Lach. in 1106 reads omnia, as also ii 719 without authority.
1114 sei Ed. after Nice. Flor. 81 Camb. Mon. etc. for sic: a verse is here lost which
I feel sure was of this kind, Cetera iam poteris per te tute ipse videre, with which
the preceding words parva perductus opella must be joined: Luer. 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 400—417, and see Camb.
Journ. of phil. i p. 374. Lach. for sic reads scio and perdoctus for perductus, and
then gets no satisfactory sense: Mar. and Junt. read non for nec in 1115: Lamb.
perfunctus for perdoctus: Bern. sis, and perdoctus after Lach.
T. LUCRETI CARI

DE RERUM NATURA

LIBER SECUNDUS

Suave, mari magno turbantibus aequora ventis,
e terra magnum alterius spectare laborem;
non quia vexari quemquamst iucunda voluptas,
sed quibus ipse malis careas quia cernere suave est.

6 suave etiam belli certamina magna tueri

5 per campos instructa tua sine parte pericili.
sed nil dulcius est, bene quam munita tenere
edita doctrina sapientum templum serena,
despicere unde queas alios passimque videre
errare atque viam palantis quaerere vitae,
certare ingenio, contendere nobilitate,
o noctes atque dies niti praestante labore
ad summam emergere opes rerumque potiri.
o miseris hominum mentes, o pectora caeca!
qualibus in tenebris vitae quantisque periclis
degitur hoc aevi quodcumque! nonne videre
nil aliu sibi naturam latrare, nisi ut qui

5 and 6 rightly transposed by Avancius. 12 praestante plabore AB. praestantes prae labore Nicc. p. m. 16 nonne videre AB Gott. which Gif., followed tacitly by Lamb. ed. 3, has most properly retained. videre est was the common reading, which Lach. shows Lucr. could not have written. 'videtis Marull.' says Gif.: and in cod. Victor. Marullus p. m. videtis; s. m. videre est, as Junt.: videtis Ald. 1, and this is mentioned as a var. loc. at end of Junt.: so also Lamb. ed. 1, but videre est ed. 2. 17—19 mss. are quite right: see notes 2: 17 utqui. ut cui Avanc. Lach. ut quoi Gif.
II

corpore seiunctus dolor absit, mente fruatur
iucundo sensu cura semota metuque?

ergo corpoream ad naturam paucus videmus
esse opus omnino, quae demant cumque dolorem.
delicias quoque uti multas subesternere possint
gratius interdum, neque natura ipsa requirit,
si non aurea sunt iuvenum simulacra per aedes
lampadas igniferas manibus retinentia destris,
lumina nocturnis epulis ut suppedentur,
nec domus argento fulget auroque renidet
nec citharae reboant laqueata aurataque tecta,
cum tamen inter se prostrati in gramine molli
propter aquae rivum sub ramis arboris altae
non magnis opibus iucunde corpora curant,
praesertim cum tempestas adridet et anni
tempora conspergunt viridantis floribus herbas.
nec calidae citius decedunt corpore febres,
textilibus si in picturis ostroque rubenti
iacteris, quam si in plebeis veste cubandum est.
quapropter quoniam nil nostro in corpore gazae
proficiunt neque nobilitas nec gloria regni,
quod superest, animo quoque nil prodesse putandum;
si non forte tuas legiones per loca campi
fervere cum videas belli simulacra cienst,

18 mente. menti Lach. without cause. 19 semota. semota' Lamb. in notes, Gif.
Bentl. Lach. for semota.  21 22 23, see notes 2 for the explanation of this
passage which I have corrected by a better punctuation.  27 fulget auroque.
fulgenti Lach. But comp. v 1040 sciret animoque, where Lachmann's scirent
perverts the meaning. fulgens, residens Macrob. saturn. vi 2 Pont. Avano. Junii.
etc. fulgens resitit Mar. P. Crinitus de hon. disc. xvi 5.  28 citharae.
citharum Macrob. sat. vi 2, cithara id. vi 4. aurataque. ornataque Lach.
arquataque Bern. tecta Lach. for tempia, and Macrob. sat. vi 4, but vi 2 tempe,
which comes perhaps from the preceding passage of Virgil: yet the tempia of
the ms. of Lucr. may have a technical meaning.  36 lacteris. lactarius Lamb.
ed. 2 and 5.  41 Fervere Flor. 80 corr. Flor. 81 Camb. for Fruere A, Erurere B.
40-46: this passage I think I have arranged much better than Lach. or Bern.: 42 et ecum vi (etectu) Ed. for epicuri: comp. taritier of ms. for poriter in 45:
43 Ornatas armis status pariterque Ed. for Ornatas armis Status (status B
Gott.) tariterque: then Fervere cum videas classem iatique vagari, which is not
found in our ms. but is quoted by Nomius p. 508 from Lucretius lib. ii, is
clearly in its right place after 46, not 48, where Lach. and others have put it: I
have also put a stop after pavide in 45. For statusa corrupted into statusa
subsidiis magnis et ecum vi constabilitas, ornatasque armis statuas pariterque animatas, his tibi tum rebus timefactae religiones effugiunt animo pavide; mortisque timores tum vacuum pectus lincunt curaque solutum, fervere cum videbas classem lateque vagari. quod si ridicula haec ludibriaque esse videmus, re veraque metus hominum curaque sequaces nec metuunt sonitus armorum nec fera tela audacterque inter reges rerumque potentis versantur neque fulgorem reverentur ab auro nec clarum vestis splendorem purpuream, quid dubitas quin omni' sit haec rationi' potestas? omnis cum in tenebris praesertim vita laboret. nam veluti pueri trepidant atque omnia caecis in tenebris metuunt, sic nos in luce timemus interdum, nilo quae sunt metuenda magis quam quae pueri in tenebris pavitant finguntque futura. hunc igitur terrorem animi tenebrasque necessest non radii solis neque lucida tela diei discutiant, sed naturae species ratiqae.

Nunc age, quo motu genitalia materia corpora res varias gignant genitasque resolvant

comp. Lach. to IV 283, and statuum for statum in Orelli inscript. 1210. Because Lucr. v 1227 has Induperatorem classis super aequora verrit Cum validus pariter legionibus atque elephantibus, Lach. says 'apparat haec ipsis legenda esse, Subsidium magnisque elephantis constabilitas, Ornatis armis, validas, pariterque animatas'. The appendage is anything but clear to me. Bern. reads hastatis for epicuri, pariter for statuas. See Lach. on the way these two verses are written in AB: Nicc. omits them; later ms. Flor. 31 Camb. etc. treat them as a heading: the old eds. to Ald. 1 and Fius inclusive have them variably corrupted. Junt. first omits them in text with this note at end, 'Subsidium magnis Epicuri constabilitas. Marullus carmen hoc expungit. Nam illud, ornatas armis statuas, stantibusque animatas, procul dubio subditicum est': and in cod. Victor. Marullus does expunge them. All subsequent eds. before Lach. omitted them, except Gir. who mixes up a portion of them with a part of the line from Nonius in this fashion, Fervere cum videbas; classem lateque vagari, Ornateaque armis bellis simulacra cinctem. Lamb. ed. 3 first gives the l. from Nonius in full. 46 pectus Lamb. for tempus: a necessary change. Aen. 1 46 tempore Probos for pectore. 52 purpurei Nicc. for purpura. 53 Mar. Ald. 1 Junt. Lamb. omne sit hoc rationis aegestas, perversely. 54 laboret Nicc. B corr. for laboret. 56 sic, as in III 86 vi 90. ita Senec. epist. 110, shewing what little
et qua vi facere id cogantur quaeque sit ollis
redditas mobilitas magnum per inane meandi,
expediam: tu te dictis praebere memento.
nam certe non inter se stipata cohaeret
materies, quoniam minui rem quamque videmus
et quasi longinquus fuere omnia cernimus sevo
ex oculisque vetustatem subducere nostris,
cum tamen incolimis videatur summa manere
propterea quia, quae decedunt corpora cuique,
unde abeunt minuunt, quo venere augmine donant,
illa senescere at haec contra florescere cogunt,
nec remoranturibi. sic rerum summa novatur
semper, et inter se mortales mutua vivunt.
angescunt aliae gentes, aliae minuuntur,
inque brevi spatio mutantur saecla animantium
et quasi cursores vitai lampada tradunt.

Si cessare putas rerum primordia posse
cessandoque novos rerum prosignere motus,
avius a verare longe ratione vagaris.
nam quoniam per inane vagantur, cuncta necesset
aut gravitate sua ferri primordia rerum
aut ictu forte alterius. nam cum cita saepo
obvia conlixere, fit ut diversa repente
dissiliant; neque enim mirum, durissima quae sint
ponderibus solidis neque quicum a tergo ibus obstet.
et quo iactari magis omnia materiae
orpora pervideas, reminiscere totius imum
nil esse in summa, neque habere ubi corpora prima
consistant, quoniam spatium sine fine modoque
inmensumque patere in cunctas undique partis
pluribus ostendi et certa ratione probatum.
quod quoniam constat, nimium nulla quies est

reliance can be placed on such citations: comp. n. to i 66. 68 quamque
videmus Nice. B corr. for quamquidemus. 73 augmne B corr. Nic. corr. for
agmine. 84 ferri Nic. B corr. for terrri. 85 nam cum (quam) cita Wak.
for nam cita. cita superne Nic. concita saepo Flor. 31 Camb. 86 conflixere
Lamb. in notes for conflexere. conflixere Nic. etc. cum fixere Lamb. ut Avunc.
for uti. cita uti Flor. 31 Camb. etc. 88 tergo ibus/s. Vossius in ms. notes
(not Preger) most rightly for tergibus. 93 nulla Nic. for multa. invitn Is.
reddita corporibus primis per inane profundum, sed magis adsiduo varioque exercitato motu partim intervallis magnis consultis resultant, pars etiam brevibus spatiis vexantur ab ictu et quaecumque magis condensum conciliatum exiguis intervallis convecta resultant, indupedita suis perplexis ipsa figuris, haec validas saxi radices et fera ferri corpora constitunt et cetera de genere horum paucula quae porro magnus per inane vagantur. cetera dissiliunt longe longeque recursant in magnis intervallis: haec aera rarum sufficiunt nobis et splendidá lumina solis. multaque praeterea magnus per inane vagantur conciliis rerum quae sunt reiecta nec usquam consociare etiam motus potuere recepta. cuius, uti memoro, rei simulacrum et imago ante oculos semper nobis versatur et instat. contemplator enim, cum solis lumina cumque inserti fundunt radii per opaca domorum: multa minuta modis multis per inane videbis corpora miseri radiorum lumine in ipso et velut aeterno certamine proelia pugnas edere turmatim certantia nec dare pausam conciliis et discidiis exercitata orebris; conicere ut posse ex hoc, primordia rerum quale sit in magnó iactari semper inani. dumtaxat rerum magnarum parva potest res exemplare dare et vestigia notitiae. hoc etiam magis haec animum te advertere par est corpora quae in solis radiis turbare videntur, quod tales turbae motus quoque materiái

significant clandestinos caecosque subesse. multa videbis enim plagis ibi percita caecis commutare viam retroque repulsa reverti nunc huc nunc illuc in cunctas undique partis. scilicet hic a principiis est omnibus error. prima moventur enim se primordia rerum; inde ea quae parvo sunt corpora conciliatu et quasi proxima sunt ad viris principiorum, ictibus illorum caecis inpulsa cipient, ipsaque proporro paulo maiora lacessunt. sic a principiis ascendit motus et exit paulatim nostros ad sensus, ut moveantur illa quoque, in solis quae lumine cernere quimus nec quibus id faciant plagis appareat aperte. Nunc quae mobilitas sit redditia materiae corporibus, paucis licet hinc cognoscere, Memmi. primum aurora novo cum spargit lumine terras et variae volucres nemora avia pervolitantes aëra per tenerum liquidis loca vocibus opplent, quam subito soleat sol ortus tempore tali convestire sua perfundens omnia luce, omnibus in promptu manifestumque esse videmus. at vapor is quem sol mittit lumenque serenum non per inane meat vacuum; quo tardius ire cogitur, aerias quasi dum diverberet undas. nec singillatim corpuscula quaeque vaporis sed complexa meant inter se conque globata; quapropter simul inter se retrahuntur et extra officiuntur, uti cogantur tardius ire. at quae sunt solida primordia simplicitate, cum per inane meant vacuum nec res remoratur

hoc; but over haec in cod. Victor. was once written a word carefullly erased, as some mark under haec has been, quite confirming Gif.: see above p. 9. 134 conciliatu Nicc. for conciliata. 137 Ipsaque proporro Turneb. advers. v 27 Lach. for Ipsaque porro. Ipsaque quae Camb. vulg. Ictaque quae Flor. 31. 152 quasi dum diverberet. quod sol diverberat Nicc. Flor. 31 Camb. vulgo Lamb. ed. 1, quasi tum diverberet Lamb. ed. 2, quasi dum diverberat ed. 3, as Pont. before, 'pessimo' says Lach.; 'nam dum intellegendum est donec'. But in my opinion, though the subj. is quite right, Lamb. well defends the indie. which is also tenable. 155 se retrahuntur Priscian for se trahuntur. 188 remoratur 6—2
ulla foris atque ipsa, suis e partibus una, unum in quem coepere locum conixa feruntur, debent nimirum praecellere mobilitate et multo citius ferri quam lumina solis multiplexque loci spatium transcurrere eodem tempore quo solis pervolgant fulgura caelum.

* 

nec persectari primordia singula quaeque ut videant qua quicque geratur cum ratione.

At quidam contra haec, ignari materiali, naturam non posse deum sine numine credunt tanto opere humanis rationibus admoderate tempora mutare annorum frugesque creare, et iam cetera, mortalis quae suadet adire ipsaque deducit dux vitae dia voluptas et res per Veneris blanditur saecla propagent, ne genus occidat humannum. quorum omnia causa constituisse deos cum fingunt, omnibu' rebus magno opere a vera lapsi ratione videntur. nam quamvis rerum ignorem primordia quae sint, hoc tamen ex ipsis caeli rationibus auei confirmare aliusque ex rebus reddere multis, nequaquam nobis divinitus esse creatam naturam mundi: tanta stat praedita culpa. quae tibi posterius, Memmi, faciemus aperta.

Pont. Mar. 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 1 599 etc.: the repetition of unum unum has here no force whatever. 160 conixa. conexa mss. conixa Ver. Ven. followed by Nauger. and vulgo: 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: as Pontanus has seen, who says 'fragmentum': Marullus supplied the unmeaning Nam neque consilio debent tardata morari, which became the vulgate. Bern. puts 167 before 165, and in 166 reads persectati, and supposes no lassna. 166 Ut videant Nice. for Ut deant. 168 numine credunt Ed. for numine reddi, and Pont. I now find: the c of numine has absorbed the c, and redui in mss. much resembles reddi. ventur Mar. Junt. vulgo 'proorus egregio' says Lach. Wak. absurdly defends reddi. 169 has been much tampered with in the vulgar. eds. without any reason. 181 tanta stat praedita Lach., as in the repetition v 199, for quamquam predita. quae tanta est praedita
nunc id quod superest de motibus expediemus.]
Nunc locus est, ut opinor, in his illud quoque rebus confirmare tibi, nullam rem posse sua vi corpoream sursum ferri sursumque meare; ne tibi dent in eo flammarum corpora fraudem. sursus enim versus gignuntur et augmina sumunt et sursum nitidae fruges arbustaque crescent, pondera, quantum in se est, cum deorsum cuncta ferantur, nec cum subsiliunt ignes ad tecta domorum et celeri flamma degustant tigna trabesque, sponte sua facere id sine vi subigente putandum est. quod genus e nostro quom missus corpore sanguis emicat exultans alte spargitque cruorem. nonne vides etiam quanta vi tigna trabesque respuat umor aquae? nam quo magis ursimus alte directa et magna vi multi pressimus aegre, tam cupide sursum revomit magis atque remittit, plus ut parte foras emergent exiliantque. nec tamen haec, quantum in se, dubitamus, opinor, quin vacuum per inane deorsum cuncta ferantur. sic igitur debent flammae quoque posse per auras aeris expressae sursum sucedere, quamquam pondera, quantum in se, deorsum deducere pugnet, nocturnasque faces caeli sublime volantis nonne vides longos flammarum ducere tractus in quiscumque dedit partis natura meatum? non cadere in terram stellas et sidera cernis? sol etiam caeli de vertice dissipat omnis PONT. JUN. Vulgo, which may be right. Wak adopts the interpolation of Nic. quamquam haec sint praedita, and gives a ludicrous explanation of it. 187 frau- dem. frudem B: see vi. 187. 193 subigente Lamb. Creech Lach. for subjecta, subeunte Bern. which is hardly so near the ms. reading: see Madvig emend. Liv. p. 210. 194 Quod genus e nostro. Quod genus est Lach. justly blamed by Madvig Lat. gram. ed. 8 p. ix for the way in which he deals with quod genus here and in other places. quom Nic. com A Lach. cum B. 197 ursimus. urginus A corr. Nic. Camb. alte Flor. 31 for altu. 198 Directa. Deiecta Lach. 199 revomit Pont. Nauger. for removet. 203 debent flammae quoque Ald. 1 Junt. for q. d. f. 205 in se est deorsum deducere Mar. Ald. 1 Junt. for inest deorsum ducere. in se est Flor. 31 Camb. quantum est in se deorsum ducere one Vat. Pont. Lach. 209 cadere in terram Nic. for caderem in terra. 210 caeli Bern. better than summo
ardorem in partis et lumine conserit arva;
in terras igitur quoque solis vergitur ardur.
transversosque volare per imbris fulmina cernis:
nunc hinc nunc illinc abrupti nubibus ignes
concursant; cadit in terras vis flammea volgo.

Illud in his quoque te rebus cognoscere avenus,
corpora cum deorsum rectum per inane feruntur
ponderibus propriis, se incerto tempore ferme
incertisque locis spatio depellere paulum,
tantum quod momen mutatum dicere possis.
quod nisi declinare solerent, omnia deorsum,
imbris uti guttae, caderent per inane profundum,
nectoref offensus natus nec plaga creata
principiis: ita nil unquam natura creasset.

Quod si forte aliquis credit graviora potesse
corpora, quo citius rectum per inane feruntur,
incidere ex supero leviobus atque ita plagas
gignere quae possint genitalis reddere motus,
avius a vera longe ratione recedit.

nam per aquas quae cumque cadunt atque aera rarum, 230
haec pro ponderibus casus celerare necessest
propter aea quia corpus aque naturaque tenevis
aeris haut possunt aque rem quamque morari,
sed citius cedunt gravioribus exsuperaea;
at contra nulli de nulla parte neque ullo
temore inane potest vacuum subsistere rei,
quin, sua quod natura petit, concedere pegrat;
onnia quapropter debent per inane quietum
aque ponderibus non aequis concita ferri.

haud igitur poterunt leviobus incidere unquam
ex supero graviora neque ictus gignere per se

or aetherio of older editors: caeli I had myself restored from Cie. Arat. 297
summo caeli de vertece tranans.

214 abrupti. abrupti Maer. sat. vi 1 27.
218 se added by Ed. ferme Flor. 31 Camb. Mar. for firme.
219 mss. are quite right: see notes 2: loci spatiis decellere Lach. whom I before followed.

220 momen. minimum two Vat. and old eds. before Junt. 226 feruntur.
ferantur Vict. 227 plagas B corr. and Lamb. for plag. plagis Nicc. followed
by all before Lamb. 229 Avius Nicc. for Aulus. 233 Aerus haud Nicc.
exsuperatae Nicc. perhaps rightly.
240 poterunt Flor. 31 Camb. for potue.
qui varient motus per quos natura gerat res. quare etiam atque etiam paulum inclinare necessit corpora; nec plus quam minimum, ne fingere motus obliquos videamur et id res vera refutet. namque hoc in promptu manifestumque esse videmus, pondera, quantum in sest, non posse obliqua meare, ex supero cum praecipitans, quod cernere possis; sed nil omnino recta regione viae declinare quis est qui possit cernere sese?

Denique si semper motus conectitur omnis et vetere exoritur semper novus ordine certo nec declinando faciunt primordia motus principium quoddam quod fati foedera rumpat, ex infinito ne causam causa sequatur, libera per terras unde haec animantibus exstat unde est haec, inquam, fatis avolsa potestas per quam progredimur quo ducit quemque voluntas, declinas in ait motus nec tempore certo nec regione loci certa, sed ubi ipsa tulit mens?

nam dubio procul his rebus sua cuique voluntas principium dat et hinc motus per membra rigantur. nonne vides etiam patefactis tempore puncto carceribus non posse tamen prorumpere equorum vim cupidam tam de subito quam mens avet ipsa?

omnis enim totum per corpus materiae copia conquiri debet, concita per artus omnis ut studium mentis conixa sequatur;

RUNT. 241 se is found in all ms. 247 se before est added by Flor. 81 Camb. etc. 249 recta added by Nic. whom all before Lach. rightly followed; it was absorbed by the similar letters in regione. nulla regione Lach. 250 Declinare quis est qui possit cernere sese: this reading of all ms. and editions I now keep: the constr. is not harsher than others in Lucr.: see notes 2. de se Ed. in small ed. for sese. sensus Bern. praestet Lach. for possit. 251 motus Flor. 81 Camb. for motus. 252 semper added after exoritur by Nic. Flor. 81 Camb. all editors before Lach. 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. novus aique ex ordine Pont. 257 potestas Lach. for voluptas: a certain correction: comp. 286: Lamb. in vain transposes voluptas and voluptas of 286: Flor. 81 Camb. have voluptas in both places, but it can be right in neither. 284 equorum Brix. for quorum, not Nic. Flor. 81 Camb. or Ver. Ven. 287 conquiri A corr. Gott. Nic. vulg. for concirii of
ut videas initium motus a corde creari
ex animique voluntate id procedere primum,
inde dari porro per totum corpus et artus.
nec similest ut cum impuls procecidimus ictu
viribus alterius magnis magnique coactu;
nam tum materiem totius corporis omnem
perspicuum nos invitiss ire rapique,
donec eam refrenavit per membra voluntas.
iamne vides igitur, qvamquam vis extera multos
pellat et invitiss cogat procedere saepe
praeceptisque rapi, tamen esse in pectorre nostro
quiddam quod contra pugnae obstareque possit?
cuius ad arbitrium quoque copia materiali
cogitn interdum flet per membra per artus
et proiecta refenatur retroque residit.
quare in seminibus quoque idem fateare necesset,
esse aliam praeter plagas et pondera causam
motibus, unde haec est nobis innata potestas,
de nilo quoniam fieri nil posse videmus.
pondus enim prohibet ne plagis omnia fiant
externa quasi vi; sed ne mens ipsa necessum
intestinum habeat cunctis in rebus agendis
et devicta quasi hoc cogatur ferre patique,
idFacit exiguum clinarum principiorum
nec regione loci certa nec tempore certo.
Nec stipata magis fuit umquam materiali
copia nec porro maioribus intervallis;
nam neque adaugescit quicquam neque deperit inde.
quapropter quo nunc in motu principiorum

A p. m. B which Lach. keeps: both must have been in the archetype. 268
comixas Gif. for conexa, as in 160. conexa is absurd, though in nearly all eds.
before Lach. Lamb. says some ms. have connexa; but that I doubt. 275
perspicuum nobis AB for perspicuum nos: see Lach. for the strange frequency
with which ut is thus transposed in AB. 277 extera. extima Pont. Mar.
vulgo wrongly; prob. from the extrema of Nico. 278 279 Pellat...rapi Avan.
rightly for Pellat...rapit. Pellit...cogit...rapit Junt. and vulg. before Wak.
Pellat A corr. Nico. Flor. 31 Camb. all Vat. Pellat...cogat Mar. Fallat, cogit,
rapit Pont. 281 copia Flor. 31 Camb. for cona. 283 residit Flor. 31 for residia.
291 quasi Nico. for quae. hoc add. by Ed. id Lach. 294 fuit umquam Junt.
not Mar. for fultum quam. Cle. ad Att. xiii 40 1 for the corrupt hic autem ut fultum
corpora sunt, in eodem ante acta aetate fuere et post haec semper similis ratione ferentur, et quae consuerint digni dignentur eadem condicione et erunt et crescent vique valebunt, quantum cuique datum est per foedera naturali. nec rerum summam commutare ulla potest vis; nam neque, quo possit genus ullum materiæ effugere ex omni, quicumque est extra, neque in omne unde coorta quæst nova vis inrumpere et omnem naturam rerum mutare et vertere motus. Illud in his rebus non est mirabile, quare, omnia cum rerum primordia sint in motu, summa tamen summa videatur stare quiesce, praeterquam siquid proprio dat corpore motus. omnis enim longe nostris ab sensibus infra primorum natura iacet: quapropter, ubi ipsa cernere iam nequeas, motus quoque surpere debent; praesertim cum, quae possimus cernere, celent saepe tamen motus spatio diducta locorum. nam saepe in colli tendentes pabula laeta lanigerae reptant pecudes quo quamque vocantes invitans herbae gemmantes rorae recenti, et satiati agni ludunt blandeque coruscant; omnia quae nobis longe confusa videntur et velut in viridi candor consistere colli. praeterea magnae legiones cum loca cursu camporum complent belli simulacra cientes, fulgor ibi ad caelum se tollit totaque circum aerenidescit tellus suinterpre virum vi excitur pedibus sonitus clamorique montes.

icti reiectant voces ad sidera mundi
et circumvolitant equites mediosque repente
tramittunt valido quotiesque impete campos.
et tamen est quidam locus altis montibus unde
stare videntur et in campis consistere fulgor.

Nunc age iam deinceps cunctarum exordia rerum
qualia sint et quam longe distantia formis
percipe, multigenis quam sint variata figuris;
non quo multa parum similis sint praedita forma,
sec quia non volgo paria omnibus omnia constant.
nec mirum; nam cum sit eorum copia tanta
ut neque finis, uti docuit, neque summa sit ulla,
debent nimirum non omnibus omnia prorsum
esse pari filo similique affecta figura.
praeter eat genus humanum mutaeteque natantes
squamigerum pecudes et laeta armenta fereque
et variae volucres, laetantia quae loca aquarum
concelebrant circum ripas fontisque lacusque;
et quae pervolgant nemora avia pervalitantantes;
quorum unum quidvis generatim sumere perge,
invenies tamen inter se disfere figuris.
nec ratione alia proles cognoscere matrem
nec mater posset prolem; quod posse videmus
nec minus atque homines inter se nota cluere.
nam saepe ante deum vitulus delubra decora
turricemas propter maestitias concidit aras
sanguinis expirans calidum de pectore flumen;
at mater viridis saltus orbata peragrans
noscit humi pedibus vestigia pressa bisulcis,
omnia convisens oculis loca si queat usquam
II

conspicere amissum fetum, compleque querellis
frondiferum nemus absistens et crebra revisit
ad stabulum desiderio perfixa iuvenci,
nec tenerae salices atque herbæae rore vigentes
fluminaque illa queunt summis labentia ripis
oblectare animum subitamque avertere curam,
nec vitulorum aliae species per pabula laeta
derivare queunt animum curaque levare:
usque adeo quiddam proprium notumque requirit.
praeterea teneri tremulis cum vocibus haedi
cornigeras norunt matres agnique petulci
balantium pecudes: ita, quod natura reposcit,
ad suas quisque fere decurrunt ubera lacta.
postremo quodvis frumentum non tamen omne
qui que suo generiore inter se simile esse videbis,
quin intercurrat quaedam distantia formis.
concharumque genus parili ratione videmus
pingere telluris gremium, qua mollibus undis
litoris incurvi bibulam pavit aequor harenam.
quare etiam atque etiam simili ratione nessessest,
natura quoniam constant neque factura manu sunt
unius ad certam formam primordia rerum,
dissimili inter se quaedam volitare figura.
Perfacile est tali ratione exsolvere nobis
quare fulmineus multo penetraltior ignis
quam noster fuat e taedis terrestribus ortus;
dicere enim possis caelestem fulminis ignem
suptilem magis e parvis constare figuris

rather uses nosco. 359 absistens Ed. for adsitens. adsidueis Lach. which is very weak. absistens B corr. Nicc. vulg. 361 vigentes. virentes Macrob. sat. vii 2. 362 ita AB Gott. uila Macrob. I.I. ‘B corr.’ says Lach. A corr. as I and Heins. have noted, Camb. vulgo. 368 subitam I now keep: see notes 2. sump-tam Ed. in 1st ed. solitam Lach. ; but the care here is quite insolita. 365 curaque. curamque A corr. Nicc. 369 Balantium A Gott. Nicc. etc. Balatum B Flor. 31 Camb. etc. 371 non tamen omne. non ita, Memmi Bruno (Harburg 1872, p. 3): acutely; but see notes 2. 372 quique Lach. for quidque. 376 pavit. lavit Nomius Mar. Ald. 1 Junt. Lamb. in text, but in notes he prefers pavit. 381 est tali Lach. for est animi. est pariti Bern. not so well: the t of tali was absorbed in est. est iam animi Lamb. ; but animi is out of place. 383 fsuat Faber and Bentl. for fluat: Livy xxv 12 5 mss. have fluat for fsuat. 387
atque ideo transire foramina quae nequit ignis
noster hic e lignis ortus tedaque creatus.
praeterea lumen per cornum transit, at imber
resputitur. quare? nisi luminis illa minora
corpora sunt quam de quibus est liquor almus aquarum.
et quamvis subito per colum vina videmus
perfluere; at contra tardum cunctatur olivom,
aut quia nimirum maioribus est elementis
aut magis hamatis inter se perque plicatis,
ateque ideo fit uti non tam diducta repente
inter se possint primordia singula quaeque
singula per cuiusque foramina permanare.
Huc accedit uti mellis lactisque liquores
iucundo sensu linguae tractentur in ore;
at contra taetra absinthi natura ferique
centauri foedo pertorquent ora sapore;
ut facile agnoscas et levibus atque rutundis
esse ea quae sensus iucunde tangere possunt,
at contra quae amara atque aspera cumque videntur,
haec magis hamatis inter se nexe teneri
proptereaque solere vias rescindere nostris
sensibus introitique suo perrumpere corpus.
Omnia postremo bona sensibus et mala tactu
dissimili inter se pugnanti perfecta figura;
ne tu forte putes serrae stridentis acerbum
horrorem constare elementis levibus aque
ac musaeac mele, per chordas organici quae
mobilibus digitis expergefacta figurant;
neu simili penetrare putes primordia forma
in nares hominum, cum taetra cada vera torrent,
et cum scena croco Cilici perfusa recens est
araque Panchaeos exhalat propter odores;
neve bonos rerum simili constare colores
semine constitutas, oculos qui pascere possunt,
et qui conpungunt aciem lacrimareque cogunt

401 'ortoio lenius decurret, si scribemus pertorquente. sed postes ferri pertorquente'
Lach. 408 iucunde tangere Nice. for iucundet tacere. 413 Mobilibus Poli-
aut foeda specie diri turpesque videntur. omnis enim, sensus quae mulctet cumque, figura haut sine principalis aliquo levore creatast; at contra quaecumque molesta atque aspera constat, non aliquo sine materiae squalore repertast. sunt etiam quae iam nec levia iure putantur esse neque omnino flexis mucronibus unca, sed magis angellis paulum prostantibus, utqui titillare magis sensus quam laedere possint; faecula iam quo de genere est inulaeque saporeis. denique iam calidos ignis gelidamque pruinam dissimili dentata modo confundgere sensus corporis, indicii nobis est tactus uterque. tactus enim, tactus, pro divum numina sancta, corporis est sensus, vel cum res exter a sese insinuat, vel cum laedit quae in corpore natast aut iuvat egrediens genitalis per Veneris res, aut ex offensu cum turbant corpore in ipso semina confunduntque inter se concita sensum; ut si forte manu quamvis iam corporis ipse tute tibi partem ferias atque expetere. quapropter longe formas distare necessest principiis, varios quae possint edere sensus. Denique quae nobis durata ac spissa videntur, haec margi hamatia inter sese esse necesset et quasi ramosis alte compacta teneri.

ian marg. Flor. 29 and Naug. for nobilibus. 421 diri turpesque Lach. for di urpesque. sedi turpesque, qui olidi t., tetri t., turpes olidique have all been read. aeli turpesque Nice. and oldest eds. 422 figura Lach. after Schneidewin Phil. 11 p. 588 for videntur which has come from 421 and supplanted the feminine substantive. quae mulctet causa iuvatque Junt. quae mulctet cumque iuvatque Avane. rithout sense; but at end of his ed. of Catullus he bids us read quae mulctet causa uvatque. mulctat causa iuvatque Mar. apparently; but the words are much erased. 423 levoe Avane. for levior. 427 unca. unque mss. 428 utqui added by Ed. nd N. P. Howard. et quae Flor. 31 Camb. vulgo. quaque Lach. unde Bern. quique, . e. angelii, Ed. formerly: the que at end of 427 comes from the lost utqui. Then 129 possint A Nice. Flor. 31 Camb., and (as I learn from Lach. p. 298) cod. Sangu. ens. schol. in Iuvenalem; rightly, as the subj. is necessary. possunt B Gott. vulg. Lach. 430 inulaeque Lamb. first for inviaeque. vinique Nice. 437 egrediens Flor. 31Camb. etc. for grediens. 438 aut: Lach. seems to me wrong in changing this to atque. 439 que added by Mar. Junt. vulgo. 451 e Lach.
in quo iam genere in primis adamantina saxe
prima acie constant ictus contemnere sueta
et validi silices ac duri robora ferri
aerisque quae clausiris restantia vociferantur.
ilia quidem debent e levibus atque rutundis
esse magis, fluvido quae corpore liquida constant;
namque papaveris haustus itemst facilis quod aquarum
nec retinuntur enim inter se glomeramina quaeque
et procurus item proclive volubilibis existat.
onia postremo quae puncto tempore cernis
diffugere, ut funum nebulas flammaque, necessest,
si minus omnibus' sunt e levibus atque rutundis,
at non esse tamen perplexis indupedita,
pungere uti possint corpus penetraeque vesca
nec tamen haerere inter se; quodcumque videmus
sensibus' sedatum, facile ut cognoscere possis
non e perplexis sed acutis esse elementis.

sed quod amara vides eadem quae fluvida constant,
sudor uti maris est, minime mirabile habeto;
nam quod fluvidus est, e levibus atque rutundis
est, et squalida multa creant admixta doloris

corpora; nec tamen haec retineri hamata necessumet;

for ex, as our ms. elsewhere have e before l. 459 copore A corr. for corpora.

458 Lamb, justly ejects: 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 unmeaning: Lach. retains
it, and for quad reads quasi after M. Haupt. 455 procurus Mar.? Junt. for
perculus. 456—463: a passage variously emended: the changes I have made
are slight and I think not improbable. 458 omnibus' Lamb. after Muretus for
omnia: comp. iv 82 where I read Moenibus' for Moenia. omniino sint levibus Pont.
Junt. 460 vesca Ed. for saza: with penetraeque saza of ms. for penetraeq.
vesca comp. vi 541 summersoca of ms. for summersaq. saza; and vi 299 saza mss.
for saza. laza Ed. formerly. esse Lach. 462 sedatum of ms. I now keep:
sic latum Ed. formerly: Lach. reads 461 tetenumut for videmus, and 462 sed rurum
for sedatum, making two changes. Ventis esse datum Bern. strangely for Sensibus
sedatum. Sentibus esse datum Faber conjectures: but he thinks with Lamb. that
461—463 are spurious. 461 quodcumque. quod quisque Mar. Junt. vulg.,
wrongly joining this clause with the preceding. 465 habeo Ed. for debet. habebis Lach.: but he thinks debet may be right and a verse be lost, and this Bern.
assumes. est minime mirabile habendum 8 Val. Mon. Ald. 1 Junt. ‘Marullus’ says
Gif. cuiquam Gif. ‘Ita v. l.’ i.e. Ver. Ven. he having the latter before him with Ma-
rullus’ ms. emendations; among which Marullus had inserted the reading of his
ms. Mon.: Brix. omits the word. 466 fluvidus est. fluvidum est Ver. Ven.
II

scilicet esse globosa tamen, cum squalida constent, provolvi simul ut possint et laedere sensus, et quo mixta putes magis aspera levibus esse principis, unde est Neptuni corpus acerbum, est ratio secernendi; seorsumque videndi umor dulcis, ubi per terras crebris idem percolatur, ut in foveam fluat ac mansuescat; linquit enim supera taetri primordia viri, aspera quom magis in terris haerescere possint.

Quod quoniam docui,ergam conrectere rem quae ex hoc apta ducat, primordia rerum finita variare figurarum ratione.

quod si non ita sit, rursum iam semina quaedam esse infinito deebunt corporis auctu.
namque in eodem, una cuiusvis in brevitate corporis inter se multum variare figurae non possunt: fac enim minimis e partibus esse corpora prima tribus, vel paulo pluribus auge; nempe ubi eas partis unius corporis omnis, summa atque ima locans, transmutans dextera laevis, omnimodis expertus eris, quam quisque det ordo formai speciem totius corporis eius, quod superest, si forte voles variare figuram, addendum partis alias erit, inde sequetur,

followed by all eds. before Lach, though the metre is thereby violated.

Est e levibus atque rutundis admixta doloris Corpora mss.: some of these words it is plain have come from 466 and supplanted the words of Lucr. Est, et levibus' sunt altiundis etc. Lach.: but he adds 'quamquam sic quoque mirationem faciunt illa doloris Corpora, quae sunt pungentia sensus et laedentia': quite true: Bern. reads Est et squalida sunt illiis etc., and squalida indeed seems necessary: I have therefore written Est, et squalida multa creant admixta doloris Corpora: doloris being of course the accus. plur. 468 necessum Lach. for necessu. 469 constent old eds. for constet.

471—477: by a better punctuation and by doubling one letter I have rectified this passage, 473 I have placed a stop after secernendi, 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.

adsimili ratione alias ut postulet ordo, 
si tu forte voles etiam variare figuras.

ergo formarum novitatem corporis augment 
subsequitur. quare non est ut credere possis 
esse infinitis distantia semina formis, 
ne quaedam cugae inmani maxime 
esse, supra quod iam docui non posse probari. 
iam tibi barbaricae vestes Meliboeaque fulgens 
purpura Thessalico concharum tacta colore 

aurea pavonum ridenti imbuta lepore 
saecla, novo rerum superata colore iacent 
et contemptus odor smyrnae mellisique saporis, 
et cicnea mele Phoebeaque daedala chordis 
carmina consimili ratione oppressa silerent; 
namque aliis aliud praestansius exorretur. 
cedere item retro possent in deteriores 
omnia sic partis, ut diximus in melioris; 
namque aliis aliud retro quoque taetrius esset 
naribus auribus atque oculis orisque sapori. 
quae quoniam non sunt, sed rebus redita certa 
finis utrimque tenet summam, fateare necessest 
matierum quoque finitis differre figuris. 
denique ab ignibus ad gelidas iter usque pruinam 
finitumse retroque pari ratione remenumsumst; 
omnis enim calor ac frigus medique tepores 
terutrasque iacent explentes ordine summam. 

ergo finita distant ratione creata,
ancipiti quoniam mucroni utrimque notantur,
hinc flammis illinc rigidis infesta pruinis.

Quod quoniam docui, pergam conectere rem quae
ex hoc apta fidem ducat, primordia rerum,
inter se simili quae sunt perfecta figura,
infinita cluere. etenim distantia cum sit
formarum finita, necesse est quae similes sint
esse infinitas aut summam materiali
finitam constare, id quod non esse probavi
versibus ostendens corpuscula materiali
ex infinito summam rerum usque tenere,
undique protelo plagarum continuato.

nam quod rara vides magis esse animalia quaedam
secundamque minus naturam cernis in illis,
at regione locoque allo terrisque remotis
multa licet genere esse in eo numerumque repleri;
sicut quadripedum cum primis esse videmus
in genere anguimanus elephantos, India quorum
milibus e multis vallo munitur eburno,
unum tenues nequeat penetrari: tanta ferarum
vis est, quorum nos perpauca exempla videmus.

sed tamen id quoque uti concedam, quamubet esto
unica res quaedam nativo corpore sola,

utras. 531 infesta Lach. for infessa, and so Lamb. in notes, inessa in text

522—568: this passage I have fully discussed in Camb. Journ. of phil. iv p. 143
etc. where I have shown that Lachmann's is quite wrong in enclosing 522—528 in brackets,
and beginning a new paragraph at 529, and there reading Proginus 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 before him from Mar. Ald. 1 and
Junt. downwards have inserted this line, Quod quoniam docui, nunc suavilopuis
agc paucis. Victorius in his copy of Marullus' notes has not this line; but for
Versibus Nunc vero, Marullus' first thought, answering to Lachmann's Proginus.
No stop is to be put at the end of 528, and 529 ostendens is to be read for ostendam;
and then all difficulty vanishes.

538 minus Lamb. most rightly for magis which Wak. absurdly tries to explain.

535 genere Mar.? Junt. for genera.

536 Sicut Bentl. for Sicutti: mo 816 ms. have the same error.

Lachmann's note shows the strange tendency of ms. to read sicut for sicut, as above
veluti for velut: in the passage he quotes from Plantus mil. 737, it now appears
from Ritschi that the Ambrosian palimpsest has rightly sicut: Cie. Arat. 181 on the
other hand Orelli reads Sicut cum captans: Cie. de senect. 14, though the latest
editors read the verse of Ennius Sic ut fortoia equus, 5 of their 6 ms. have Sicuti.

541 ludent B corr. Flor. 81 Camb. for ludent.

543 nulla added by Lach. non
cui similis toto terrarum nulla sit orbi; infinita tamen nisi erit vis materiali
unde ea proigni possit concepta, creari non poterit, neque, quod superest, procrescere aliqua.
quippe etenim sumam hoc quoque uti finita per omne corpora iactari unius genitalia rei,
unde ubi qua vi et quo pacto congressa coibunt materiae tanto in pelago turbaque aliena?
non, ut opinor, habent rationem conciliandi; sed quasi naufragiis magnis multisque coortis
disiectare solet magnum mare transtra gubernam antemas proram malos tonsasque natantis,
per terrarum omnis cras fluitantia aplustra
ut videantur et indicium mortalibus edant, infidae maris insidias virisque dolumque
ut vitare velint, neve ullo tempore credant, subdola cum ridet placidi pellacia ponti,
sic tibi si finita semel primordia quaedam constituet, aevom debebunt sparsa per omnem
disiectare aestus diversi materiali, numquam in concilium ut possint compulsa coire
nec remorari in concilio nec crescer e adaucta; quorum utrumque palam fieri manifesta docet res,
et res proigni et genitas procrescere posse. esse igitur genere in quovis primordia rerum
infinita palam est unde omnia suppeditantur.

Nec superare queunt motus itaque exitiales perpetuo neque in aeternum sepelire salutem,
nec porro rerum genitales auctificique motus perpetuo possunt servare creatam.
sic aequo geritur certamine principiorum ex infinito contractum tempore bellum:
nunc hic nunc illic superant vitalia rerum

et superantur item. miscetur funere vagor quem pueri tollunt visentis luminis oras; nec nox ulla diem neque noctem aurora sectaest quae non audierit mixtos vagitibus aegris ploratus mortis comites et funeris atri. Illud in his obsignatum quoque rebus habere convenit et memori mandatum mente tenere, nil esse, in promptu quorum natura videtur, quod genere ex uno consistat principiorum, nec quiquam quod non permixto semine constet. et quodcumque magis vis multas possidet in se atque potestates, ita plurima principiorum in sese genera ac varias docet esse figuras. principio tellus habet in se corpora prima unde mare immensum volventes frigora fontes adsidue renovent, habet ignes unde orientur. nam multis succensa locis ardent sola terrae, eximius vero furit ignibus impetus Aetnae, tum porro nitidas fruges arbustaque laeta gentibus humanis habet unde extollere possit, unde etiam fluvios frondes et pabula laeta montivago generi possit praebere ferarum. quare magna deum mater materque ferarum et nostri genetrix haec dicta est corporis una. Hanc veteres Graium docti eceinere poetae sedibus in currus biiugos agitare leones, aeris in spatio magnam pendere docentes tellurem neque posse in terra sistere terram. adiunxere feras, quia quamvis effera proles officiis debet molliri victa parentum.

588 quod cumque Lach. for quaecumque: previous editors have gone much astray. 593 (and 607) Eximis Avanc. for Ex imis. 'Sic v. l. o...Marull. ex Virg. lib. 5, ex imis, contra v. l.': the 'veteres libri omnes' are only the Ven. in which were Marullus' ms. notes: Ven. has Eximis which Gif. probably read Eximii: Marullus perhaps referred to Aem. III 577 fundoque exasuat imo, and divided the word: he makes no change in cod. Victor. 601: Lach. with reason supposes a verse to be lost here, which he thus supplies, Magnifice ditem ex ipsa penetralibus' vectam Sedibus. Lamb. reads Sublimem for sedibus. 605 molliri Nic. Flor. 81 Camb. for molliri. 613 orbem Pont. Junt. 77 v. Dane, 'Hist. of the', iii. 64, xi. 11. 7-2
muralique caput summum cinxere corona,
eximiis munita locis quia sustinet urbes;
quo nunc insigni per magnas praedita terras
horrible fertur divinae matris imago.
hanc variae gentes antico more sacrorum
Idaeam vocitant matrem Phrygiaeque catervas
dant comites, quia primum ex illis finibus edunt
per terrarum orbem fruges coepisse creari.
gallos attribuunt, quia, numen qui violarint
matris et ingrati genitoribus inventi sint,
significare volunt indigos esse putandos,
vivam progeniem qui in oras luminis edant.
tympana tenta tonant palmis et cymbala circum
concava, raucisonoque minantur cornua cantu,
et Phrygio stimulat numero cava tibia mentis,
telaque praeparent violenti signa furoris,
ingratos animos atque impia pectora voli
conterrere metu quae possint numini' divae.
ergo cum primum magnas invecta per urbis
munificat tacita mortalis muta salute,
aere atque argentio sternunt iter omne viarum
largifica stipe ditantes ningunque rosarum
floribus umbrantes matrem comitumque catervas.
hic armata manus, Curetas nomine Grai
quis memorant Phrygius, inter se forte quod armis
ludunt in numerumque exulant sangvinolentis
terrificas capitum quatientes numine cristas,

for orbes.  615 Matri Flor. 31 Camb. for Matri.  sint Lamb. first for sunt;
Lach. says nothing; but Ed. as well as Heins. ms. notes and Goebel Rh. Mus.
n. f. xv p. 414 found inventi sunt in AB.  sint inventi Lach.: I prefer the rhythm
of the ms. order.  623 metu...numini' divae Lach. at the suggestion of an
'amicus guidam' of Haverc. for metu...numine divae.  626 iter omne viarum
Turnebus Gif. Lamb. ed. 2 and 3, vulg. for ite omnia virum: a certain correction.
ite omnia mirum Nic. some Vat. and old eds. ite, omnia circum Flor. 31 Camb.
of Lach.: the sentence requiring the conjunction quod or quia, the sense armis.
catervas of ms. is a mere blunder of the scribe who has taken it from 628: a form
of error common in our ms. ; comp. 432 x 555 vi 15 etc. catenas of B is again a
more miswriting of catervas, though it has deceived many.  choreas Pont.
631 sangvinolentis Bentl. for sanguine fieti.  sanguine fieti Nic. and old eds.
sanguine laeti Pont. Junt. Lamb.  632 numine.  nomine Lach. whom I followed
Dictaeos referunt Curetas qui Iovis illum vagitum in Cretae quondam occultaesse feruntur, cum pueri circum puerum pernice chorea armatei in numerum pulsarent aeribus aera, ne Saturnus eum malis mandaret adeptus acternumque daret matri sub pectore volnus. propter eam magnam armata matrem comitantur, aut quia significant divam praedicere ut armis ac virtute velint patriam defendere terram praesidioque parent decorique parentibus esse. quae bene et eximie quamvis disposta feruntur, longe sunt tamen a vera ratione repulsae. omnis enim per se divom natura necesset inmortalis aeo summa cum pace fruatur semota ab nostris rebus seintactaque longe; nam privata dolore omni, privata periclis, ipsa suis pollens opibus, nil indiga nostri, nec bene promeritis capitur neque tangitur ira.  

hic siquis mare Neptunum Cereremque vocare constituit fruges et Bacchi nomine abuti movult quam laticis proprium proferre vocamen, concedamus ut hic terrarum dictitit orbem esse deum matrem, dum vera re tamen ipse religione animum turpi contingere parcat.  

terra quidem vero caret omni tempore sensu, et quia multarum potitur primordia rerum, multa modis multis effert in lumina solis.  

Saepe itaque ex uno tendentes gramina campo lanigerae pecudes et equorum dulcilla proles buceriaequ greges eodem sub tegmine caeli

in my small ed.: but see Ph. Wagner in Philologus supplement p. 400, Conington to Aen. ii 123 and Lachmann’s own note: comp. also iv 179. 636 Armat et in numero pernice chorea: omitted by Pont. and Lamb. as manifestly made up out of 635 and 637. 653 Constituit Lach. for Constituet, as movolt 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. Pontanus acutely sees that both the vas. as given in mass. are fragmentary. parcat Lach. for parato. paro Flor. 31 Camb. etc. 658—660 (652—654) I have transferred hither: the itaque of 661 manifestly refers to them; so that if they are to keep their place, then (what comes to much the
ex unoque sitim sedantes flumine aquae

dissimili vivont specie retinentque parentum

naturam et mores generatim quaque imitantur.
tanta est in quovis genere herbae materiai
dissimilis ratio, tanta est in flumine quoque.
hinc porro quamvis animantem ex omnibus unam
ossa cruar venae color umor visceri nervi

constituent; quae sunt porro distantia longe,
dissimili perfecta figura principiorum.
tum porro quaeumque igni flammatia cremantur,
si nil praeterea, tamen haec in corpore condunt
unde ignem iacere et lumen summittare possint

scintillasque agere ac late differre favillam,
cetera consimili mentis ratione peragrants
invenies igitur multarum semina rerum
corpore celare et varias cohibere figuras,
denique multa vides quibus et color et sapor una

redita sunt cum odore: in primis pleraque dona

haec igitur variis debent constare figuris;
nidor enim penetrat qua fucus non it in artus,
fucus item sorsum, sorsum sapor insinuatur
sensibus; ut nocos primis differre figuris.
dissimiles igitur formae glomeram in unum
conveniunt et res permixto semine constant.


669 quamvis...unam Lamb. for quamvis...una. quemvis...una Nic. quemvis...unum Mar. Junct. 674 condunt Ed. for traduntur. celant Lach. cludunt Bern. 675 ignem Nic. for ignes. ignes B corr. 681, a v. is lost here such as Quis accerna solent numare alta rea divum; see notes 2; not a letter of the ms. is to be changed. in privis pluraque dona Lach. In consequence of 657 (680) having been misplaced the older editors have made strange confusion here. 683 fucus...Ficus Lach. most properly for sucus...Sucus: 'nam fucus color est'.

684 sorsum AB only once, 'sorum et rerum [Faber's text]. et rerum om. mss. vv. repetendum ut puto vd sorum G.Y.' 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 primis of ms. I now keep: see notes 2: privis Lach. after Vossius, Brieger, Haverc. who says 'egregie et hoc loco privis habet Marginalis noster': my ms. notes of Vossius are without
quin etiam passim nostris in versibus ipsis multa elementa vides multis communia verbis, cum tamen inter se versus ac verba necesse est consiente alia ex alii constare elementis; non quo multa parum communis littera currat aut nulla inter se duo sint ex omnibus isdem, sed quia non volgo paria omnibus omnia constant. sic alii in rebus item communia multa multarum rerum cum sint primordia, verum dissimili tamen inter se consistere summa possunt; ut merito ex alii constare feratur humanum genus et fruges arbustaque laeta.

Nec tamen omnimodis conexit posse putandum est omnia; nam volgo fieri portenta videres, semiferas hominum species existere et altos interdum ramos egigni corpore vivo, multaque conexit terrestria membra marinis, tum flamman taeatro spirantis ore Chimaeras pascere naturam per terras omniparentis. quorum nil fieri manifestum est, omnia quando seminibus certis certa genetricce creata conservare genus crescentia posse videmus. sollicitat id certa fieri ratione necessit. nam sua cuique cibis ex omnibus intus in artus corpora discendunt conexaque convenientis efficiunt motus; at contra aliena videmus reicere in terras naturam, multaque caecis corporibus fugiunt et corpore percita plagis, quae neque conexit quoquam potuere neque intus vitalis motus consentire atque imitari.

sed ne forte putes animalia sola teneri

it. 693 *isdem* Lamb. for *idem*: *quod est sane simplicissimum, sed videtur abhorrire ab usu Lucretii* says Lach. who reads awkwardly *nulli* for *nulla*, and *idem*. But here and v 349 Lucr. unquestionably used *isdem*, as did his contemporaries. 694 *constans* Ed. with B Nicc. (?) Camb. Mon. Lamb. vulg. *constanti* Lach. with A corr.; see 337. 696 for *rerum* f. *verum G.V.* in Isaac's ms. notes: and before him Pont.; and so Lach.; yet *longe* of Flor. 81 Camb. Mar. may be right, as the scribe might well write *primordia rerum* mechanically from the mere fact of these words so often coming together. 716 *intus* Lach. for *inte*. *inter* B corr. Camb. *intra* Nicc.: *consentire* is here transitive.
legibus hisce, ea res ratio disterminat omnis. nam veluti tota natura dissimiles sunt
inter se genitae res quaque, ita quamque necessit dissimili constare figura principiorum;
non quo multa parum similis sint praedita forma, sed quia non volgo paria omnibus omnia constant.
semina cum porro distant, differente necessit
intervalla vias conexus pondera plagas
concursus motus, quae non animalia solum
corpora seiungunt, sed terras ac mare totum
cercernunt caelumque, a terris omne retentant.

Nunc age dicta meo dulci quaesita labore
percipe, ne forte haec albis ex alba rears
principiis esse, ante oculos quae candida cernis,
aet ea quae migrat nigro de semine nata;
nive alium quemvis quae sunt inbuta colorum.
propter aere gerere hunc credas, quod materi
alora consimili sint eius tincta colore.
nullus enim color est omnino materi
alorum, neque par rebus neque denique disper.
in quae corpora si nullus tibi forte videtur
posse animi iniectus fieri, procul avius erras.
nam cum caecigeni, solis qui lumina numquam
dispersere, tamen cognoscant corpora tactu,
ex inuncto aequo nullo conjuncta colore,
scire licet nostra quocumque menti corpora posse
vorti in notiatim nullo circumlita saeco.

in se Bern. which I don't understand. — in Rieger. 719 Legibus his praeda
ratio disteriminat omnis. — Frieri. 720 omnia Lack. after June, as in 1108 without author-
ity: amea I doubt not comes from Marniis, as he uses it in the same way in his
lymus to earth at the end of a passage partly quoted p. 7 in which Luce is closely
imitated: see also reading of June, in 740. the cod. Vircus, process my inference
to be correct here and 749: Marniis cites Virgil's gress praevoce omnia Perseverant
baladi. here editions 1, 2, none Bern.: but omnia is hardly thus used: therefore I
read hicem as ver. 2, editions: quascum has no meaning. 752 sic quaeque
June, for the saempe. 753 nume. Ed. enuere AE vulg. Lack.: see 597
and 694. 754 column Non vulg: are column: Lack. and Lack. deny that indicate
colorum in Lexor. but see notes 2. Lack. reads Nona alium furem qui sunt
indicat colorum etc.: but the nominative case is absolutely required here: indicate
Lexor, for column. 754 Luminis Flor. 52 Gamm. etc. in enumeration. 755 Disp.
II

denique nos ipsi caecis quae cumque tenebris tangimus, haudullo sentimus tincta colore.
quod quoniam vinco fieri, nuncesse docebo
omnis enim color omnino mutatur in omnis;
quod facere haudullo debent primordia pacto;
immutabile enim quiddam superare neecessest,
en res ad nilum redigantur funditus omnes.
nam quodcumque suis mutatum finibus exit,
continuo hoc mortis est illius quod fuit ante.
proinde colore cave contingas semina rerum,
ne tibi res redeant ad nilum funditus omnes.

Praeterea si nulla coloris principis est
reddita natura et variis sunt praedita formas,
e quibus omne genus gignunt variantque colores
propterea, magni quod refert semina quaeque
cum quibus et quali positura continentur
et quos inter se dent motus accipientque,
perfacile extemplo rationem reddere possis
cur ea quae nigro fuerint paulo ante colore,
marmoreo fieri possint cando repente;
ut mare, cum magni commorant aequora venti,
vertitur in canos candenti marmore fluitus;
dicere enim possis, nigrum quod saepe videmus,
materies ubi permixta est illius et ordo
principis mutatus et addita demptaque quaedam,
continuo id fieri ut candens videatur et album,
quod si caeruleis constarent aequora ponti
seminibus, nullo possent albscere pacto;
num quammodo perturbes caerula quae sint,
nunquam in marmoreum possunt migrare colorem.
sin alio atque alio sunt semina tincta colore
quaer maris efficiunt unum purumque nitorem,
ut saepe ex aliis formis variisque figuris

and Lach. place after 748; but see notes 2. 748 a v. is lost here. 749 in omnis
Flor. 81 Camb. Naug. for et omnis. in omnia Junct. after Marullus: see note to
719. 759 omne genus Lach. for omnigenus. omnigenus A corr. Nicc. Flor. 81
for Praeterea which Wack and, strange to say, Lamb. ed. 2 and 3 retain.
763 extemplo Brix. Lamb. for exemplo. 765 possint Lamb. for possunt.
efficitur quiddam quadratum unaque figura, 780
dissimiles formas, ita cernere in aequore ponti 785
aut alio in quovis uno puroque nitore
dissimiles longe inter se variosque colores.
praeterea nil officiunt obstantque figurae 790
dissimiles quo quadratum minus omne sit extra;
at varii rerum inpediunt prohicientque colores
quominus esse uno possit res tota nitore.
Tum porro quae ductit et inicit ut tribuamus
principiis rerum nonnumquam causa colores, 795
occidit, ex albis quoniam non alba creatur,
nec quae nigra cluent de nigris sed variis ex.
quippe etenim multo proclivius exorientur
nec qua candida de nullo quam nigro nata colore
aut alio quovis qui contra pugnet et obstet.
Praeterea quoniam nequeunt sine luce colores 800
esse neque in lucem existunt primordia rerum,
scire licet quam sint nullo velata colore.
qualis enim caecis poterit color esse tenebris?
lumine quin ipso mutatur propterea quod
recta aut obliqua percussus luce refulget;
pluma columbarum quo pacto in sole videtur,
quae sita cervices circum collumque coronat;
namque alias fit uti claro sit rubra pyropo,
interdum quodam sensu fit uti videatur
inter curialium viridis miscere zmaragdos. 805
caudaque pavonis, larga cum luce repleta est,
consimili mutat ratione obversa colores;

779 unaque figura Nic. for unaque figuræ. unaque figura est Flor. 81 Camb.
Mar. Junt. unaque figuræ Lamb. after Muretus 'contra consuetudinem Lucretii'
says Lach. 780 ut in Lach. for uti in: see 822. 781 in aequore Ver.
785 extra seems quite appropriate: Lach. reads ex his. 788 ductit et inicit
ut tribuamus Lamb. and Turneb. for ductit et inicitu tribuamus (et om. A Nic.).
790 creatur Nic. for creatur. 791 Nec quae Flor. 81 Camb. for Neque.
800 refugit. refuget Loh. 802 cervices. cervicemst Brieger.
for caeruleum. 'fo, beryllum' Bentil. 806 larga cum luce Nic. E corr. for
II

qui quoniam quodam gignuntur luminis ictu, scire licet, sine eo fieri non posse putandum est. et quoniam plagae quoddam genus excipit in se pupula, cum sentire colorem dicitur album, atque aliud porro, nigrum cum et cetera sentit, nec refert ea quae tangas quo forte colore praedita sint, verum qualis magis apta figura, scire licet nil principis opus esse colores, sed variis formis variantes edere tactus.

Praeterea quoniam non certis certa figuris est natura coloris et omnia principiorum formamenta queunt in quovis esse nitore, cur ea quae constant ex illis non pariter sunt omne genus perfusa coloribus in genere omni? conveniebat enim corvos quoque saepe volantis ex albis album pinnis iactare colorem, et nigros fieri nigro de semine cygnos aut alio quovis uno varioque colore.

Quin etiam quanto in partes res quaque minutas distribuitur magis, hoc magis est ut cernere possis evanescere paulatim stinguique colorem; ut fit ubi in parvas partis discerpitur austrum: purpura poeniceusque color clarissimu' molto, filatim cum distractum est, dispersitur omnis; noscere ut hinc possis prius omnem efflare colorem particulam quam discedant ad semina rerum.

Postremo quoniam non omnia corpora vocem mittere concedis neque odorem, propterea fit ut non omnibus additus sonitus et odores. sic oculis quoniam non omnia cernere quimus, scire licet quaedam tam constare orba colore quam sine odore ullo quaedam sonituque remota,
nec minus haec animum cognos cere posse sagarem quam quae sunt aliis rebus privata note.

Sed ne forte putes solo spoliata colore corpora prima manere, etiam secreta teporis sunt ac frigoris omnino calidique vaporis, et sonitu sterilis et suco ieiuna feruntur, nec iaciunt ullam proprium de corpore odorem. sicut amaranthi blandum stactaeque liquorem et nardi florem, nectar qui naribus halat, cum facere instituxa, cum primis quaerere par est, quoad licet ac possis reperire, inolentis olivi naturam, nullam quae mittat naribus auram, quam minime ut possit mixtos in corpore odores concoctosque suo contractans perdere viro, propter eandem rem debent primordia rerum non adhibere suum gignundis rebus odorem nec sonitum, quoniam nil ab se mittere possunt, nec simili ratione saporem denique quemquam nec frigus neque item calidum tepidumque vaporem, cetera; quae cum ita sunt tamen ut mortalia constent, molli lena, fragosa putri, cava corpore raro, omnia sint a principii se juncta necesssest, inmortalia si volumus subiungere rebus fundamenta quibus nitatur summa salutis; ne tibi res redeant ad nilum funditus omnes. Nunc ea quae sentire videmus cumque necesssest ex insensilibus tamen omnia confitare principii constare. neque id manufesta refugant nec contra pugnare, in promptu cognita quae sunt, sed magis ipsa manu ducunt et credere cogunt ex insensilibus, quod dico, animalia gigni.

quippe vide licet vivos existere vermes stercore de taetro, putorem cum sibi nacta est

intempestivis ex imbrisumida tellus;
praeterea cunctas itidem res vertere seere.
vertunt se fluviifondes et pabula laeta
in pecudes, vertunt pecudes in corpora nostra
naturam, et nostro de corpore saepesf erurum
augescunt vires et corpora pennipotentum.
ergo omnes natura cibos in corpora viva
vertit et hinc sensus animantium procreat omnes,
non alia longe ratione adque arida ligna
explicat in flammas et in ignis omnia versat.
iamne vides igitur magni primordia rerum
referre in quali sint ordine quaque locata
et commixta quibus dent motus accipiantque?

Tum porro quid id est, animum quod percubit, ipsum
quod movet et varios sensus expromere cogit,
ex insensilibus ne credas sensile digni?
nimirum lapides et ligna et terra quod una
mixta tamen nequeunt vitalem reddere sensum.
illud in his igitur rebus meminisse decebit,
non ex omnibus omnino, quaecumque creant res,
sensile et extemplo me digni dicere sensus,
sed magni referre ea primum quantula constent,
sensile quae faciunt, et qua sint praedita forma,
motibus ordinibus posituris denique quae sint.
quarum null rerum in lignis glaesisque videmus;
et tamen haec, cum sunt quasi putrefacta per imbres,
vermiculos pariant, quia corpora materiai
antiquis ex ordinibus permota nova re
conciliantur ita ut debent animalia digni.
deinde ex sensilibus qui sensile posse creari
constituunt, porro ex aliis sentire susti

Lamb. alter Turebus for Mollia. 875 fluviifondes Lamb. for fluvi in
frondes. 882 in ignis Flor. 81 Camb. Pont. Mar. etc. for ignis. 888
gigni. nasci Friscian 17: see above p. 1. 891 rebus Avano. for fudus,
foedus Wak. absurdly. 893 Sensile Nic. for Sennilia. et extemplo Nager.
and a late corrector of the cod. Victor. who more than once agrees with,
probably follows Naugerus, for extemplo. 906 a.v. is lost here such as Ipsi sensilibus,
mortalia semina reddunt (or habeunt): Christ I now find suggests a v. has dropped
out. I do not alter a letter of the mss.: Lach. in 902 reads ea for ex, seminibus
for sensilibus, and 903 susti with Lamb., and 904 tam for cum. tum Lamb.
mollia cum faciunt. nam sensus iungit omnis
visceribus nervis venis, quae cuique videmus
mollia mortali consistere corpore creta.

ded tamen esto iam posse haec aeeterna manere:
nempe tamen debent aut sensum partis habere
aut simili totis animalibus esse putari.

at nequeant per se partes sentire necesse est;
namque alio sensus membrorum respicit omnis,
ne manus a nobis potis est secreta neque ualla
corporis omnino sensum pars sola tenere.

linquitur ut totis animantibus adsimulentur.

sic itidem quae sentimus sentire necessas et
vitali ut possint consentire undique sensu.

qui poterunt igitur rerum primordia dici
et leti vitare vias, animalia cum sint,
adque animalia sint mortalibus una eademque
quod tamen ut possint, at coetu concilioque

nil facient praeter volgum turbanque animantium,
scilicet ut nequeant homines armenta feraeque
inter se sese ullam rem gignere conveniundo.

quod si forte suum dimittunt corpore sensum
atque alium capiunt, quid opus fuit adtribu i d quod
detrabitur t tum praeterea, quo fugimus ante,

quatenus in pullos animalis vertier ova
cernimus alituum vermisque effervere, terram
intempestivos quom putor cepit ob imbris,

scire licet gigni posse ex non sensibu' sensus.

Quod si forte alia dicet dumtaxat oriri

905 cuique Ed. for cuique. cuncta Lach. 909 simili Lach. for similis.
Nam ratio Bern. for Namque alios, retaining respuit. 915 (923): I follow
Bern. in placing this verse here, rather than Lach. who makes it follow 916 (915).
919 animalia sint Lach. for animalibus: comp. 458 and 41 81: sint was added
by Mar. and Junt. 920 at coetu Mon. Lach. for ab coetu. ab coetu Junt.
Lach.: but the potential is in place.
926 quo fugimus Wak. for quod fugimus
which Lach. in vain defends: the post refers to 870 sqq., not to 886. quod vicimus
Ed. in small ed. 928 effervere, terram Intempestivos quom (cum) putor cepit

904-5: 'Sensation is found only in the organic animal
body; and here belongs, not to the parts them all.

Rid to the whole? Song, Hist. of Materialism, 1, 154.
posse a non sensu sensum mutabilitate, aut aliquo tamquam partu quod proditus extet, huic satis illud erit planum facere atque probare non fieri partum nisi concilio ante coacto nec quicquam commutari sine conciliatu. principio nequeunt ullius corporis esse sensus ante ipsam genitam naturam animantis, nimirum quia materies disiecta tenetur aere fluminibus terris terraque creatis, nec congressa modo vitalis convenienti contulit inter so motus, quibus omnituentes accensi sensus animante in quaque cierunt.

Praeterea quamvis animantem grandior ictus, quam patitur natura, repente addigit et omnis corporis atque animi pergit confundere sensus. dissoluuntur enim positurae principiorum et penitus motus vitales impediuntur, donec materies, omnis concussa per artus, vitalis animae nodos a corpore solvit dispersamque foras per caulas eiecit omnis. nam quid praeterea facere ictum posse reamur oblatum, nisi discutere ac dissolvere quaque fit quoque uti solet minus oblato acriter ictu reliquii motus vitalis vincere saepe, vincere, et ingentis plagae sedere tumultus inque suos quicquid rursus revocare meatus

ccoepit Junt. putor Lamb. 932 Posse a non sensu Wak. for Posse ea non sensu, rather better than Posse ex of Lamb. Lach. eto. e Pont. sensum mutabilitate Lamb. ed. 3 in note for sensum mut. Lach. keeps sensus. 933 quod proditus extet Ed. for quod proditum extra. quod protinus extent Lach. quod proditur extra Pont. Bern.; but the oratio obliqua requires the subjunctive. 936 sine conciliatu. nisi conciliatum Goebel. 938 ipsum Flor. 81 Camb. Pont. Mar. Ald. 1 Junt. for lesam. 940 terraque creatis. Wak. has properly retained this reading of all ms. flammaque creatis Mar. Ald. 1 Junt. vulg. before Wak. aethraque creatis Lach.; but I do not know what aethra creata are, unless they be the same as terra creat, the various products of the earth. 941 convenienti Lamb. for convenientes which Lach. retains; the termination of 942 has caused the mistake. 943 animante in quaque cierunt Hugo Purmann in Jahn’s Jahrb. f. Philol. 67 p. 673 for animantem quamque tuentur. animantium concurentur Lach. 943 Bern. reads omnicientes and 948 keeps the ms. reading: tuentur is quite foreign to the sense of the passage; else Lach. would not avoid hasing omnituentes and tuentur together. 961 caulas B corr. Flor. 81 for
et quasi iam leti dominantium in corpore motum
discutere ac paene amissos ascendere sensus.
nam qua re potius leti iam limine ab ipso
ad vitam possit conlecta mente reverti,
quam quo decursum prope iam siet ire et abire?

Præterea quoniam dolor est ubi materiae
corpora vi quadam per viscera viva per artus
sollicitata suis trepidant in sedibus intus,
inque locum quando remigrant, fit blanda voluptas,
scire licet nullo primordia posse dolore
temptari nullamque voluptatem capere ex se;
quandoquidem non sunt ex ullis principiorum
corporibus, quorum motus novitate laborent
aut aliquem fructum capiant dulcedinis almae,
haut igitur debent esse ullo praedita sensu.

Denique uti possint sentire animalia quaque,
principis si iam est sensus tribuendus eorum,
quid, genus humanum prortitum de quibu' factumst?
scilicet et risu tremulo concussa cachinant
et lacrimis spargunt rolandibus ora genasque
multaque de rerum mixtura dicere callent
et sibi proporro quae sint primordia quaerunt;
quandoquidem totis mortalibus adsimulata

cavias. eiecit. eicit Nicc. Flor. 31 Camb. 964 oblast old eda. for oblasta.
961 conlecta Lamb. first for coniecta which Wak. absurdly retains. possit Lach.
for possit: as the verb cannot refer to sensus or anything but quamvis animanten
in 944. 963 Præterea. propterea Lach. perversely: see notes 2: a new para-
graph begins here. 975 de quibu' 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 Latino dici non potest
auctus de re aut 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 auctu casum septimum sine
praespositione postulat. deinde alid est auctus re aliqua, alid factus de re aut
ex re aliqua. hoc qui nescit, fatesur se hospitem esse in lingua Latina': this he
doubtless intended for Gifianus. Wak. more fearless than the angels keeps of
course auctus and thus comments, 'editorum aptus [most factus] sius scilicet,
libris omnibus religionem invocantibus contra profanos amendatores, dictionem
Lucreti libentissime frequentatae contextu emovere, et fetus proprios per an-
diaciam odioissimam atque perditissimam interfere. ως ὃργαλων πράγμα' ἐστιν,
ὥς ζεύ καί θεό'. Truly delira haec furiosaque ceremonia esse Et idere potest non
ex ridentibus' factus. 976 AB have here cecinnant: and so perhaps Luor.
ipsa quoque ex aliis debent constare elementis, inde alia ex aliis, nusquam consistere ut ausis: quippe sequar, quodcumque loqui ridereque dices et sapere, ex aliis eadem haec facientibus ut sit. quod si delira haec furiosaque cernimus esse et ridere potest non ex ridentibu' factus et sapere et doctis rationem reddere dictis non ex seminibus sapientibus atque disertis, qui minus esse queant ea quae sentire videmus seminibus permixta carentibus undique sensu?  

Denique caelesti sumus omnes semine oriundi; omnibus ille idem pater est, unde alma liquentis umoris guttas mater cum terra recepit, feta parit nitidas fruges arbustaque laeta et genus humanum, parit omnia saecla ferarum, pabula cum praebet quibus omnes corpora pascent et dulcem ducunt vitam prolemque propagant; quapropter merito maternum nomen adepta est. cedit item retro, de terra quod fuit ante, in terras, et quod missumst ex aetheris oris, id rursum caeli rellatum templa recepant. nec sic interemit mors res ut materiali corpora conficiat, sed coetum dissipat ollis, inde aliis aliud coniungit; et effit ut omnes res ita convertant formas mutentque colores et capiant sensus et puncto tempore reddant; ut noscas referre eadem primordia rerum cum quibus et quali positura continaentur et quos inter se dent motus accipiantque, neve putes acterna penes residere potesse
corpora prima quod in summis fuitare videmus rebus et interdum nasci subitoque perire, quin etiam refert nostris in versibus ipsis cum quibus et quali sint ordine quaeque locata. si non omnia sunt, at multo maxima pars est consimilis; verum positura discrepant res. sic ipsis in rebus itam materiam concursus motus ordo positura figurae cum permutantur, mutari res quoque debent. Nunc animum nobis adhibe veram ad rationem. nam tibi vementer nova res molit tur ad auris accedere et nova se species ostendere rerum. sed neque tam facilis res ulla est quin ea primum difficilis magis ad credendum constet, itemque nil adeo magnum neque tam mirabile quicquam, quod non paulatim minuant mirarier omnes. suspicio caeli clarum purumque colorem. 

relative: Lach. for summis unskilfully reads cunctis, and supposes 1013 to commence a new paragraph wholly unconnected with what precedes: he encloses in [ ] 1018—1104. The truth is 1013—1022 are closely united with what precedes if rightly understood. Mar. Jun. Lamb. ed. 1, vulg. have parum for pene in 1010. Lamb. ed. 8 has a long note shewing that his conception of the passage is no less confused than Lachmann’s: the small word quod has given rise to these strange misapprehensions. 1015 1016 = r 820 821 with the exception of Significant for Constituunt: 1020 = 726 and v 438: Lach. has rightly seen that they are here quite out of place: in the first book they are properly said of the atoms, but here they interrupt the sense: 1020 the interpolator has transferred them without taking the trouble of changing vias and plagas to vias and plagae, which was first done by Pont. and Mar. 1017 sunt Lach. for sint: he compares 438.

1023 adhibe veram B corr. Ver. Ven. Mar. for adhibueram. 1024 vementer Avan. and Lach. rightly for vehementes: so vemus which occurs several times: in fact those were the only forms known to Lucre. and all writers of the best ages: see Lach. 1025 Accedere all mss. and old eds.: this old form I have retained here and v 609 where A has Accedere, Nicc. Accedere: see Vahlen's Varro's sat. Menipp. p. 95, and his Enni. trag. rel. 114 and 281, where the best mss. of Ennius and Varro retain the same form accedo: it appears from Ribbeck that the mss. of Virgil preserve in many similar words e for i, but his judgment in adopting them seems often at fault: ap. Ribbeck trag. Lat. p. xxii Floekeisen gives examples from Plautus; Livy xxx 10 12 mss. have accedere: in 293 I retain reccepit of mss. peremo interemo neglego intellego were the only forms admitted in the best ages, as the concurrent testimony of all good mss. proves. 1029 minuant mirarier. mittant mirarier Lach. which I adopted in the small ed. 1030 Suspicio Bern. for Principio. Percepis Lach. which can hardly be right: indeed Principio is so appropriate that I incline to think a verse is lost, such as this Oitus, uti memoro, permulta exempla
quaeque in se cohibet, palantia sidera passim, lunamque et solis praecella luce nitorem;
omnia quae nunc si primum mortalibus essent,
ex improviso si nunc objecta repente,
quid magis his rebus poterat mirabile dici
aut minus ante quod auderent fore credere gentes?
nil, ut opinor: ita haec species miranda fuisset.
quam tibi iam nemo, fessus satiate videndi,
suspicere in caeli dignatur lucida templam!
desine quapropter novitate exterritus ipsa
expuere ex animo rationem, sed magis acri
iudicio perpende et, si tibi vera videntur,
dede manus, aut, si falsum est, accingere contra.
quae sit enim rationem animus, cum summa loci sit
inFINITA foris haec extra moenia mundi,
quid sit ibi porro quo prospeciere usque velit mens
atque animi iactus liber quo pervoelet ipsa.

Principio nobis in cunctas undique partis
et latere ex utroque supra suptque per omne
nulla est finis; uti docui, res ipsaque per se
vociferatur, et elucet natura profundi.
nullo iam facto veri simile esse putandumst,
undique cum vorsum spatium vacet infinitum
seminaque innumerum numero summaque profunda
multimodis volitent acterno percita motu,
hunc unum terrarum orbem caelumque creatum,
nil agere illa foris tot corpora materiali;
cum praesertim hic sit natura factus, ut ipsa
sponte sua forte offensando semina rerum,
multimodis temere incassum frustraque cocta,
tandem colorunt ea quae coniecta repente
magnarum rerum fient exordia semper,
terrai maris et caeli generisque animantium.
quare etiam atque etiam talis fateare necesse est
esse alios alibi congressus materiali,
qualis hic est, avido complexu quem tenet aether.

Praeterea cum materies est multa parata,
cum locus est praesto nec res nec causa moratur
ulla, geri debent nimirum et confieri res.
nunc et seminibus si tanta est copia quantam
enumerare aetas animantium non queat omnis,
visque eadem et natura manet quae semina rerum
conicare in loca quaque queat simili ratione
atque huc sunt coniecta, necesse est confiteare
esse alios aliiis terrarum in partibus orbis
et varias hominum gentis et saecla ferarum.

Huc accedit ut in summa res nulla sit una,
unica quae gignatur et unica solaque crescat,
quim aliquoiu' siet saecli permultaque codem
sint genere. in primis animalibus, inclute Memmi,
invenies sic montivagum genus esse ferarum,
sic hominum genitam prolem, sic denique mutas
squamigerum pecudes et corpora cuncta volantium.
quapropter caelum simili ratione fatendum
 terramque et solem lunam mare, cetera quae sunt.
non esse unica, sed numero magis innumerari; quandoquidem vitae depactus terminus alta
tam manet haec et tam nativo corpore constant,
quam genus omne quod hic generatim\text{r} rebus abundans.
Quae bene cognita si teneas, natura videtur
libera continuo dominis privata superbis
ipsa sua per se sponte omnis dis agere exprer,
nam pro sancta deum tranquilla pectora pace
quae placidum degunt aevom vitamque serenam,
quis regere immensi summam, quis habere profundi
indu manu validas potis est moderanter habenas,
quis pariter caelos omnis convertere et omnis
ignibus aetheriis terras suffire feracis,
omnibus inve locis esse omni tempore praesto,
nubibus ut tenebras faciat caelique serena
concusiat sonitu, tum fulmina mittat et aedis
saepe suas disturbet et in deserta recedens
saeviat exercens telum quod saepe nocentes
praeterit exanimatque indignos inque merentes?
Multaque post mundi tempus genitale diemque
primigenium maris et terrae solisque coortum
addita corpora sunt extrinsecus, addita circum
semina quae magnum iaculando contulit omne;
unde mare et terrae possent augescere et unde
appareret spatium caeli dominus altaque tecta
tolleret a terris procul et consurgeret aer.
nam sua cuique locis ex omnibus omnia plagis
corpora distribuuntur et ad sua saecula recedunt.
umor ad umorem, terreno corpore terra
crescit et ignem ignes procedunt aetheraque\text{a}
donique ad extremam crescendi perica finem

\text{generatim rebus abundans mas. est Lach. for his. hic...abundat Bern. hic gene-
ratim rebus abundans Ed. 1094 mas. giving vitam for vitam have caused Mar.
Junt. Wak. etc. to err strangely: simple as it is, Avane. first saw the truth. vitam
Pont. before him. 1102 in added by Lactan. inst. iii 17, Flor. 81 Ver. Ven.
29 says ‘in vetusto Appararet’: 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. 81 Camb. Mar. a\text{e}raque a\text{e}r Lach.: but see notes 2.
1116 extremam...finem Lach. rightly for extremum...finem, as this is the only place}
omnia perduxit rerum natura creatrix;
üt fit ubi nilo iam plus est quod datur intra
vitalis venas quam quod fluit adque recedit.
omnibus hic aetas debet consistere rebus,
hic natura suis refrenat viribus auctum.
nam quaecumque vides hilaro grandescere adauctu
paulatimque gradus actatis scandere adultae,
plura sibi adsumunt quam de se corpora mittunt,
dum facile in venas cibus omnis inditur et dum
non ita sunt late dispessa ut multa remittant
et plus dispendi faciant quam vescitur aetas.
nam certe fuere adque recedere corpora rebus
multa manus dandum est; sed plura accedere debent,
donec alescendi summum tetigere cacumen.
inde minutatim vires et robur adulturn
frangit et in partem peiorem liquitur aetas.
quippe etenim quanto est res amplior, augmine adempto,
et quo laior est, in cunctas undique partis
plura modo dispargit et ab se corpora mittit,
nec facile in venas cibus omnis diditur ei
nec satis est, proquam largos exaestuat aествus,
unde quæat tantum suboriri ac subeditare.
omnia debet enim cibus integrare novando
et fulcire cibus, cibus omnia sustentare,
nequiquam, quoniam nec venae perpetiuntur
quod satis est neque quantum opus est natura ministrat,
iure igitur perceive, cum rarefacta fluendo

where the ms. make finis maaco. persœca AB Nonius. persœce A corr. Nico.
1120 hic Ed. for his, as in 1089. hic rebus here has no more sense than
there. 1122 hilar...adauctu AB. hilari Avane. hilaro more rightly Lamb.
III 988 dispensis membris: dispensa has here no sense: a full-grown man is more
dispensus, but not more dispensus than a child: dispensa is the same as the res
amplior et latior of 1138. 1129 debent Flor. 81 Camb. for debet. 1131
robur. robor AB, perhaps rightly, but Quintilian says that 'summi auctores'
write robur, ebur. 1135 ab se Lach. for a se, Lucr. as a rule using ab before s:
but I have my doubts here: see Lach. to 925: Lucr. may have varied his usage.
1139—1140 (1146—1149): Goebel quæst. Lucr. crit. p. 33 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 cibus added by Is. Vossius in ms.
sunt et cum externis succumbunt omnia plagis, quandocumque grandi cibus aevo denique defit nec tuidantia rem cessant extrinsecus ullam corpora conficere et plagis infesta domare. sic igitur magni quoque circum moenia mundi expugnata dabunt labem putrisque ruinas.

iamque adeo fracta est actas effetaque tellus vix animalia parva creat quae cuncta creavit saecla deditque ferarum ingentia corpora partu. haud, ut opinor, enim mortalia saecla superne aurea de caelo demisit funis in arva nec mare nec fluctus plangentis saxa crearunt, sed genuit tellus eadem quae nunc alit ex se. praeterea nitidas fruges vinetaque laeta sponte sua primum mortalibus ipsa creavit, ipsa dedit dulcis fetus et pabula laeta; quae nunc vix nostro grandescunt aucta labore, conterimusque boves et viris agricolarum, constrictus ferrum vix arvis suppeditati: usque adeo parcunt fetus augentque labore, ianque caput quassans grandis suspirat arator crebrius, incassum manuum cecidisse labores, et cum tempora temporibus praesentia confert praeteritis, laudat fortunae saepe parentis

et crepat, anticum genus ut pietate repletum perfacile angustis toleratibus finibus aevom, cum minor esset agri multo modus ante viritum. 1170

1168 tristis item vetulae vitis sator atque vetiae

notes: Faber omits the verse: Voss. inserts et fulcere cibus, cibus omnia sustentare'; and adds in marg. 'sic Ma. v.' 1149 que added by Nies.

1150 fracta Beorr. for facta. actas. Heins. proposes in ms. notes actate. effecta Nies. for effecta. 1155 opinor enim mortalia Mar. Junt. for opinioe immortalia. 1165 manuum Is. Voss. in ms. notes for magnum. 1166 Mon. and Junt. read Et cum temporibus praesentia tempora, and so Politian in marg. Flor. 29: it is to be noticed that here too Naugarius, as in 15 and 16, does not follow Junt. but recurs to the true order of the words. 1168—1170 (1170—1172) Theod. Bergk in Jahn's Jahrh. vol. 67 p. 819 has rightly transferred to this place. 1171 ms. have at the end fatigat, taken from 1173 by a common blunder, for which Heins. in ms. notes reads vetiae, comparing in 385 vietam: he suggests too vetiae for vetulae, after Hor. epod. xi 7, and senectae for fatigat, used
temporis incusat moment caelumque fatigat
ne tenet omnia paulatim tabescere et ire
ad capulum spatio actatis defessa vetusto.

as in nn 772. 1172 momen Pius in notes for momen. caelum Wak. for saeculum. Pius, having of course fatigat in 1171, suggests ingeniously saeculumque fatiscens. Nicc. all Flor. Vat. Camb. old eds. omit this verse: I don't know whence Avan. got it: Pius of course had it from him. 1174 'Ad scopulum. sic oblongus: quadratus Ad copulum, sed s littera ab ipso librario addita. de his Havercampus falsa refert: sed idem verissime et prae ter morem suum ingeniose scribit ire Ad copulum' Lach.: Wak. also says of it, 'quae est Havercampi ingeniosissima ac dignissima pretii quantivis emendatio': but alas it is not Havercamp's, as may be seen from his own crit. note: it is due to Is. Vossius, who says in ms. notes 'ms. ut hic, al. ms. 'copulum' and again 'copulum v. lege capulum i.e. sepulturam': the two ms. are AB, then in his own library: Nicc. reads scopulum with A.
T. LUCRETI CARI

DE RERUM NATURA

LIBER TERTIUS

E tenebris tantis tam clarum extollere lumen
qui primus potuisti indicat instar comoda vitae,
te sequor, o Graiae gentis decus, inque tuis nunc
ficta pedum ponu pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo; quid enim contendat hirundo
cygniis, aut quidnam tremulis facere artibus haedi
consimile in cursu possint et fortis equi vis?
tu, pater, es rerum inventor, tu patria nobis
suppeditas praecipua, tuisque ex, inlute, chartis,
floriferis ut apes in saltibus omnia libant,
omnia nos itidem depascimur aurea dicta,
aurea, perpetua semper dignissima vita.
nam simul ac ratio tuae coepit vociferari
naturam rerum, divina mente coorta,
diffugiunt animi terrores, moenia mundi
discendunt, totum video per inane geri res.
apparet divum numen sedesque quietae
quae neque concutient venti nec nubila nimbis
aspergunt neque nix acris concreta pruna

cana cadens violat semperque innubilus aether

Camb. 11 libant Av. Naun. Giff. Lach. for limant. ‘an magis libant’
Mar. 15 coorta Oreli Lach. for coortam. 11 semperque Nieo. corr.
semper. semper sine nubibus Ald. 1, because Ver., and Ven. on which Ald. 1 is
integit, et large diffuso lumine rident.
omnia suppeditat porro natura neque ulla
res animi pacem delibat tempore inullo.
at contra nusquam apparent Acherusia templanec tellus obstat quin omnia dispiciantur,
sub pedibus quaecumque infra per inane geruntur.
his ibi me rebus quaedam divina voluptas
percipit adque horror, quod sic natura tua vi
tam manifesta patens ex omni parte relecta est.
Et quoniam docui, cunctarum exordia rerum
qualia sint et quam variis distantia formis
sponte sua voli\tent aeterno percita motu
quove modo possint res ex his quaeque creari,
hase secundum res animi natura videtur
atque animae claranda meis iam versibus esse
et metus ille foras praeceps Acheruntis agendus,
funditus humanam qui vitam turbat ab imo
omnia suffundens mortis nigrore neque ullam
esse voluptatem liquidam puramque relinquit.

nam quod saepe homines morbos magis esse timendos
infamemque ferunt vitam quam Tartara leti
et se scire animae naturam sanguinis esse

aut etiam venti, si fert ita forte voluntas,
nec prosum quia\quam nostrae rationis egere,
hinc licet advertas animum magis omnia laudis

iactari causa quam quod res ipsa probetur,
extorres idem patria longeque fugati
conspectu ex hominum, foedati crimine turpi,
omnibus aerumnis affecti denique vivunt,
et quocumque tamen miseri venere parentant
et nigras mactant pecudes et manibu' divis
inferias mittunt multoque in rebus acerbis
acrius ad\vertunt animos ad religione\m.
quo magis in dubii hominem spectare periclis
convenit adversisque in rebus noscere qui sit;
nam verae voces tum demum pectore ab imo

\textit{founded, have in nubibus with 3 Val.} 
\textit{22 rident Lach. for ridet.} 
\textit{29 sic natura Avano. for signatura.} 
\textit{33 aeterno Bentl. for alterno.} 
\textit{44 (46) first placed here by}
eiciuntur et eripitur persona, manet res. "denique avarities et honorum caeca cupidid
quae miseris homines cogunt transcendere fines
iuris et interdum socios scelerum atque ministros
noctes atque dies niti praestante labore
ad summas emergere opes, haec vulnera vitae
non minimam partem mortis formidime aluntur.
turpis enim ferme contemptus et acris egestas
semota ab dulci vita stabilique videntur
et quasi iam leti portas cunctarier ante;
unde homines dum se falso terre ro caeci
effugisse volunt longe longeque remosse,
sanguine civili rem confiant divitiisque
conduplicant avidi, caedem caede accumulantes;
crudeles gaudent in triisti funere fratris
et consanguineum mensas odere timentque.
consimili ratione ab eodem saepe timore
macerat invidia. ante oculos illum esse potentem,
illum aspectari, claro qui incedit honore,
ipsi se in tenebris volvi caenoque queruntur.
tereunt partim statuarum et nominis ergo.
et saepe usque adeo, mortis formidime, vitae
percipit humanos odium lucisque videndae,
ut sibi consciscant maerenti pectore letum oblii fontem curarum hunc esse timorem,

hunc vexare pudorem, hunc vincula amicitiai rumpere et in summa pietatem everterea suadet;

nam iam saepe homines patriam carosque parentis prodiderunt, vitare Acherusia templa petentes.

nam veluti pueri trepidant atque omnia caeisc in tenebris metuunt, sic nos in luce timemus interdum, nilo quae sunt metuenda magis quam quae pueri in tenebris pavitant finguntque futura.

hunc igitur terorem animi tenebrasque necesset non radii solis neque lucida tela diei discutiant, sed naturae species ratiisque.

Primum animum dico, mentem quam saepe vocamus, in quo consilium vitae regimenque locatum est,
esse hominis partem nilo minus ac manus et pecs atque oculi partes animantis totius extant.

sensum animi certa non esse in parte locatum, verum habitum quendam vitalem corporis esse,

harmoniam Grai quam dicunt, quod faciat nos vivere cum sensu, nulla cum in parte siet mens;
ut bona saepe vale tudo cum dicitur esse corporis, et non est tamen haec pars ulli valentis.
sic animi sensum non certa parte reponunt;

statum. 81 conisciscant Nico. for conisciscant. 82 I assume a v. to be lost here, such as Qui miseris homines coges seculis omne patare: see notes 2.

84 suadet. fundo Lamb. fraudo Lach. cliade Bern.

84 quam Charisius p. 187 (210) for quem: so Mon. Junt. Lamb. Lach. hoc ipsum dedit, ante quam Charissii liber innotisset, Marullus; quod miror, cum ille tam subtiliter inducere non solet' says Lach.; but Marullus found it in his ms. out of which Candidus also got it. 85 locatum Mar. Ald. 1 Junt. for vocatum. 98: before this verse one or more have been lost: Ald. 1 thus supplies it, Quamvis multa quidem sapiens turba pataret; Mar. Junt. and eds. in general before Lach. give the same, but for pataret 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 pataret in Ald. 1 is a misprint for putarit: see what I say above p. 10 on the heavy charge brought against Avanecius by Lach. here. [As Marullus therefore in cod. Victor. writes putarunt, putarit was probably an earlier suggestion: see n. to ii 329; other instances will be noticed below.] 100 faciat
III

magno opere in quo mi diversi errare videntur. saepe itaque, in promptu corpus quod cernitur, aegret, cum tamen ex alia laetamur parte latenti; et retro fit uti contra sit saepe vicissim, cum miser ex animo laetatur corpore toto; non alio pacto quam si, pes cum dolet aegri, in nullo caput interea sit forte dolore. praeterea mollis cum somno dedita membra effusumque iacet sine sensu corpus honustum, est aliud tamen in nobis quod tempore in illo multimodis agitatur et omnis accipit in se laetitiae motus et curas cordis inanis.
nunc animam quoque ut in membris cognoscere possis esse neque harmonia corpus sentire solere, principio fit uti detracto corpore multo saepe tamen nobis in membris vita moretur; atque eadem rursum, cum corpora paucis caloris diffugere forasque per os est editus aer, descripit extemplo venas atque ossa relinquit; noscere ut hinc possis non aquas omnia partis corpora habere neque ex aquo fulcire salutem, sed magis haec, venti quae sunt calidique vaporis semina, curare in membris ut vita moretur. est igitur calor ac ventus vitalis in ipso corpore qui nobis moribundos descripit artus. quapropter quoniam est animi natura reperta atque animae quasi pars hominis, redde harmoniae nomen, ad organicos alto delatum Heliconi; sive aliunde ipsi porro traxere et in illam transtulerunt, proprio quae tum res nomine egebant.

106 aegret Lach. from ‘grammaticus Vindobonensis chenfeldii’ who quotes the verse on account of the word aegret. aegrum w. aegrit Lamb. ed. 3. 108 fit uti Lamb. for fit ubi. ‘Itali fit uti’ says ch. What Itali? not Nicc. nor Flor. 81 Camb. Ver. Ven. Pont. Mar. Ald. 1 3 as Junt. Ald. 2; all of which I have now before me except Nicc. and Flor. 81, d of these two I have a collation of my own. 118 corpus sentire Lach. on a conj. of Wak. for corpus interire. harmonium corpus retinere Mar. Ald. 1 nt. 132 is first rightly given by J. Voss. in ms. notes, by simply using alto for alius of AB. A corr. Nicc. and all late ms. read ab organico and to or saltu or sacro: hence endless confusion. ab organico saltu...Heliconis is
quidquid id est, habeant: tu cetera percipe dicta.

Nunc animum atque animam dico coniuncta teneri inter se atque unam naturam conficere ex se, sed caput esse quasi et dominari in corpore toto consilio quod nos animum mentemque vocamus. idque situm media regione in pectoris haeret.

hic exultat enim pavor ac metus, haec loca circum laetitiae mulcent; hic ergo mens animusque.

cetera pars animae per totum dissita corpus paret et ad numen mentis movemque movetur.

idque sibi solum per se sapit, id sibi gaudet,
cum neque res animam neque corpus commovet una et quasi, cum caput aut oculus temptante dolore laeditur in nobis, non omni concruciamur corpore, sic animus nonnumquam laeditur ipse laetitiaque viget, cum cetera pars animai per membra atque artus nulla novitate cietur.

verum ubi vementi magis est commota metu mens, consentire animam totam per membra videmus suodoresque ita palloremque existere toto corpore et infringi linguam vocemque aboriri, caligare oculos, sonere auris, succidere artus, denique concidere ex animi terrore videmus saepe homines; facile ut quivis hinc noscere possit esse animam cum animo coniunctam, quae cum animi vi percussast, exim corpus propellit et icit.

Haec eadem ratio naturam animi atque animali corpoream docet esse; ubi enim propellere membra, corripere ex somno corpus mutareque vultum atque hominem totum regere ac versare videtur, quorum nil fieri sine tactu posse videmus nec tactum porro sine corpore, nonne fatendum est corporea natura animum constare animamque?

praeterea pariter fungi cum corpore et una consentire animum nobis in corpore cernis.

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the old vulgate.  135 id added by Flor. 81 Camb.  145 sapit, id sibi Wak. for sapit sibi. sapit et sibi Nicc. vulg.  154 ita palloremque Nicc. Mar. etc. for itaque pallorem. itaque et pallorem Lamb. etc.  159 animi vi Ven. Mar. first for animi: Lach. is wrong: Flor. 81 reads animai. Ver. om. vi
III

si minus offendit vitam vis horrida teli
ossibus ac nervis disclusis intus adacta,
at tamen insequitur languor terraeque petitus
segnis, et in terra mentis qui gignitur aetust,
interdumque quasi exurgendi incerta voluntas.
ergo corpoream naturam animi esse necessest,
corporeis quoniam telis ictuque laborat.
Is tibi nunc animus quali sit corpore et undo
constiterit pergam rationem reddere dictis.
principio esse ait persupilem atque minutis
perquam corporibus factum constare. id ita esse
hinc licet advertas animum ut pernoscere possis:
nil adeo fieri celeri ratione videtur,
quam siti mens fieri proponit et inchoat ipsa;
ocius ergo animus quam res se perciet ulla,
ante oculos quorum in promptu natura videtur.
at quod mobile tanto operest, constare rutundis
perquam seminibus debet perquamque minutis,
momine uti parvo possint impulsa moveri.
namque movetur aqua et tantillo momine flumat
quippe volubilibus parvisque creata figuris,
at contra mellis constantior est natura
et pigri latices magis et cunctantior actus;
haeret enim inter se magis omnis materia
copia, nimirum quia non tam levibus extat
corporibus neque tam suptilibus atque rutundis.
namque papaveris aura potest suspensa levisque
cogere ut ab summo tibi difflat altus acervus;
at contra lapidum conlectum ipsa euru moveres

with AB Nicc. animi vis Nonius Brix. 170 offendit B corr. for offendis.
eli Mar. Junt. most truly for leti. 172 terraeque petitus Segnis Ed. for
i.e. suavis, because I can think of nothing better: suavis manifestly has no
2sense. Suppus Lasch. but why suppus rather than promus? a man is generally
3wounded in front and then, as Lucr. says iv 1049, he falls forwards not back-
4wards. Saeveus et Bern. after a friend of Wak. Mr John Jones: but the copula
it is never found in Lucr. out of its place, and a single example must not be

198 spicerumque mas. Bern. has seen that in the letters maus the verb
movere lurks: in 286 mas. multamqueri for multa moveri: he reads euru
movere: but whence comes the sp? I have therefore written ipse euru movere.
sp itus acer Lach. but the sentence requires a verb. spilorum and the like of
noenu potest. igitur parvissima corpora proquam et levissima sunt, ita mobilitate fruuntur; 
at contra quaecumque magis cum pondere magno asperaque inveniuntur, eo stabilita magis sunt. nunc igitur quoniam est animi natura reperta 
mobilis egregie, perquam constare necesset 
corporibus parvis et levibus atque rutundis. quae tibi cognita res in multis, o bone, rebus utilis inveniuctur et opportuna cluebit. 
haec quoque res etiam naturam dedicat eius, 
quam tenui constet textura quamque loco se contineat parvo, si possit conglomerari, quod simul atque hominem leti secura quies est indepta atque animi natura animaeque recessit, nil ibi libatum de totò corpore cernas 
ad speciem, nil ad pondus: mors omnia praestat 
vitalem praeter sensum calidumque vaporem. ergo animam totam perparvis esse necesset 
seminibus, nexam per venas viscera nervos; quatenus, omnis ubi e toto iam corpore cessit, 
extima membrorum circumcaesura tamen se 
incolumem praestat nec defit ponderis hilum. quod genus est Bacchi cum flos evanuit aut cum 
spiritus uinguenti suavis diffugit in auras 
aut aliquo cum iam sucus de corpore cessit; nil oculis tamen esse minor res ipsa videtur 
propertia neque detractum de pondere quicquam, 
nimirum quia multa minutaque semina sucos 
efficient et odorem in toto corpore rerum. quare etiam atque etiam mentis naturam animaeque 
scrire licet perquam pauxillis esse creatam 
seminibus, quoniam fugiens nil ponderis auert. 
Nec tamen haec simplex nobis natura putanda est. 
tenvis enim quaedam moribundos deserit aura

older editors are absurd. conlectum Muretus for coniectum which Lamb. approves 
of in his notes and Lach. rightly adopts. 203 est added after quoniam by 
Pont. Mar. Ald. 1 Junt. It is added at the end of the verse by Flor. 81 
Camb. 210 si for se Nico. Mon. Ver. Ven. not Flor. 81 or Camb. 224 Nil 
oculis. 'leg. nilo' Heins. in ms. notes. 227 rerum. rei Lach., I now think
mixta vapore, vapor porro trahit aera secum. 235 nec calor est quisquam, cui non sit mixtus et aer; 
rara quod eius enim constat natura, necessest 
aeris inter eum primordia multa moveri. 235
iam triplex animi est igitur natura reperta; 
nec tamen haec sat sunt ad sensum puncta creandum, 
nil horum quoniam recepit res posse creare 
sensiferos motus et homo quae mente vultat. 240
quarta quoque his igitur quaedam natura necessest 
adtribuatur; east omnino nominis expers; 
qua neque mobilius quicquam neque tenuius exstat, 
nec magis e parvis et levibus est elementis; 
sensiferos motus quae didit prima per artus. 245
prima cietur enim, parvis perfecta figuris; 
inde calor motus et venti caeca potestas 
accipit, inde aer; inde omnia mobilitantur, 
concutitur sanguis, tum viscera persentiscunt 
omnia, postremis datur ossibus atque medullis 
sive voluptas est sive est contrarius arbor. 250
nec temere huc dolor usque potest penetrare neque acre 
permanare malum, quin omnia perturbentur

without reason. 232 Tenuis A corr. for Tenus. 234 cui non sit mixtus et aer. cui mixtus non sit aer Lach. who will not tolerate et for etiam.
236 multa moveri A corr. Nicc. and all before Lamb. for multamqueri: comp. 193. multa cier Lamb. wrongly after Turnebus. 239 240 a most doubtful passage: 239 res Ed. after Bern. for mens, 240 it seems to me certain that quaedam has come here from the quaedam of 241, and as what the poet wrote must be uncertain, I have written et homo quae for quaedam quae. Lach. 239 reads quem for mens, 240 quaedam vis mentis, just retaining the word he ought not and making a most awkward construction. Bern. strangely reads in 240 quidam quod manitulatur. Is. Voss. in ms. notes 'legendum videtur qui dant quae mente volutes'. 239 I retain recepit with AB; comp. n. to 1025 Accedere: Virgil's and other old mss. 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 Wakh. in notes for e p. et l. ex elem. and justly: comp. vi 380: in his text he follows Camb. est p. et l. ex el. which may be right. et p. et l. ex e. Lach. e parvis aut l. ex el. Junt. Lamb. not Pont. or Mar. 249 is first rightly given by Pont. and Avan. in notes at the end of his Catullus: AB have Concititur tum sanguis viscera persentiscunt: Flor. 31 Camb. 3 VAT. give persentiscunt: this unhymhymical order of the first words appears in the Junt. and in the text even of Lamb. ed. 1; in ed. 2 and 3 and notes of 1 he reads Tum quatitur sanguis, tum: Nicc. misled by persentiscunt strangely gave Concititur tum sanguis per sensus viscera iunt; and hence Ver. and Ven. iust for iunt; out of which Avanc. in Abd. 1 ingeniously devised

9
usque adeo ut vitae desit locus atque animai
diffugiant partes per caulas corporis omnis.

sed plerumque fit in summo quasi corpore finis
motibus: hanc ob rem vitam retinere valemus.

Nunc ea quo pacto inter sese mixta quibusque
compta modis vigeant rationem reddere aventem
abstrahit invitum patrii sermonis egestas;

sed tamen, ut potero, summamim, attingere, tangam.
inter enim cursant primordia principiorum
motibus inter se, nil ut secernier unum
possit nec spatio fieri divisa potestas,

sed quasi multae vis unius corporis extant.

quod genus in quovis animantium viscere volgo
est odor et quidam color et sapor, et tamen ex his
omnibus est unum perfectum corporis augment.
sic calor atque aer et venti caeca potestas
mixta creant unam naturam et mobilis illa
vis, initum motus ab se quae dividit ollis,
sensifer unde oritur primum per viscera motus.

nam penitus prorsum latet haec natura subestque
 nec magis hac infra quicquam est in corpore nostro
atque anima est animae proprro totius ipsa.

quod genus in nostris membris et corpore toto
mixta latens animi vis est aumaeque potestas,
corporibus quia de parvis paucisque creatas.
sic tibi nominis haec expers vis facta minutis
corporibus latet atque animae quasi totius ipsa
proporroet anima et dominatur corpore toto.

consimili ratione necessest ventus et aer
et calor inter so vigeant commixa per artus
adque aliis aliud subsit magis eminenteque

Conmutat sanquis per venas, viscera vivunt Omnia, but he afterwards learnt better. 254 ut added by Lamb.

257 retinere valemus A corr. Nici, all before Lachi. most properly for retinenum
valemus: he reads absurdly retinenum valentes, as if we could not be in life without
being in health: the origin of the corruption is obvious. 266 viscera B. viscera
A and clearly ms. of Poggio, as Nici. and all late ms. and early editions so read,
even Junct. but not Avanc.: 'alii viscere' Mar.: yet to Wack. viscera is 'sordidum et
inseptum'! 267 color Lamb. conj. rightly for calor. calor vulgo Lachi.

284 aliiis. alias Brieger. 288 enim Faber in emend. and Lachi. for etiam:
ut quiddam fieri videatur ab omnibus unum, 
ni calor ac ventus seorsum seorsumque potestas 
aeris interemant sensum diductaque solvant.
est etenim calor ille animo, quem sumit, in ira 
cum fervescit et ex oculis micat acribus ardos; 
est et frigida multa comes formidinis aura 
quae ciet horrorem membris et concitat artus;
est etiam quoque pacati status aeris ille, 
pecture tranquillo fit qui voltisque sereno. 
sed calidi plus est illis quibus acria corda 
irascundaque mens facile effervescit in ira. 
quo genere in primis vis est violenta leonum, 
pectora qui fremitu rumpunt plerumque gementes 
nec capere iratum fluctus in pectore possunt. 
at ventosa magis servorum frigida mens est 
et gelidas citius per viscera concitat auras 
quae tremulum faciunt membris existere motum. 
at natura boum placido magis aere vivit, 
nec nimis irai fax umquam subdita percit 
fumida, suffundens caecae caliginis umbra, 
nec gelidis torpet telis perfixa pavoris: 
inter utrosque sitast, cervos saevoque leones. 
sic hominum genus est, quamvis doctrina politos 
constituat pariter quosdam, tamen illa relinquit 
naturae cuiusque animi vestigia prima, 
nec radicitus evelli mala posse putandumst, 
quin proclivius hie iras decurrat ad acri, 
ille metu citius paulo temptetur, at ille 
tertius accipiat quaedam clementius aequo, 
inque aliis rebus multis differre necessest

a necessary change. Lach. rightly follows Bentl. in joining in ira with Cum 
fervescit. 289 acribus Lamb. ed. 2 and 3 for aerius. 290 et. ea Lach. 
intolerant of et for etiam. 295 fit qui. qui fit Mar. Ald. 1 Junt. vulgo Lach.: 
but see notes 2. 299 is placed by Lach. before 296 without cause. 303 
which may be right: comp. Plant. rud. 588 Quasi vina Graecis Neptunus nobis 
suffudit mare. 306 pavoris Mar. Ald. 1 Junt. for vaporis. 306 Inter utros-
que sitast Avano. (sita est Mar. Junt.) for Inter utrasque sitas. sitas of ms. must 
be sitast: the scribe has then adapted utrasque to sitas. Interutrasque secus Lach. 
Interutrasque secat Bern. 309 Naturae Mar. Junt. for Natura. 317 quot. quod
naturas hominum varias moresque sequacis;
quorum ego nunc nequeo caecas exponere causas
nec reperire figurarum tot nomina quot sunt principiis, unde haec oritur variantia rerum.
ilлад in his rebus videor firmare potesse,
usque adeo naturalum vestigia linqui
parvola quae nequeat ratio depellere nobis,
ut nil impeditat dignam dis degere vitam.

Haec igitur natura tenetur corpore ab omni
ipsaque corporis est custos et causa salutis;
nam communibus inter se radiebus haerent
nec sine pernicie divelli posse videntur.
quod genus e thuris glaebis evelerere odorem
haud facile est quin interesse natura quoque eius.
sic animi atque animae naturam corpore toto
extrahere haut facile est quin omnia dissoluantur.
inplexis ita principiis ab origine prima
inter se funt consorti praedita vita,
nec sibi quaeque sine alterius vi posse videtur
 corporis atque animi seorsum sentire potestas,
sed communibus inter eas confatur utrimque
motibus accensus nobis per viscera sensus.
praeterea corpus per se nec gignitur unquam
nec crescit neque post mortem durare videtur.
non enim, ut umor aquae dimittit saxe vaporem
qui datus est, neque ea causa convellitur ipse,
sed manet incolmis, non, inquam, sic animali
discidium possunt artus perferre relictur,
sed penitus pereunt convulsi conque putrescunt.
ex ineunte aevo sic corporis atque animali
mutua vitalis discunt contagia motus
maternis etiam membris alvoque reposta,
discidium ut nequeat fieri sine peste maloque;

AB, which Lucr. may have written: so quod vis AB in 1090: Augustus in his res
gestae writes altiquod; as does B in vi 317: caput A or B repeatedly. 319 videor
Faber for video. firmare Ver. Ven. for formare. 321 nobis Lach. for noctis. dicit
Mar. Ald. 1 Junct. Lamb. ed. 1 and 2. docit Lamb. ed. 3. 322 funt consorti...vita
Mar. Junct. for consorti funt...vita. 333 though sound, is much corrupted by Mar.
Junct. Lamb. vulg. 335 eas Lach. for cos; as cos is contrary to the usage of
Lucr. 346 reposta Avante. for reposto. reposti Mar. Junct. without sense, not
ut videas, quoniam coniunctast causa salutis, coniunctam quoque naturam consistere eorum. Quod superest, siquis corpus sentire refutat atque animam credit permixtam corpore toto suspicere hunc motum quem sensum nominatam, vel manifestas res contra verasque repugnat. quid sit enim corpus sentire quis adferet unquam, si non ipsa palam quod res dedit ac docuit nos? at dimissa anima corpus caret undique sensu; perdit enim quod non proprium fuit eius inaeo; multaque praeterea perdit quam expellitur ante.

Dicere porro oculos nullam rem cernere posse, sed per eos animum ut foribus spectare reclusis, difficultatem, contra cum sensus dicit eorum; sensus enim trahit atque acies detrudit ad ipsas; fulgida praesertim cum cernere saepe nequimus, lumina luminibus quia nobis praepediuntur. quod foribus non sit; neque enim, quia cernimus ipsi, ostia suspiciunt ullam reclusa laiborem. praeterea si pro foribus sunt lumina nostra, iam magis exemptis oculis debere videtur cernere res animus sublatis postibus ipsius.

Illud in his rebus nequaquam sumere possis, Democriti quod sancta viri sententia ponit, corporis atque animi primordia singula privis adposita alternis variare, ac nectere membra. nam cum multo sunt animae elementa minora quam quibus e corpus nobis et viscera constant, tum numero quoque concedunt et rara per artus dissita sunt dumtaxat; ut hoc promittere possis,
quantula prima quaeant nobis iniecta ciere corpora sensiferos motus in corpore, tanta interiulla tenere exordia prima animai. nam neque pulveris interdum semimus adhaesum corpore nec membris incussam sidere cretam, nec nebulam noctu neque aranei tenvia filae obvia semimus, quando obretimur cuentes, nec supera caput eiusdem cecidisse vietam vestem nec plumas avium papposque volantis qui nimia levitate cadunt plerumque gravatim, nec repentis itum cuiusviscumque animantis semimus nec priva pedum vestigia quaeque, corpore quae in nostro culices et cetera ponunt. usque adeo prius est in nobis multa ciendum, quam primordia sentiscant concussa animai semina corporibus nostris inmixa per artus, et quam in bis intervallis tuditantia possint concursare coire et dissultare vicissim. 

Et magis est animus vitai claustra coerccens et dominantior ad vitam quam vis animal. nam sine mente animoque nequit residere per artus temporis exiguum partem pars ulla animal, sed comes insequitur facile et discedit in auras et gelidos artus in leti frigore linquit. at manet in vita cui mens animusque remansit. quamvis est circim caesis lacier undique membris truncus, adempta anima circim membrisque remota vivit et aetherias vitalis suspicit auras. si non omninmodis, at magna parte animal privatus, tamen in vita cunctatur et haeret;

III

ut, lacerato oculo circum si pupula mansit
incolumis, stat cernundi vivata potestas,
dummundo ne totum corrupas lumenis orbem
et circum caedas aciem solamque relinquas;
id quoque enim sine pernicie non iet et orbei.
at si tantula pers oculi media illa persea est,
oxcidit extemplo lumen tenebraeaque secundur,
incolumis quamvis aliquoi sit splendidus orbis.
hoc anima atque animus vincti sunt foedere semper.

Nunc age, nativos animantibus et mortalis
esse animos animasque levis ut noscere possis,
conquisita diu dulciique reperta labore
digna tua pergam disponere carmina cura.
tu fac utrumque uno sub iungas nomine eorum,
atque animam verbi causa cum dicere pergam,
mortalem esse docens, animum quoque dicere credas,
quatenus est unum inter se coniunctaque res est.
principio quoniam tenuem constare minutis
corporibus docui multoque minoribus esse
principiis factam quam liquidus umor aquai
aut nebulata aut fumus:—nam longe mobilitate
praestat et a tenui causa magis icta movetur;
quappe ubi imaginibus fumi nebulaeque movetur:
quod genus in somnis sopiti ubi cernimus alte
exhalare vaporem altaria ferreque fumum;

cannot be joined with aureae.  
411 Et. Sed Mon, Junt. Lamb. etc. wrongly. 
412 and 415 are necessary to complete the comparison between the boy and pupil of the eye and the anima and animus: Lach. ejects them.  
412 et orbei Ed. for eorum: see notes 2. Lamb. ruins the sense by reading confet for non iet.  
415 aliquoi is corrupt: I transpose a single letter and write aliquoi, adding sit which could easily fall out before splendidus. 
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: and see notes 2. Digna tua...vate Creech: but vates to Lucr. had only a bad meaning. 
421 sub iungas nomine Ed. for subiungas nome (nomine B corr.): this the context requires: see notes 2. subiungas nomen vulgo. uni subiungas nomen Lach. 428 I retain the ms. reading. Lach. writes tam for nam: but he thereby inverts the argument: comp. 208 sqq. Lach. 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 435 are ejected by Lach.: wrongly in my opinion. 430 movetur Mar. Junt, for movetur. 431 Quod genus in somnis. Here again Lach. reads est for in: comp. ii 194. alte Ex. vaporem Lach. rightly for alte Ex. vapore.
nam procul hinc dubio nobis simulacra genuntur:—
nunc igitur quoniam quassatis undique vasis
diffuere umorem et laticem discedere cernis
et nebula ac fumus quoniam discedit in auras,
dere animam quoque diffundi multoque perire
ocius et citius dissolvi in corpora prima,
cum semel ex hominis membris ablata recessit.
quippe etenim corpus, quod vas quasi constitit eius,
cum cohibere nequit quaussatum ex aliqua re
ac rarefactum detracto sanguine venis,
aere qui credas posse hanc cohiberier ullo?
corpore qui nostro rarus magis is cohibessit?
Praeterea gigni pariter cum corpore et una
crescere sentimus pariterque senescere mentem.
nam velut infirmo pueri teneroque vagantur
corpore, sic animi sequitur sententia tenuis.
inde ubi robustis adolevit viribus actas,
consilium quoque maius et auctior est animi vis.
post ubi iam validis quaussatum est viribus aevi
corpus et obtusis ceciderunt viribus artus,
claudicat ingenium, delirat lingua, labat mens,
omnia deficiunt atque uno tempore desunt.
ergo dissolui quoque convenit omnem animai
naturam, ceu fumus, in alas aeris auras;
quandoquidem gigni pariter pariterque videmus
crescere et, ut docui, simul aevi fessae fatisci.

lare: exalare, v 463 Exalantique, v1 478 alitus AB, followed by Lach. who does not
however omit the aspirate, where only A or B omit it, as vi 417 v 253 vi 811 and vi
864 vi 221. 'exala: this form is better attested by ancient mss. than the common
exhalare' Halm, Cie. 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 A: of the
capital mss. of Virgil only M seems ever to omit it. 439 hinc Bentl. for hacc.
genuntur Lamb. for geruntur. 438 Ocius Nico. B corr. for Opius. in added by
for incohessit. am cohabessit Lamb. Gif. incohessit Wak. ueque liquescit
Bern. in quo habitat sit Ed. in small ed.: in quo might be looked on as one word
and the elision thus defined; but see Luc. Mueller de re metr. p. 284 and notes 2
to i 1091. 450 auctioor B corr. Nico. corr. (?) Flor 31 Camb. for auctor. 455
lingua labat mens Lach. for lingua mens. lingua medet mens B corr. from 479.
linguage menaque Nico. vulg. 456 aeris old eds. for aeris. 458 ut added
Huc accedit uti videamus, corpus ut ipsum suscipere inmanis morbos durumque dolorem, sic animum curas acris luctumque metumque; quare participem leti quoque convenit esse. quin etiam morbis in corporis avius errat saepe animus; dementit enim deliraque fatur interdumque gravi lethargo fertur in altum aeternumque soporem oculis nutuque cadenti, unde neque exaudit voces nec noscere voltus illorum potis est, ad vitam qui revocantes circumstant lacrimis rorantes ora genasque. quare animum quoque dissolvi fateare necessest, quandoquidem penetrant in eum contagia morbi; nam dolor ac morbus leti fabricator uterque, multorum exitio perdocti quod sumus ante, denique quor, hominem cum vini vis penetravit acris et in venas discexit diditus ardo, consequitur gravitas membrorum, praepediuntur crura vacillanti, tardescit lingua, madet mens, nant oculi, clamor singultus iurgia gliscunt, et iam cetera de genere hoc quaecumque secuntur, cur ea sunt, nisi quod vemens violentia vini conturbare animam consuevit corpore in ipso? at quaecumque queunt conturbari inque pediri, significant, paulo si durior insinuaret causa, fore ut pereat aevo privata futuro. quin etiam subito vi morbi saepe coactus ante oculos aliquis nostros, ut fulminis itu, concidit et spumas agit, ingemit et tremit artus, desipit, extentat nervos, torquetur, anhelat inconstantem, et in iactando membra fatigat. nimirum quia vis morbi distraeta per artus

corr. Junct. Lamb. not Mar. 472 dolor Nici. for polor. 474 475 Et quoniam mentem sanari corpus ut aegrum Et pariter mentem sanari corpus inani: an absurd interpolation: 474=510; for 475 Mar. Ald. 1 Junct. substitute 511. Lamb. first expelled both. 476 quor. cor AB, which is the same thing: so m 194, rv 575 com=quom or cum: rv 118 corum AB, corum Lach. i.e. quorum. cor hominem Nici. Flor. 51 Camb. 5 Vat. old. eds. before Mar. and Junct. which Wak. absurdly keeps. 482 Cur ea sunt Nici. for curba sunt. 492 quia Nici. Flor. 51 Mar.
turbat, agens animam spumat, quasi in aequore salso ventorum validis fervescunt viribus undae. exprimitur porro gemitus, quia membra dolore adficiuntur et omnino quod semina vocis eiciuntur et ore foras glomerata feruntur qua quasi consuerunt et sunt munita viai. desipientia fit, quia vis animi atque animai conturbatur et, ut docui, divisa scorsum disiectatur eodem illo distracta veneno. inde ubi iam morbi reflexit causa reditque in latebras acer corrupti corporis umor, tum quasi vaccillans primum consurgit et omnis paulatim reedit in sensus animamque receptat. haec igitur tantis ubi morbis corpore in ipso iactentur misericorsque modis distracta laborent, cur eadem credis sine corpore in aere aperto cum validis ventis actatem degere posse? et quoniam mentem sanari, corpus ut aegrum, cernimus et flecti medicina posse videmus, id quoque praesagitis mortalem vivere mentem. addere enim partis aut ordine traiecre aecumst aut aliquid prorsum de summa detrahere hilum, commutare animum quicumque adoritur et infit aut aliam quamvis naturam flectere quuerit, at neque transferri sibi partis nec tribui vult inmortale quod est quicquam neque defluere hilum. nam quodcumque suis mutatum finibus exit, continuo hoc mors est illius quod fuit ante. ergo animus sive aegrescit, mortalia signa mittit, uti docui, seu flectit a medicina, usque adeo falsae rationi vera videtur res occurrere et effugium praecludere eunti ancipitique refutatu convincere falsum.

Denique saepe hominem paulatim cernimus ire

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 vis morbi: their various readings are not worth mentioning: Wak. is unusually perverse. 497 Eiciuntur Lamb, for Eiciuntur: see 58 and rv 945. 525 rationis Mar. Ald. 1 Junt. for rationis. 525 refutatu Mar.
et membratim vitalem deperdere sensum;
in pedibus primum digitos livescere et unguis,
inde pedes et crura mori, post inde per artus
ire alios tractim gelidi vestigia leti.
scinditur itque animae hoc quoniam natura nec uno
tempore sincera existit, mortalis habendast.
quod si forte putas ipsam se posse per artus
introsum trahere et partis conducere in unum
atque ideo cunctis sensum deducere membris,
at locus ille tamen, quo copia tanta animal
cogitur, in sensu debet maiore videri;
qui quoniam nusquamst, nimirum ut diximus ante,
dilaniata foras dispargitutur, interit ergo.
quin etiam si iam libeat concedere falsum
et dare posse animam glomerari in corpore eorum,
lumina qui lincunt moribundi particulatim,
mortalem tamen esse animam fateare necesse,
nec refert utrum peraeat dispersa per auras
an contracta suis e partibus obbrutescat,
quo hominem totum magis ac magis undique sensus
deficit et vitae minus et minus undique restat.

Et quoniam mens est hominis pars una, loco quae
fixa manet certo, velut aures atque oculi sunt
atque aliis sensus qui vitam cumque gubernant,
et veluti manus atque oculus naresve seorsum
secreta ab nobis nequeunt sentire neque esse,
sed tamen in parvo linguntur tempore tabe,
sic animus per se non quit sine corpore et ipso esse homine, illius quasi quod vas esse videtur sive aliud quid vis potius coniunctius ei fingere, quandoquidem conexu corpus adhaeret.

Denique corporis atque animi vivata potestas inter se coniuncta valent vitaeque fruuntur; nec sine corpore enim vitalis edere motus sola potest animi per se natura nec autem cassum anima corpus durare et sensibus uti. scilicet avolsus radicibus ut nequit ullam dispiceripse oculus rem seorsum corpore toto, sic anima atque animus per se nil posse videtur. nimirum quia per venas et visceram mixtim, per nervos atque ossa, tenentur corpore ab omni nec magnis intervallis primordia possunt libera dissultare, ideo conclusa moventur sensisferos motus quos extra corpus in auras aeris haut possunt post mortem ejecta moveri propterea quia non simili ratione tenentur. corpus enim atque animans erit aer, si cohibere sese anima atque in eo poterit concludere motus quos ante in nervis et in ipso corpore agebat. quin etiam finis dum vitae vertitur intra, saepe aliqua tamen e causa labefacta videtur ire anima ac toto solui de corpore velle et quasi supremo languescere tempore voltus molliaque exsanguis trunco cadere omnia membra.

Labi, whether the tabes comes at once or years after; so that tamen in parvo tempore would have no meaning. homine old eds. for hominem. esse Nice. for esse. 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. ipse oculus Flor. 51 Mar. (not Nice. Camb. Brix. Ver. or Ven.) for oculus ipse. per added by Nice. mixtim Nice. (not Flor. 3.) Camb. Mon. Brix. Ver. Ven. for mixti. moveri Lamb. for movere, 'inscississime' says Wak.: see notes 2 to vt 595. animans erit Lamb. for animam script. co Faber for eos: a certain correction rightly admitted by Bentl. and Creech. Lach. strange to say has neglected it and received instead Wakefield's conjecture In se animam for Sce anima. 576—590 (592—606) Christ quasest. Lecr. p. 19 has acutely seen that these vs. are out of place: he puts them after 579 (594): I put them after 575: see notes 2. de corpore velle Lach. acutely for de corpore omnia membra which has come from
quod genus est, animo male factum cum perhibetur aut animam liquisse; ubi iam trepidatur et omnes extremum cupiunt vitae reprahendere vinclum.

• con quassatur enim tum mens animaeque potestas omnis et haec ipso cum corpore conlabefiunt; ut gravior paulo possit dissolvere causas. quid dubitas tandem quin extra prodita corpus inbecilla foras in aperto, tegmine demptō,

05 non modo non omnem possit durare per aevum, sed minimum quodvis nequeat consistere tempus?

76 quare etiam atque etiam resoluto corporis omni tegmine et eiectis extra vitalibus auris dissolvi sensus animi fateare necesse atque animam, quoniam coniuncta causa duobus.

80 Denique cum corpus nequeat perferre animai discidium quin in taetra tabescat odorare, quid dubitas quin eximo penitusque coorta emanaret uti fumus diffusa animae vis, atque ideo tanta mutatum putre ruina

85 conciderit corpus, penitus quia mota loco sunt fundamenta, foras anima emanante per artus perque viarum omnis flexus, in corpore qui sunt, atque foramina? multimodis ut nescere possis dispertitam animae naturam exisse per artus

90 et prius esse sibi distractam corpore in ipso, quam prolappa foras enaret in aeris auras. nec sibi enim quisquam moriens sentire videtur ire foras animam incolu mem de corpore toto nec prius ad iugulum et supera succedere fauces, verum deficere in certa regione locatam; ut sensus alios in parti quemque sua scit dissolvi. quod si inmortalis nostra foret mens, non tam se moriens dissolvì conquereretur, sed magis ire foras vestemque relinquire, ut anguis.
Denique cur animi numquam mens consiliumque dignitur in capite aut pedibus manibusve, sed unis sedibus et certis regionibus omnibus haeret, si non certa loca ad nascendum reddita cuique sunt, et ubi quicquid possit durare creatum, atque ita multimodi partis artus esset, membrorum ut numquam existat praeposterus ordo? usque adeo sequitur res rem neque flamma creari fluminibus solitast neque in igni gignier algor.

Practerea si immortalis natura animaest et sentire potest secreta a corpore nostro, quinque, ut opinor, eam faciundum est sensibus auctam; nec ratione alia nosmet proponere nobis possumus infernas animas Acherunte vagari. pictores itaque et scriptorium saecla priora sic animas intro duexerunt sensibus auctas. at neque sorsum oculi neque narese nec manus ipsa esse potest animas neque sorsum lingua, neque aures auditu per se possunt sentire neque esse.

Et quoniam totu sentimus corpore inesse vitalem sensum et totum esse animale videmus, si subito medium celeri praeciderit icu vis aliquat ut sorsum partem secerat utramque, dispertita procul dubio quoque vis animal et discissa simul cum corpore dissipatetur.
at quod scinditur et partis discidit in ullas, scilicet aeternam sibi naturam abnuet esse. falciferos memorant currus abscondere membra saepe ita de subito permixta caede calentis, ut tremere in terra videatur ab artus id quod decidit abscisum, cum mens taman atque hominis vis mobilitate mali non quit sentire dolorem; et semel in pugnae studio quod dedita mens est.
III

corpore reliqüo pugnam caedesque petessit,
nec tenet amissam laevam cum tegmine saepe
inter equos abstraxe rotas falcesque rapaces,
nec cecidisse alius dextram, cum scandit et instat.
inde alius conatur adempto surgere crure,
cum digitos agitat propter moribundus humi pes.
et caput abscissum calido viventeque truncu
servat humi vultum vitalem oculosque patentis,
donec reliquias animai reddidit omnes.
quin etiam tibi si, lingua vibrante, micanti
serpens cauda e procero corpore, utrumque
sit libitum in multas partis discidere ferro,
onmia iam sorsum cernes ancisa recenti
volnere tortari et terram conspargere tabo,
ipsam seque retro partem petere ore priorem,
volneris ardenti ut morsu premat icta dolorem.
onnibus esse igitur totas dicemus in illis
particulis animas? at ea ratione sequetur
unam animantem animas habuisse in corpore multas.
 ergo divisast ea quae fuit una simul cum
corpore; quapropter mortale utrumque putandumst,
in multas quoniam partis disciditur aequae.

X. Praeterea si inmortalis natura animai
constat et in corpus nascentibus insinusatur,
cur super anteaetam aetatem meminisse nequimus
nee vestigia gestarum rerum ulla tenemus?
nam si tanto operest animi mutata potestas,
omnis ut actarum exciderit reminentia rerum,
non, ut opinor, id a leto iam longiter errat;
quapropter fateare necessest quae fuit ante

647 semel Lach. for stimul. 650 rotas Nicc. for rote. 657 658 micanti
and cauda e Ed. with Lach. for minanti and cauda. 658 a v. is lost here
such as Et caudam et memem totius corporis omnem: see vi 499: Lach. reads
serpentem for serpentis, utrinque after Mar. Just. for utrumque; and after all his
construction is very forced. I. v. minantem Serpentis caudam procero corpore,
utrinque Lamb. 662 sequo retro Nicc. for sequere retro. 663 dolorem
Lach. for dolore. 674 tanto operast animi Mar. for tanto operes animis, 680
solitaet animi Mar. Ald. 1 for solita animist: see 623, ii 275 and Lach.
there. 676 a leto Lach., longiter Lamb. Lach. from Chrysipus and Nonius.
interiisse et quae nunc est nunc esse creatam.

Practerea si iam perfecto corpore nobis
inferri solitast animi vivata potestas
tum cum gignimur et vitae cum limen inimis,
haud ita conveniebat uti cum corpore et una
cum membris videatur in ipso sanguine cresse,
sed velut in cavea per se sibi vivere solam.

CONVENIT UT SENSU CORPUS TAMEN AFFLUIT OMNE

680 quod fieri totum contra manifesta docet res;
namque ita conexa est per venas viscera nervos
ossaque, uti dentes quoque sensu participentur;
morbus ut indicat et gelidai stringor aquai
et lapsis oppressus, subiit si e frugibus, asper.

685 quare etiam atque etiam neque originis esse putandumst
expertis animas nec leti lege solutas.
nam neque tanto opere adnecit potuisse putandumst

corporibus nostris extrinsecus insinuatas,
nec tam contextae cum sint, exire videntur
incolumes posse et salvas exsolvete sese
omnibus e nervis atque ossibus articulisque.
quad si forte putas extrinsecus insiunam
permanere animam nobis per membra solere,
tanto quique magis cum corpore fusa peribit.

700 quod permanat enim dissolvitur, interit ergo.
dispersit enim per caulas corporis omnis
ut cibus, in membra atque artus cum diditur omnis,
dispersit atque aliam naturam sufficit ex se,
sic anima atque animus quamvis integra recens in
corpus cunt, tamen in manando dissoluuntur,
dum quasi per caulas omnis diduntur in artus
particulae quibus hae animi natura creatur,
quae nunc in nostro dominatur corpore nata

for ab. l. longius.

685 Iamb. has most properly rejected: it is clearly a
sarcastic gloss. Lach. retains it and for affluat reads arceat: an unlikely con-
jecture. 686—690 (690—694): Lach. was the first to transpose these vs.;
and strange it is he should have been the first. 689 Morbus. MORSUS
Lach. Bern. Ed. formerly. 690 oppressus, subiit si e frugibus Bern. for op-
pressus subiit et frugibus. expressus, subjici e fr. Lach. 702 Dispersit enim
705 quamvis integra recens in Mar. Ald. 1 Junt. for quamvis est integra re-
III

ex illa quae tum periiit partita per artus. quapropter neque natali privata videtur esse die natura animae nec funeris expers.

Semina praeterea linquentur necne animai corpore in examino? quod si lineuntur et insunt, haut erit ut merito immortalis possit haberi, partibus amissis quoniam libata recessit. sin ita sinceris membris ablata profugit ut nullas partis in corpore liquerit ex se, unde cadavera rancenti iam viscere vermes expirant atque unde animantum copia tanta exos et exanguis tumidos perfluctuat artus?

quod si forte animas extrinsecus insinuari vermis et privas in corpora posse venire credis nec reputas cur milia multa animarum conveniunt unde una recesserit, hoc tamen est ut quae rerum videatur et in discremen agendum, utrum tandem animae venentur semina quaeque vermiculorum ipsseque sibi fabricentur ubi sint, an quasi corporibus perfectis insinuenter.

at neque cur faciant ipsae quareve laborent dicere suppeditat. neque enim, sine corpore cum sunt, sollicitae volitant morbis alguque fameque; corpus enim magis his viis adfìne laborat et mala multa animus contagie fungitur eius. sed tamen his esto quamvis facere utile corpus, cum subeant; at qua possint via nulla videtur. haut igitur faciunt animae sibi corpora et artus. nec tamen est utqui perfectis insinuentur corporibus; neque enim poterunt suptiliter esse

nota. 710 tum Brix. Ver. Ven. rightly for tunc. periiit, periiat Nico. and ster mss. and eds. before Pont. Junt. 718 Ut Ver. Ven. for Et. 723 privas B corr. for prava st. 732 alguque Lamb. and mss. of Nonius for lgoque. 733 adfìne A p. m. (?) adfìne B. et fine A corr. Nico.: Gif. first inserted adfìne to text: the note in ed. 8 of Lamb. is amusing. Wak. returns to fine. 734 contagie. contagibus Lach. 736 Cum subeant. Quod subeant a friend of Faber's, both Faber and Bentl. approving. Cui s. Bern. qua far. Ald. 1 Junt. for que. 738 utqui Ed. for ut quicum: see notes 2 to 725: in was written over qui by some one who did not understand qui: quidum ern. and Ed. in ed. 1. Lach. adopts from Lamb. ut iam, which he allows 'a
conexae neque consensus contagia sient.

Denique cur acri violentia triste leonum seminium sequitur, volpes dolus, et fuga cervos, 
A PATRIBUS DATUR ET A PATRIBUS FAVOR INCITAT ARTUS
et iam cetera de genere hoc cur omnia membris ex ineunte aevo generascunt ingenioque,
si non, certa suo quia semine seminioque vis animi pariter crescit cum corpore toto?
quod si inmortalis foret et mutare soleret corpora, permixtis animantae moribus essent, 
effugeret canis Hyrcano de semine saepe
cornigeri incursum cervi tremetereque per auras acri accipiter fugiens veniente columba,
desiperent homines, saperent fera saecla serarum.
illud enim falsa fertur ratione, quod aiunt
inmortalem animam mutato corpore flecti.
quod mutatur enim dissolvitur, interit ergo;
traiciuntur enim partes atque ordine migrant;
quare dissolui quoque debent posse per artus,
denique ut intereat una cum corpore cunctae.

sin animas hominum dicent in corpora semper
ire humana, tamen quaeram cur e sapienti
stulta queat fieri, nec prudens sit puer ullus
nec tam doctus equae pullus quam foris equi vis.
solicit in tenero tenerascere corpore mentem
confugient. quod si iam fit, fateare necessest
mortalem esse animam, quoniam mutata per artus
tanto opere ammittit vitam sensumque priorem.
quove modo poterit pariter cum corpore quoque
confirmata cupitum setatis tangere florem

litteris nimium receedere'. 740 consensus Lach. for consensus. 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 Pont.
Mar. or Junt., read cervis for cervos. Lamb. dolu' vulpibus also. 747 toto B,
quoque A and all other ms. and old eda. 'toto praetuli, quia non possum ullam
artem agnoscoe in simili hoc trium versiculorum exitu, ingenioque, seminioque,
corpore quoque. non potest autem dubitari quin utraque scriptura fuerit in
archetypo' Lach. Lamb. also has toto: quoque seems a gloss from 769. 760 sin
Pont. Mar. Ald. 1 Junt. for sic. corpora B corr. etc. for corpore. 763 = 746;
of course a gloss, with no connexion with the text. Bern. includes 764 in the
gloss, in my opinion not rightly. 764 pullus Nico. for poulus. 784 in
vis animi, nisi erit consors in origine prima?
quidve foras sibi vult membris exire senectis?
an metuit conclusa manere in corpore putri
et domus actatis spatio ne fessa·vetusto
obruat? at non sunt immortali ulla pericla.

Denique conubia ad Veneris partusque ferarum
esse animas praesto deridiculum esse videtur,
expectare immortalis mortalia membra
inunermo numero certareque praeproperanter
inter se quae prima potissimaque insinuetur;
si non forte ita sunt animarum foedera pacta
ut quae prima volans advenerit insinuetur
prima neque inter se contendant viribus hilum.

Denique in aethere non arbor, non sequore in alto
nubes esse queunt nec pisces vivere in arvis
nec cruer in lignis neque saxis sus sus ces,
certum ac dispositumst ubi quicquit crescat et insit.
sic animi natura nequit sine corpore oriri
sola neque a nervis et sanguine longiter esse.
quod si (posset enim multo prius) ipsa animi vis
in capite aut umeris aut imis calcibus esse
posset et innasci quavis in parte, soleret
tandem in eodem homine atque in eodem vase manere.
quod quoniam nostro quoque constat corpore certum
dispositumque videtur ubi esse et crescere possit
sorsum anima atque animus, tanto magis in ftiandum
totum posse extra corpus durare genique.
quare, corpus ubi interiit, perisse nessesest
confiteare animam distractam in corpore toto.
quippe etenim mortale aeterno iungere et una
consentire putare et fungi mutua posse
desiperest; quid enim diversius esse putandumat

alt. caso Lach. because caso is found in the repetition of this passage v 128;
but as Lacr. so often varies in such points, I cannot bring myself to depart from
the mass. 789 longiter Lamb. Lach. longius all mass. here and v 133: comp.
676. 790—793 are repeated v 134—137 without the mass, 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 apostasis at soleret. Lach. here and in v reads Quid si posset enim?
multo. Mar. Ald. 1 Junt. vulg. give Hoc si posset enim, multo. 800 mortales

10—2
III

aut magis inter se disiunctum discrepitansque, quam mortale quod est inmortali atque perenni iunctum in concilio saevas tolerare procellas?

quod si forte ideo magis immortalis habendast, quod letalibus ab rebus munita tenetur, aut quia non veniunt omnino aliena salutis aut quia quae veniunt aliqua ratione recedunt pulsa prius quam quid noceant sentire queamus,

praeter enim quam quod morbis cum corporis aegret, adventit id quod eam de rebus saepe futuris

macerat inque metu male habet curisque fatigat praeteritisque male admissis peecata remordent.

adice fuorem animi proprium atque obliquia rerum,

Junt. for mortalem. 805 saevas Mar. Junt. for salvas. 806—816 = v 361—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. after Marullus followed by all editors before Lach. add v 361—373, rudely altered to suit the present subject: ‘at Michaele Marullus’ says Lach. justly indignant ‘illo [lectore] audacior nihil verius est ceteris transferendis immunes ineptias inferre; quos versus cum omnes libris veteribus sine exceptione omnibus abesse aut scirent aut certe debere scient, plerique sine admonitione susceperunt, Wakefeldus, cui Forbiger adsenus est ‘poetae’ (id est Marulli) miratur ‘consideratam severitatem diligitque, per tam dilucidam ratioinatum non simpliciter mentem suam exponentis’, mihi Marulli male sedula simplicitas non nimis exagitanda esse videtur: subiectam tamen eius versiculus, ut appareat quae Lambinis et Wakefeldis (ceteros nunc omitter) Lucrétio dignissima visa fuerint. At neque, uti docuit, solido cum corpore mentis Naturae est, quoniam admittam est in rebus inane, Nec tamen est ut inane, neque autem corpora desunt Ex infinito, quae possunt forte coorta Corruere hanc mentis violento turbine molem, Aut aliam quamvis cladem importare pericili, Nec porro natura loci spaciargue profundì Deficit, exparsi quo possit vis animai Aut alia quavis possit vi pulsa perire, Haud igitur leti praeclusæ est iama menti’. 820 letalibus Lamb. for vitalibus. After 828 a verse is lost, which Lach. thus supplies, Multa tamen tangunt animam maia, multa pericilia. Mar. Ald. 1 and Junt. insert after 820 the following, Scilicet a vera longe ratione remotum; which Lamb. retained, but placed after 828.

824 morbis cum corporis aegrit AB. morbis Av. first: no ‘Italus’ before him. aegrit Gif. in notes rightly for aegrit. Nice, deceived by morbis 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 Gifanus’ hint. 826 macerat Flor. 81 Pont. Mar. Ald. 1 Junt. for maceret; yet Wakh. retains the solecism.
adde quod in nigras lethargi mergitur undas.

Nil igitur mors est ad nos neque pertinet hilum, quandoquidem natura animi mortalis habetur, et velut antaecto nil tempore sensimus aegri, ad configendum venientibus undique Poenis, omnia cum belli trepido concussa tumultu horrida contremuere sub altis aetheris oris, in dubioque fuere utrorum ad regna cadendum omnibus humanis esset terraque marisque, sic, ubi non erimus, cum corporis atque animal discidium fuerit quibus e sumus uniter apti, scilicet haud nobis quicquam, qui non erimus tum, accidere omnino poterit sensumque movere, non si terra mari miscibitur et mare caelo.
et si iam nostro sentit de corpore postquam distractast animi natura animaeque potestas, nil tamen est ad nos qui computu coniugioque corporis atque animae consistimus uniter apti. nec, si materiem nostram colligerit aetas post obitum rursumque redegerit ut sita nunc est atque iterum nobis fuerint data lumina vitae, pertinac quicquam tamen ad nos id quoque factum, interrupta semel cum sit repetentia nostri. et nunc nil ad nos de nobis attinet, ante qui fuimus, neque iam de illis nos adscit angor. nam cum respicias inmensi temporis omne praeteritum spatium, tum motus materiae multimodis quam sint, facile hoc adcredere possis, semina saepe in eodem, ut nunc sunt, ordine posta haec eadem, quibus e nunc nos sumus, ante fusisse.

nec memori tamen id quimus reprehendere mente;

inter enim ictast vitae pausa vagueque
deerrarunt passim motus ab sensibus omnes. 

debet enim, misere si forte aegreque futurumst,
ipse quoque esse in eo tum tempore, cui male possit 
accidere. id quoniam mors exinit, esseque probet 
864 illum cui possint incommoda conciliari, 

scire licet nobis nil esse in morte timendum 
nec miserum fieri, qui non est, posse neque hilum 
differre anne ullo fuerit iam tempore natus, 
mortalem vitam mors cum immortalis ademitt. 

Proinde ubi se vides hominem dignarier ipsum, 
post mortem fore ut aut putescat corpore posto 
aut flammis interfiat malisse ferarum, 

scire licet non sincerum sonere atque subesse 
caecum aliquem cordi stimulus, quamvis neget ipse 
credere se quemquam sibi sensum in morte futurum. 

non, ut opinor, enim dat quod promittit et unde, 
nec radicitus e vita se tollit et eicit, 
sed facit esse sui quiddam super inscius ipse. 
vivus enim sibi cum proponit quisque futurum, 
corpus uti volucres lacerent in morte feraque, 

ipse sui miseret; neque enim se dividit illim, 
nec removet satis a projecto corpore et illum 
se singit sensuque suo contaminat astans. 
hinc indignatur se mortalem esse creatum 
nec videt in vera nullum fore morte alium se 
qui possit vivus sibi se lugere peremptum 
stansque iacentem se lacerari urire dolere.

by Lach. who is naturally surprised that it was left for him to do.

862 misere 
si Pont. Turnebus and Is. Voss. in ms. notes, before Lach., for misericet. 
864 mors B corr. Flor. 31 for max. probet Lach. prohibet Turnebus for prohibe. 
866 Differre anne ullo Ed. for Differre annullo annulo A, annulo 
anullo B. a nullo Nic. ine ullo Ed. in small ed. Differre ante ullo Lach.; 

but differre fuerit seems not to be Latin. Differre an nullo of Pont. Mar. Ald. 1 
Junt. Lamb. etc. has no sense. 871 putescat Avane. Wak. Lach. for putes. 
Nonius, putesceret mas. de nat. deor. ii 160 ne putesceret mas. speaking of the 
same thing. 873 non sincerum Flor. 31 Camb. Pont. Mar. for no sincerum 
A Nic., nos sinc. B. 880 lacrerent Nic. for laccerent. 881 dividit illim 
A. vidit illum B. dividit illum Nic. dividit hilum Flor. 31 Camb. Mar. vindicat 
hilum Lamb. 886 Qui Flor. 31 Mon. Pont. Ald. 1 Junt. for Cui. 
887 se added by Flor. 31 Camb. Avane. dolere Mon. p. m. Lamb. for dolore.
III

nam si in morte malumst malis morsuque ferarum
tractari, non invenio qui non sit acerbum
ignibus inpositum calidis torrescere flammiss
aut in melle situm suffocari atque rigere
frigore, cum summo gelidi cubat aequore saxi,
urgerive superne obtitum pondere terrae.

‘Iam iam non domus accipiet te laeta, neque uxor
optima nec dulces occurrent oscula nati
praeripere et tacita pectus dulcedine tangent.
non poteris factis florentibus esse, tuisque
praesidium. misero misere’ aiunt ‘omnia ademit
una dies infesta tibi tot praemia vitae.’
illud in his rebus non addunt ‘nec tibi earum
iam desiderium rerum super insidet una.’
quod bene si videant animo dictisque sequantur,
dissolvant animi magno se angore metuque.
‘tu quidem ut es leto sofitus, sic eris aevi
quod superest cunctis privatu’ doloribus aegris:
at nos horifico cinefactum te prope busto
insatiabiliter deflevimus, aeternumque
nulla dies nobis maerorem e pectore demet.’
illud ab hoc igitur quaerendum est, quid sit amari
tanto opere, ad somnum si res redit atque quietem,
cur quisquam aeterno possit tabescere luctu.

Hoc etiam faciunt ubi discubuere tenentque
pocula saepe homines et inumbrant ora coronis,
ex animo ut dicant ‘brevis hic est fructus homullis;
iam fuerit neque post umquam revocare licebit.’
tamquam in morte mali cum primis hoc sit eorum,
quod sitis exurat miseris atque arida torres,
aud aliae cuius desiderium insidet rei.
nec sibi enim quisquam tum se vitamque requirit,

893 obtitum Pont. Mar. Ald. 1 Junt. for obtitum. 894 Iam Iam Flor. 31
t iam is perhaps right. 897 898 Lamb. has departed widely from the ms.
ithout any cause, reading tibi fortibus for florentibus, miser o miser for misero
iuer. 902 quod Nicc. for Quo. 904—906: to these verses Bern. has
properly attached the mark of apostrophe. 914 fructus Flor. 31 Camb. for
uctus. 917 torres Lach. for torret A., torrat BA corr. Nicc. terra Flor. 31
cum pariter mens et corpus sopita quiescunt; nam licet aeternum per nos sic esse soporem, nec desiderium nostri nos adfectum ullam. et tamen haudquaquam nostros tunc illa per artus longe ab sensiferis primordia motibus errant, cum corruptus homo ex somno se coagit ipse. multo igitur mortem minus ad nos esse putandum, si minus esse potest quam quod nil esse videmus; maius enim turbae disiectus materia consequitur leto nec quisquam expergescat exstat, frigida quem semel est vivat pausa secuta.

Denique si vocem rerum natura repente mittat et hoc alicui nostrum sic increpet ipsa ‘quid tibi tanto operest, mortalis, quod nimis aegris lucibus indulges? quid mortem congruis ac fles? nam gratis anteacta fuit tibi vita priorque et non omnia pertusum congesta quasi in vas commoda perfluxere atque ingrata interiere: cur non ut plenus vitae conviva recedes aequo animoque capis securum, stulte, quietem?

sin ea quae fructus cumque ex periere profusa vitae in offensum, cur amplius addere queras, rursus quod pereat male et ingratum occidat omne, non potius vitae finem facis atque laboris? nam tibi praeterea quod machiner inveniamque, quod placeat, nil est: eadem sunt omnia semper.

si tibi non annis corpus iam marcit et artus confecti languent, eadem tamen omnia restant, omnia si pergas vivendo vincere saecla, atque etiam potius, si numquam sis moriturus;

III

quid respondemus, nisi iustam intending literam et veram verbis exponere causam?

grandior hic vero si iam seniorque queratur

atque obitum lamentetur miser amplius aequo,

non merito inclamet magis et voce increpet acri?

'aufer abhinc lacrmas, balatro, et compesce querellas.

omnia perfunctus vitae praemia marces.

sed quia semper aves quod abest, praesentia tenris,

inperfecta tibi elapsast ingrataque vita

et nec opinanti mors ad caput adstitit ante

quam satur ac plenus possis discedere rerum.

nunc aliena tua tamen aetate omnia mitte

aequo animoque agedum magnus concede; necessest.'

iure, ut opinor, agat, iure increpet incletoque;

cedit enim rerum novitate extrusa vetustas

semper, et ex aliis aliud reparare necesset;

nec quisquam in barathrum nec Tartara deditur atra:

materies opus est ut crescent postera saecla;

quae tamen omnia te vita perfuncta sequuntur;

nec minus ergo ante haec quam tu cecidere, cadentque.

sic alid ex alio numquam desistet oriri

vitae mancipio nulli datur, omnibus usu.

respice item quam nil ad nos antea vetustas

temporis aeterni fuerit, quam nascimur ante.

hoc igitur speculum nobis natura futuri

temporis exponit post mortem denique nostram.

numquid ibi horribile apparat, num triste videtur

quisquam, non omni somno securius exstat?

Atque ea nimium quaecumque Acherunte profundo

prodita sunt esse, in vita sunt omnia nobis.
nec miser inpendens magnum timet aère saxum
Tantalus, ut famast, cassa formidine torpens;
sed magis in vita divom metus urget inanis
mortalis casumque timent quem cuique ferat fors.
nec Tityon volucres ineunt Acherunte iacentem
nec quod sub magno scrutentur pectore quicquam
perpetuum aetatem possunt reperire profecto.
quamlibet immanni proiectu corporis exstet,
qui non sola novem dispessis iugera membris
optineat, sed qui terrai totius orbem,
non tamen aeternum poterit perferre dolorem
nec praebere cibum proprio de corpore semper.
sed Titynos nobis hic est, in amore iacentem
quem volucres lacerant atque exest anxius angor
aut alia quavis scindunt cuppedine curae.
Sisyphus in vita quoque nobis ante oculos est
qui petere a populno fasces saevasque secures
imbit et semper victus tristisque recedit.
nam petere imperium quod inanest nec datur umquam,
atque in eo semper durum sufferre laborem,
hoc est adverso nixantem trudere monte
saxum quod tamen e summo iam vertice rusum
volvitur et plani raptim petit aequora campi.
deinde animi ingratam naturam passere semper

Wak. 983 cuique. cumque B Lamb. etc. wrongly. 985 quod Camb. Junt. etc. for quid. 988 dispessis Turneb. for dispessis: so Ed. in ii 1126: comp. Ovid. met. vi 456, and Plant. miles 1407. dispessis Lamb. ed. 8. 'leg distensis dispessis' Heins. in ms. notes. 992 est B corr. Flor. 31 for es. et Nica. 994 cuppedine Pont. Lamb. rightly, as v 45 vi 25. cuppedine AB. turpedine A. corr. Nica. Flor. 31 Camb. Junt. etc. turpedine Ven. Ald. 1 Gif. who says 'Ita v. nostri et aliorum fere, in q. v. cuppedine, quod inrepsiisse puto ex aliis locis inf. lib. 5 et 6...contra Marull. ex hoc loco mutarat inf. lib. 5 et 6 turpedine pro cupp. supposito'. Now the Junt. reads here, as I have said, turpedine; v 45 and vi 25 cupedinis. Again Ven. not Brix. or Ver. turpedine here. This therefore is one of many proofs, some of which I have given elsewhere, that Gifanius had the old Venice edition with Marulls' 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. 9. [turpedine Mon. as I now find: and the corrector Marulls repeats the words in marg. as notable: turpedine must have been an earlier notion of Marulls; as in v and vi he properly corrects the ms. reading to cuppedinis.] 1001 e summo iam vertice Pont. Aranc. for summo iam vertice. summo iam e vertice Flor. 31 Camb. a su. i. v.
III

atque explere bonis rebus satiareque numquam, quod faciunt nobis annorum tempora, circum cum redeunt fetusque ferunt variasque lepores, nec tamen exemplum vitai fructibus umquam, hoc, ut opinor, id est, aevi florente puellas quod memorant laticem pertusum congerere in vas, quod tamen expleri nulla ratione potestur. Cerberus et furiae iam vero et lucis egestas

Tartarus horriferos eructans faucibus aestus, qui neque sunt usquam nec possunt esse profecto. sed metus in vita poenarum pro male factis est insignibus insignis scelerisque luella, carcer et horribilis de.saxo iactu’ deorum, verbura carnifices robur pia lammina taeuae; quae tamen et si absunt, at mens sibi conscia factis praemetuens adhibet stimulos terretque flagellis nec videt interea qui terminus esse malorum possit nec quae sit poenarum denique finis atque eadem metuit magis haec ne in morte gravescant. hic Acherusia fit stultorum denique vita.

Hoc etiam tibi tute interdum dicere possis ‘lumina sis oculis etiam bonus Ancu’ reliquit

ar. Junt. vulg. 1005 circum Cum redeunt. victum, Cum redeunt Lach. 1009 congerere B corr. etc. for cogere. 1010 nulla cor. for ulla. After 1011 I believe some verses are lost: both the words of servins 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 quam autem ostendit negotiatores qui semper tempestatibus turbinate voluunt’. I have appended the mark of a hiatus and made no change in the xt. furiae B corr. Pont. Mar. for funae. For egestas of all ms. and of Brix. and Ver., Ven. has the remarkable reading egenus, adopted by Ald. 1 Junt. Lamb. ulg. Lach.; but it is of course a pure conjecture which Lach. wrongly gives to loptius. 1013 Qui neque. Quid si neque Lach. Haec neque Mar. Junt. ulg. 1014 poinarum Nicc. for parnorum of AB: in ancient times there seems to have been a struggle between poena and the more correct poenis which usually prevailed. paenitet, or later penitet, was alone known. 1016 iactu’ torsum Lamb. for iactus corum. iactu’ reorum Heins. in ms. notes. 1017 iama AB. agmina Nicc. Flor. 31 Brix. Ver. lamina Ven. vulg. lammina Lach. 1019 terretque Lach. for torretque. torquetque Heins. in ms. notes and adver. nich Virg. Aen. vi 670 somni...flagello....quatit might perhaps support. 1023 Hic. Hinc Pont. Mar. Junt. Lamb. vulg. without cause. 1081 superare
qui melior multis quam tu fuit, improbe, rebus. inde ali multi reges rerumque potentes occiderunt, magnis qui gentibus imperatarunt. ille quoque ipse, viam qui quondam per mare magnum stravit iterque dedit legionibus ire per altum ac pedibus salsas docuit superare lucunas et contemsit equis insultans murmura pouti, lumine adempto animam moribundo corpore fudit. Scipidas, beli fulmen, Carthaginis horror, ossa dedit terrae proinde ac famul infinitus esset. addes repertores doctrinarum atque leporum, addes Heliconiadum comites; quorum unus Homerus sceptra potitus eadem aliis sopitu' quietest. denique Democritum postquam matura vetustas admonuit memores motus languescere mentis, sponte sua leta caput obvius optulit ipse. ipse Epicurus obit decurso lumine vitae, qui genus humanum ingenio superavit et omnis restinexit, stellas exortus ut aetherius sol. tu vero dubitabes et indignabere obire? mortua cui vita est prope iam vivo atque videnti, qui somno partem maiorem conteris aevi et vigilans stertis nec somnia cernere cessas sollicitamque geris cassa formidine mentem nec reperire potes tibi quid sit saepe mali, cum ebrius urgeris multis miser undique curis atque animi incerto fluitans errore vagaris.'

Si possent homines, proinde ac sentire videntur pondus inesse animo quod se gravitate fatiget,
e quibus id fiat causis quoque noscere et unde tanta mali tamquam moles in pectore constet, haut ita vitam agerent, ut nunc plerumque videmus quid sibi quisque velit nescire et quaeere semper commutare locum quasi onus deponere possit. exit saepe foras magnis ex aedibus ille, esse domi quem pertaessim, subitoque revertit, quippe foris nilo melius qui sentiat esse. currit agens mannos ad villam praepitantem, auxilium tectis quasi ferre ardentibus instans; oscitat extemplo, tetigit cum limina villae, aut abit in somnum gravis atque oblivia quaerit, aut etiam properans urbem petit atque revisit. hoc se quisque modo fugit (at quem scilicet, ut fit, effugere haud potis est, ingratis haeret) et odit proptererea, morbi quia causam non tenet aeger; quam bene si videat, iam rebus quisque relictis naturam primum studeat cognoscere rerum, temporis aeterni quoniam, non unius horae, ambitur status, in quo sit mortalibus omnis setas, post mortem quae restat cumque manenda.

Denique tanto opere in dubii trepidare periclis quae mala nos subigit vitai tanta cupidio? certa quidem finis vitae mortalibus adstat nec devitari letum pote quin obeamus. praeterea versamur ibidem atque insumus usque nec nova vivendo procuditur ulla voluptas;

certo. 1061 revertit added by Politian in marg. Flor. 29 Ald. J. Junt. vulg. sentat Flor. 29 Flor. 31 Camb. Mar. revertens Pont. revisit Proll, de form. Ant. C. p. 44–48. 1063 praepitantem Nisc. for praepipiter. *f. praepipiterque... stat’ Heins. in ms. notes. 1068 1069: by a better punctuation I have think made this disputed passage quite clear: 1069 ingratis Lamb. rightly for gratius: nothing else is to be changed; but at quem...haeret are to be enclosed in asteres. 1068 for quem Lach. quoniam: his note is most unsatisfactory and me almost unintelligible; especially the words ‘nam esse homo aut semper agere potest aut numquam, quoniam hoc to tum figurat’ distinctur’. Seneca de unquill. 11 14 clearly read quem: he explains Lucr. quite correctly. fugit at. nisat Madvig poet. Lat. c. s. sel. 1843: but Seneca, as well as our ms., clearly ud fugit at. 1069 haeret et angit Mar. Junt. Lamb. vulg. For ingratis n. alone has initius; therefore Avan. who founded his revision on it has initius haeret. 1073 Temporis aeterni Pont. Mar. Ald. 1 Junt. first for Aeterni sports. 1075 manenda Lamb. for manendo. 1078 Certa quidem Avan.
sed dum abest quod avemus, id exsuperare videtur cetera; post aliut, cum contigit illud, avemus et sitis sequa tenet vitæ semper hiantis.
posteraque in dubiost fortunam quam vehat aetas, quidve ferat nobis casus quive exitus instet.
nec prorsum vitam ducendo deminus hilum tempore de mortis nec delibare valemus,
quo minus esse diu possimus forte perempti.
proinde licet quot vis vivendo condere saecla;
mors aeterna tamen nilo minus illa manebit,
nec minus ille diu iam non erit, ex hodierno lumine qui finem vitæ fecit, et ille,
mensibus atque annis qui multis occidit ante.

before Lamb. for Certe equidem: Lucr. may have written equidem.
1085 fortunam Ald. 1 Junt. first for fortuna.
before him.
T. LUCRETI CARI

DE RERUM NATURA

LIBER QUARTUS

[Avia Pieridum peragro loca nullius ante
trita soloj iuvat integros accedere fontis
atque haurire, iuvatque novos decerpere flores
insignemque meo capiti petere inde coronam
unde prius nulli velarint tempora musae;
primum quod magnis doceo de rebus et artis
religionem animum nodis exsolvere pergo,
deinde quod obscura de re tam lucida pango
carmina, musaeo contingens cuncta lepore.
id quoque enim non ab nulla ratione videtur;
nam veluti pueris absinthia taetra medentes
cum dare conantur, prius oras pocula circum
contingunt mellis dulci flavoque liquore,
ut puerorum aetas inprovida ludificetur
laborum tenus, interea perpotet amarum
absinthi laticem deceptaque non capiatur,
ser potius tali pacto recreata valescat,
sic ego nunc, quoniam haec ratio plerumque videtur
tristior esse quibus non est tractata, retroque
volgus abhorret ab hac, volui tibi suaviloquenti
carmine Pierio rationem exponere nostram

7 animum. animos Lactant. r 16; see i 932. 8 pango Flor. 31 Camb.
3 Vat. vulg. for pando: so i 933. 11 Nam. Ac Quintil. iii 1.4 Nonius Hie-
ronym. 13 Contingunt. Inspirant or Aspergunt Quintil. 17 pacto Lach.
for atacto: so i 942. a tactus Niec. one Vat. Ver. Ven. Ald. 1 Junt. Wak. attachu
Flor. 31 8 Vat. attachu Camb. tactus Lamb. ed. 3. facto Lamb. ed. 1 and 2,
et quasi musaeo dulci contingere melle,
si tibi forte animum tali ratione tenere
versibus in nostris possemen, dum percipis omnem
naturam rerum ac persentis utilitatem.

Atque animi quoniam docui natura quid esset
et quibus e rebus cum corpore compta vigeret
quove modo distracta rediret in ordia prima,
nunc agere incipiam tibi, quod vementer ad has res
attinet, esse ea quae rerum simulacra vocamus:
quae, quasi membranae summo de corpore rerum
dereptae, volitant ultroque citroque per auras,
atque eadem nobis vigilantibus obvia mentes
terrificant atque in somnis, cum saepe figuras
contuimur miras simulacrae luce carentum,
quae nos horrende languentia saepi sopore
exciciunt: ne forte animas Acherunte reamur
effugere aut umbras inter vivos volitare
neve aliquid nostri post mortem posse relinqui,
cum corpus simul atque animi natura perempta
in sua discessum dederint primordia quaque.

Dico igitur rerum effigias tenuisque figuras
mittier ab rebus summo de corpore rerum;
quo quasi membranae, vel cortex nomenclandast,
quo speciem ac formam similem gerit eius imago

Gif. 32 dereptae B Lamb. direptae A Nicc. all before Lamb. 41 quaque. quoique Laeb. discessus he says non aliter dari potest quam quodmodo fugam dari
Vergilius dixit; id est concedi: but Virgil also says xii 367 fugam dant nubila, that
is fugiunt: see notes 2 for more illustrations: discessum dederint therefore= discesserint. 42 effigies Lamb. for effugias of AB. effugies Nicc. and all mss.
and eds. between him and Lamb. 43 summo de corpore rerum LACH. for summo
de cortice corum. summo de corpore earum Lamb. vulg.: but comp. 31 and 64,
and Laehmann’s note. 44—47 (45—48) = III 31—34, except 44 Sed quoniam
for Et quoniam. 47 Quoque, possit for Quove, possint, are rightly ejected by
Lach. as a gloss. In this place they are of course quite inadmissible. Mar. Junt. vulg. put them before 26; and thither, if retained, they must be
transferred. To this Lach. offers the objection that while the first 34 lines are
repeated word for word from the first book, in 25 we have ac persentis utilitatem
for qua constet compta figura: this change he says was probably made because
in 27 are the words compta vigeret; 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. 48 49 (49 50) = 23 30 and seem to be repeated here without meaning
because of the resemblance between what precedes and follows them there and
cuiuscumque cluet de corpore fusa vagari.
id licet hinc quamvis hebeti cognoscere corde.
principio quoniam mittunt in rebus apertis
 corpora res multae, partim diffusa solute,
robora ceu fumum mittunt ignesque vaporum,
et partim contexta magis condensaque, ut olim
cum teretis ponunt tunicas aestate cicadae,
et vituli cum membranas de corpore summ
nascentes mittunt, et item cum lubrica serpens
exuit in spinis vestem; nam saepe videmus
illorum spoliis vepres volitantibus auctas:
qua quoniam uint, tenuis quoque debet imago
ab rebus mitti summum de corpore rerum.
nam cur illa cadant magis ab rebusque recedant
quam quae tenvia sunt, hiscendist nulla potestas;
praevertim cum sint in summis corpora rebus
multa minuta, iaci quae possint ordine eodem
quo fuerint et formam servare figuram,
et multo citerius, quanto minus indupediri
pausa queunt et quae sunt prima fronte locata.
nam certe iacere ac largiri multa victimus,
non solum ex alto penitusque, ut diximus ante,
verum de summis ipsum quoque saepe colorem.
et volgo faciunt id lutea russaque vela
et ferrugina, cum magnis intenta theatris
per malos volgata trabesque trementia fluet;
namque ibi consonum caveai supter et ornem

that precedes and follows here. Mar. and Junt. first omitted them.
scaenai speciem, patrum coetunque decorum 
inficiunt coguntque suo fluitare colore. 
et quanto circum mage sunt inclusa theatri 
moenibu', tam magis haec intus perfusae lepore 
onnia congrident correpta luce diei. 
ergo lintea de summum cum corpore fucum 
mittunt, effigias quoque debent mittere tenevis 
res quaeque, ex summum quoniam iaculumur utraque. 
sunt igitur iam formarum vestigia certa 
quae volgo voltant supulti praedita filo 
nec singillatim possunt secreta videri. 
practerea omnis odor fumus vapor atque aliae res 
consimiles ideo diffuse et rebus abundant, 
ex alto quia dum veniunt intrinseca ortae, 
scinduntur per iter flexum, nec recta viarum 
oeitia sunt qua contendant exire coortae. 
at contra tenuis summi membrana coloris 
cum iactur, nil est quod eam discernere possit, 
in promptu quoniam est in prima fronte locata, 
postremo specularis in aqua splendoreque in omni 
quae cumque apparent nobis simulacra, necessest, 
quaodquidem simili specie sunt praedita rerum 
extima, imaginibus missis consistere rerum.

duras in various ms. and eds. 
79 Scaenai Lamb. first for Scaenai A, Scaenali B. 
Scaenalem A corr. Nic. all ms. and eds. between him and Lamb. patrum 
coetunque decorum Ed. for patrum matrunque decorum. patrum matrunque deo- 
rumque Nic. all before Lach. pulseram variumque decorum Lach. clarum variumque 
1 578. Lucr. often has que in the third place: comp. 104, and see notes 2 to ni 
1050. patrum and decorum seem to me pretty certain: for coetunque perhaps 
ornamunque or the like. 81 inclusa theatru Moenibus' Ed. for inclusa (B, in- 
claustra A Nic.) theatru Moenia: a necessary and simple correction: Moenia has 
arisen from the neighbouring inclusa, haec, perfusa: so in 456 omnia for omnibus', 
91 animalibus' for animalia. inclusa theatru Moenia, the vulg. reading, has no sense. 
angusta theatru Moenia Lach. which is contrary to the truth. 91 diffuse 
rebus AB. Lamb. has rightly added e; and 92 he has also rightly given intrinsecus 
for extrinsecus: so vi 1099 intrinsecus A for extrinsecus. 
94 coorta B, i.e. 
coortae; and so Lamb. ed. 8. coorta A. qua contendant AB most properly. qua 
contendunt Nic. and all ms. and eds. between him and Lach.: 91 diffuse e, 92 
estrinsecu' torte, 94 coorta Lach. whose explanation is most forced. 
101 Estima, imaginibus Ed. for Ex imaginibus: the scribe neglected to repeat the 
without meaning. Este et Mar. Jun. rerum Lach. for erorum, as in 43. earum
sunt igitur tenues formae, rerum similesque effigiae, singillatim quas cernere nemo
cum possit tamen, adsiduo crebroque repulsae
reiectae reddunt speculorum, ex aequore visum,
 nec ratione alia servari posse videntur,
tanto opere ut similis redduntur cuique figurae.

Nunc age quam tenui natura constet imago
percipe. et in primis, quoniam primordia tantum
sunt infra nostros sensus tantoque minora
quam quae primum oculi coeptant non posse tueri,
nunc tamen id quoque uti confirmem, exordium rerum
cunctarum quam sint suptilia percipe paucis.
primum animalia sunt iam partim tantula, quorum
tertia pars nulla posse ratione videri.
horum intestinum quodvis quale esse putandumst!
quid cordis globus aut oculi? quid membra? quid artus?
quantula sunt! quid praeterea primordia quaque
unde anima atque animi constet natura necessumst?
nonne vides quam sint suptilia quamque minuta?
praeterea quacumque suo de corpore odorem
expirant acrem, panaces absinthia taetra.

ar. Junt. 102 108=65 66 104 formae rerum similisque Ed. for formae rerum similisque; comp. Camb. Journ. of phil. i p. 43; I have since learnt that ugo Pumnann hit upon the same correction before me: dissimilesque was written erely to fill up the verse. formarum illis similisque Lach. formarum consimilisque Lamb. vulg. 116 quorums H. Purmann Lncr. quasst. p. 27, corum Lach. r corum. corum ut Camb. Vat. 1136 Othob. Mar. Junt. ut horum Vat. 3276 st. Nauger. corum...nulla ut posset Avana. After 126 not a few vs. must have been lost. Heins. in ms. notes adds 'aliquid doest': Havero. suspected the ms. Lach. by an elaborate and acute calculation shews or endeavours to shew at one page of the archetype containing 25 lines and one heading. Ese item ait, has been lost. That a page of the archetype ended with 126 is certain; at another page commenced with 127, and that this page was a left-hand or even-umbered page is no less certain, as Lach. has demonstrated. It is also perhaps or 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 junation, taken in conjunction with his general theory of the mode in which ABD and the other ms. descended from the archetype, involves a great difficulty which discussed above p. 27, 28. Lach. thus continues the sentence of 126 duobus uttingas digitis]: Havero. [Contructes digitis]. Among the lost verses Lach. places its fragment, qui fulmine claro Omnia per sonitus arces, terram mare caesum: which believes belongs to Ennus, not to Lncr. at all, as it has nothing of his style about; and Servius Aen. i 30 assigns it distinctly to the former, while the words of
habrotonique graves et tristia centaurea,
quorum unum quidvis leviter si forte duobus
* quin potius noscas rerum simulacra vagari
multa modis multis nulla vi cassaque sensu?
[Sed ne forte putes ea demum sola vagari,
quae cumque ab rebus rerum simulacra recedunt,
sunt etiam quae sponte sua gignuntur et ipsa
constituentur in hoc caelo qui dicitur aer,
quae multis formata modis sublime feruntur
nec speciem mutare suam lictuentia cessant
e cuiusque modi formarum vertere in oras;
ut nubes facile interdum concrescere in alto
cernimus et mundi speciem violare serenam
aera mulcentes motu. nam saepe Gigantium
ora volare videntur et umbram ducere late,
interdum magni montes avolsaque saxa
montibus anteire et solem succedere praeer.
inde alios trahere atque inducere belua nimbos.]
Nunc ea quam facili et celeri ratione genantur
perpetuoque fluant ab rebus lapsaque cedant
...
semper enim summum quicquid de rebus abundat
quod iaculentur. et hoc alias cum pervenit in res,
transit, ut in primis vitrum. sed ubi aspera saxa
aut in materiam ligni pervenit, ibi iam
scinditur ut nullum simulacrum reddere possit.
at cum splendidia quae constant opposta fuerunt
densaque, ut in primis speculum est, nil accidit horum;

Probus to ecl. vi 81 are ambiguous. 129—142, strangely transposed in the
ms. as may be seen by our left-hand numbering, were first brought into order by the
acuteness of Lamb. see above p. 80 for a possible explanation of this dis-
order. 138 motu. nam. motum in Nice. the cause of great confusion in later
ms. and eds. before Mar. Junt. and Lamb. 143 gerantur Lamb. for geratur:
a necessary change here, though he often introduces the word without cause.
After 144 a verse has manifestly been lost: it is curious that Marullus and Lamb.
should have overlooked this. 'deest Percae vel Expediam, tum pancula a quibus
iliud enim quod substitur pendet' Lach. 147 and 152 vitrum Oppenrieder for vest-
em: a necessary correction which it is strange neither Lamb. nor Lach. should have
made: Lamb. indeed sees the difficulty involved in vestem, Lach. does not: comp.
IV

nam neque, uti vitrum, potis est transire, neque autem scindi; quam meminit levor praestare salutem. quapropter fit ut hinc nobis simulacra redundent. et quamvis subito quovis in tempore quamque rem contra speculum ponas, apparat imago; perpetuo fluere ut noscas et corpore summo texturas rerum tenuis tenuisque figuras. ergo multa brevi spatio simulacra genunturn, ut merito celer his rebus dicatur origo. et quasi multa brevi spatio summittere debet lumina sol ut perpetuo sint omnia plena, sic ab rebus item similis ratione necessseest temporis in puncto rerum simulacra ferantur multa modis multis in cunctas undique partis; quandoquidem speculum quocumque obvertismus oris, res ibi respondent similis forma atque colore. praeterea modo cum fuerit liquidissima caeli tempestas, perquam subito fit turbida foede, undique uti tenebras omnis Acherunta rearis liquisse et magnas caeli complusses cavernas. usque adeo taetra nimborum nocte coorta inpendent atrae formidinis ora superne; quorum quantula pars sit imago dicere nemost qui possit neque eam rationem reddere dictis. Nunc age, quam celeri motu simulacra ferantur et quae mobilitas ollis tranantiibus auras reddit a sit, longo spatio ut brevis hora teratur, in quem quaeque locum diverso numine tendunt, suavidicis potius quam multis versibus edam; parvus ut est cynci melior canor, ille grum quam clamor in aetheris dispersus nubibus austri. principio persaepe levis res atque minutus corporibus factas celeris licet esse videre.

in quo iam genere est solis lux et vapor eius propter qua quia sunt et primis facta minatis quae quasi cuduntur perque aeris intervallum non dubitant transire sequenti concita plaga. suppeditatur enim confestim lumine lumen et quasi proteleo stimulatur fulgere fulgur. quapropter simulacra pari ratione necesse est inmemorabile per spatium transcurrere posse temporis in puncto, primum quod parvola causa est procul a tergo quae provehat atque propellant, quod superest, ubi tam volucris levitate ferantur; deinde quod usque adeo textura praedicta rara mittuntur, facile ut quavis penetrare quae et quasi permanere per aeris intervallum. praeterea si, quae penitus corpuscula rerum ex altoque foras mittuntur, solis uti lux ac vapor, haec puncto cernuntur lapesa diei per totum caeli spatium diffundere sese perque volare mare ac terras caelumque rigare, quid quae sunt igitur iam prima fronte parata, cum iaciuntur et emissum res nulla moratur? quone vides citius debere et longius ire multiplexque loci spatium transcurrere eodem tempore quo solis pervolgant lumina caelum? hoc etiam in primis specimen verum esse videtur quam celeri motu rerum simulacra ferantur, quod simul ac primum sub diu splendit aquai ponitur, extemplo caelo stellante serena sidera respondent in aqua radiantia mundi. iamne vides igitur quam puncto tempore imago aetheris ex oris in terrarum accidat oras?

quare etiam atque etiam mira fateare necessest

cited in notes 2...

180 fulgere AB Nicc. Flor. 81 Camb. Mon. 3 Vat. fulgure
2 Vat. Brix. Ven. Mar. eda. before Lach. 195 Lach. places after 205: I wrongly followed him formerly. 203 203 in my small ed. I allowed by accident Lachmann's punctuation to stand: of course there should be a comma after si and after 203, the apodosis beginning at Quid quae.
205 caelum. circum Lach.
206 Quone. Nonne B corr. Pont. Mar. vulg. 211 diu AB Nicc. dio vulg. before Lach. 218 mundi. mundo Lach. but here, as 1 1060 and iv 418, he seems not to feel that Lucr. calls the reflected image a mundus: a quite natural
IV

... corpora quae feriant oculos visumque lassant. perpetuoque fluunt certis ab rebus odores;
frigus ut a fluviis, calor ab sole, acetus ab undis
aquoris exesor moerorum litora circum.
nec variae cessant voces volitare per auras,
denique in os salmi venit umor saepe saporis,
cum mare versamur propter, dilutaque contra
cum tuimur miseri absinthia, tangit amaror.
usque adeo omnibus ab rebus res quaque fluenter
fertur et in cunctas dimittitur undique partis
nec mora nec requies interdatur utta fluendi,
perpetuo quoniam sentimus, et omnia semper
cernere odorari licet et sentire sonare.

Praeterea quoniam manibus tractata figura
in tenebris quaedam cognoscitur esse eadem quae
cernitur in luce et claro candore, necessest
consimili causa tactum visumque moveri.
nunc igitur si quadratum temptamus et id nos
commovet in tenebris, in luci quae poterit res
accidere ad speciem quadrata, nisi eius imago?
esse in imaginibus quapropter causa videtur
cernundi neque posse sine his res utta videri.
nunc ea quae dico rerum simulacra feruntur
undique et in cunctas iacuuntur didita partis;
verum nos oculis quia solis cernere quimus,
propterea fit uti, speciem quo vertimus, omnes
res ibi eam contra feriant forma atque colore.
et quantum quaque ab nobis res absit, imago
efficit ut videamus et internoscere curat;

nam cum mittitur, exemplo protrudit agitque
aera qui inter se cumque est oculosque locatus,
isque ita per nostras acies perlabitur omnis
et quasi pererget pupillas atque ita transit.

251 propterea fit uti videamus quam procul absit

250 res quaeque, et quanto plus aeris ante agitatur
et nostros oculos pererget longior aura,
tam procul esse magis res quaeque remota videtur.
scilicet haec summe celeri ratione geruntur,
quale sit ut videamus et una quam procul absit.
illud in his rebus minime mirabile habendum est,
cur, ea quae feriant oculos simulacra videri
singula cum nequeant, res ipsae perspiciantur.
ventus enim quoque paulatim cum verberat et cum

261 acre fluit frigus, non privam quamque solemus

260 particulam venti sentire et frigoris eius,

sed magis unorsum, fierique perinde videmus
corpore tum plagas in nostro tamquam aliquae res
verberet atque sui det sensum corporis extra.
praeterea lapidem digito cum tundimus, ipsum
tangimus extremum saxi summumque colorem,
nec sentimus cum tactu, verum magis ipsum
duritiam penitus saxi sentimus in alto.

Nunc age, cur ultra speculum videatur image
percipe; nam certe penitus semota videtur.
quod genus illa foris quae vere transpiciuntur,
ianua cum per se transpectum praebet apertum,
multa factique foris ex sedibus ut videantur.
is quoque enim duplici geminoque fit aere visus.

for dedita. 245 curat. cogit Lach. because, with curat, internoscere would stand he says for an accusative, and in that case Luw. would make it govern another accusative, though he allows that Ennius does not observe such a law, as in audere reperit: a somewhat far-fetched distinction: see notes 2. 246 protrudit Lamb. for protrudit; so 280 protrudit Flor. 81 Camb. et al. Flor. 29 reads with Nic. protrudit: Politian in marg. has protrudit; in 187 he wrote tr over the c of cucum-
tur. 250 and 251, 280 and 261: Mar. Ald. 1 Junt. first have these verses in their right order. 260 privam Gif. for primam; 'ex v. o.' he says. 267 ipsam Nic. B corr. for ipsa. 270 semota Mar. Ald. 1 Junt. for remota: so 388. remota B, which may be right. 271 and 278 quae vere transpiciuntur.
Lach. possessed by his theory of quod genus (see 1194) without any authority reads
IV

primus enim citra postes tum cernitur aer,
inde fores ipse dextra laevaque secuntur,
post extraria lux oculos perterget et aer
alter et illa foris quae vere transpiuntur.
sic ubi se primum speculi proiecit imago,
dum venit ad nostras acies, protrudit agitque
169
aera qui inter se cum quest oculosque locatus,
et facit ut prius hunc omnem sentire queamus
quam speculum. sed ubi speculum quoque sensimus ipsum,
continuo a nobis in idem quae furtur imago
pervenit et nostros oculos reiecta revisit
atque alium prae se propellens aera volvit
et facit ut prius hunc quam se videamus, eoque
distare ab speculo tantum semota videtur.
quare etiam atque etiam minime mirarier est par,
illic quor reddant speculorum ex sequore visum,
aeribus binis quoniam res confit utraque.
nunc ea quae nobis membrorum dextera pars est,
in speculis fit ut in laeva videatur eo quod
planitiem ad speculi veniens cum offendit imago,
non convertitur incolumis, sed recta retrorsum
sic eliditur, ut siquis, prius arida quam sit
creeta persona, adlilat pilaeve trahive,
atque ea continuo rectam si fronte figuram
23 servet et eliam retro sese exprimat ipsa.

nt, bene for vere, and ruins the argument. 275 tum cernitur. cum Nic. or. 81 Camb. etc. which has caused much confusion in the eds. before Lach.
277 pterget Lamb. first for pterget: (so pterget AB in 249; but there pterget fec.) pterget Nic. and so all before Lamb. 283 ubi speculum Mar. Junt. r ubi in speculum. 284 in idem Ed. for in cumb: id was absorbed by in, and s was then changed to cumb: in was lost after id in rv 1037. iterum Lach.
290 Illis quor reddant Ed. for Illis quae reddunt. Lach. puts this verse after 270, here it is quite out of place: from 107 it is manifest that the images, not the real ings, ‘reddunt speculorum ex sequore visum’. Lamb. and Creech think 289—291 urious: Wk. as usual sees no difficulty in the ms. reading and boldly calls in the rthagoreans to the rescue. 299—347 (328—347 299—322) were first placed . their proper order by Lamb. after B corr. This is one of the main passages high enabled Lach. so acutely to determine the number of lines in a page of the st archetype of all our ms. These 49 verses + three headings amount to fifty-
ro or twice twenty-six; that is to say the original ms. had twenty-six lines in a age, and by some chance one leaf, the 76th, had its pages inverted; hence the ansposition: see introduction p. 27. The marg. of Flor. 29 in the writing of
fiet ita, ante oculus fuerit qui dexter, ut idem
nunc sit laevus, et e laevo sit mutua dexter.
fit quoque de speculo in speculum ut tradatur imago,
quinque etiam sexus ut fieri simulacra suerint.
nam quaecumque retro parte interiore latebunt,
inde tamen, quamvis torte penitusque remota,
onmia per flexos aditus eucta licebit
pluribus haec speculis videantur in sedibus esse.
usque adeo speculo in speculum translucet imago,
et cum laeva data est, fit rursum ut dextera fiat,
inde retro rursum redit et convertitur aedem.
quin etiam quaecumque latuscula sunt speculorum
adimiti lateris flexura praedita nostris,
dextera ea propter nobis simulacra remittunt,
aut quia de speculo in speculum transfertur imago,
inde ad nos elisa bis advolat, aut etiam quod
circum agitur, cum venit, imago propterea quod
flexa figura docet speculi convertitur ad nos.
digredi porro pariter simulacra pedemque
ponere nobiscum credas gestumque imitari
propterea quia, de speculi qua parte recedas,
continuo nequeunt illinc simulacra reverti;
onmia quandoquidem cogit natura referri
ac resilire ab rebus ad aequos redditas flexus.
Splendida porro oculi fugitant vitantque tueri.
sol etiam caecat, contra si tendere pegas,
propterea quia vis magnast ipsius et altem
aera per purum graviter simulacra feruntur
et feriunt oculos turbantia compositurae.
praeterea splendor quicumque est acer adurit
saepe oculos ideo quod semina possidet ignis
multa, dolorem oculis quae gignunt insinuando.
lurida praeterea sunt quaecumque tuentur arquati, quia luroris de corpore eorum semina multa sunt simulacris obvia rerum, 310 multaque sunt oculis in eorum denique mixta, quae contagio sua palloribus omnia pingunt. et tenebris autem quae sunt in luce tuemur propterea quia, cum proprior caliginis aer ater iniit oculos et possedit apertos, 315 inequitur candens confestim lucidus aer qui quasi purgat eos ac nigras discutit umbras aeris illius; nam multis partibus hic est mobilior multisque minutor et magis pollensa. qui simul atque vias oculorum luce replevit 320 atque patetegit quas ante obsederat aer ater, continuo rerum simulacra secuntur quae sita sunt in luce, lacessuntque ut videamus. 348 quod contra facere in tenebris e luce nequimus propterea quia posterior caliginis aer crassior inequitur qui cuncta foramina complet obsiditque vias oculorum, ne simulacra possint ullaerum rerum coniecta movere. quadratasque procul turris cum cerinis urbis, propterea fit uti videantur saepe rutundae, angulus optusus quia longe cernitur omnis sive etiam potius non cernitur ac perit eius plaga nec ad nostros acies perlabitur ictus, aera per multum quia dum simulacra seruntur, cogit hebesere eum crebris offensibus aer. hoc ubi suffugit sensum simul angulus omnis, 350 360 fit quasi ut ad tornum saxorum structa terantur; non tamen ut coram quae sunt vereque rutunda,

**Notes:**

- 346 aer Ater Bern. for Ater. ater, Aera Lach. ater Continuo r.s. adaperia s. Flor. 31 Camb. vulg. without meaning.
- 351 que vias B corr. Flor. 31 Camb. Mar. for quia.
- torsum Camb. terantur Ed. for tuantur. tuamur Lach. but ad tornum has no sense o in construction with tuantur or tuamur, as Lamb. saw, who reads tornata ut for ad
sed quasi adumbratim paulum simulata videntur.
umbra videtur item nobis in sole moveri
et vestigia nostra sequi gestumque imitari;
aera si credis privatum lumine posse
indugredi, motus hominum gestumque sequentem;
nam nil esse potest aliut nisi lumine casus
ser id quod nos umbram perhibere suëmus.
nimium quia terra locis ex ordine certis
lumine privatuer solis quacumque meautes
officimus, repletur item quod liquimus eis,
propterea fit uti videatur, quae fuit umbra
corpus, e regione eadem nos usque secuta.
semper enim nova se radiorum lumina fundunt
primaque dispersunt, quasi in ignem lana trabatur.
propterea facile et spoliatur lumine terra
et repletur item nigraeque sibi abluit umbras.

Nec tamen hic oculos falli concedimus hilum.
nam quocumque loco sit lux atque umbra tueri
illorum est; eadem vero sint lumina necne,
umbraque quae fuit hic eadem nunc transeat illuc,
an potius fiat paulo quod diximus ante,
hoc animi demum ratio discernere debet,
nec possunt oculi naturam noscere rerum.
proinde animi vitium hoc oculis adstringere noli.
qua vehimur navi, fertur, cum stare videtur;
quae manet in statione, ea praeter creditur ire.
et fugere ad puppim colles campique videntur
quos agimus praeter navem velisque volamus.
sidera cessare aetheriis adfixa cavernis
cuncta videntur, et adsiduo sunt omnia motu,
quandoquidem longos obitus exorta revisunt,
cum permansa suo sunt caelum corpore claro.
solque pari ratione manere et luna videntur
in statione, ea quae ferri res indicat ipsa.

extantisque procul medio de gurgite montis
classibus inter quos liber patet exitus ingens,
insula coniunctis tamen ex his una videtur.
atria versari et circumcursare columnae
usque adeo fit uti pueris videantur, ubi ipsi
desierunt verti, vix ut iam credere possint
non supra sese ruere omnia tecta minari.
iamque rubrum tremulis iubar ignibus erigere alte
cum coeptat natura supraque extollere montes,
quos tibi tum supra sol montis esse videtur
comminus ipse suo contingens servidus igni,
vix absunt nobis missus bis mille sagittae,
vix etiam cursus quingentes saepe veruti:
inter eos solemque iacent immania ponti
sequora substrata aetheris ingentibus oris,
interiectaque sunt terrarum milia multa
quae variae retinent gentes et saecla ferrarum.
at conlectus aquae digitum non altior unum,
qui lapides inter sistit per strata viarum,
despectum praebet sub terras inpete tanto,
a terris quantum caeli patet altus hiatus;
nubila dispiceret et *caelum ut videare videre
corpora mirando sub terras addita caelo,
denique ubi in medio nobis ecus acer obhaesit
it see notes 2. Lach. reads Extant usque for Extantisique. 406 tibi tum
auger. first for ubi tum. 414 conlectus Lamb. for coniectus: see iii
18. 418 A has properly ut before videare: caelum appears to have
me from caeli of 417 or caelo of 419: see notes 2: Flor. 81 has mirando;
see. Camb. etc. miranda. Lach. seems to have misapprehended the matter, as in
3 and 1 1061: he reads Ut prope miraclo for Corpora mirande, caeli for caelo, and
anposse the two verses. But I have obeyed him in reading dispiceret for despiceret,
ma. authority is of little weight on such a point: comp. 421 dispersim AB Nice.
r desp. Virgil's mss. both in Aen. 1 224 and georg. II 187 are nearly all in favour
despiceret. Ph. Wagner philologus xv p. 263 quotes on the side of despiceret
until inst. vi proem. 4 'nullam terras despiceret providentiam', but on referring
Zumpt ed. Spald. suppl. annot. I find that the best ms. Ambros. 1, and Turic. p. m.
ve nulla in terras despiceret, another terras despiceret: this passage therefore will
at refute Lachmann's position that despiceret nullia or despiceret in nullia is 'to
ok upon the clouds', despiceret nullia 'to despise the clouds': comp. for the former
nse iii 26 quin omnia despiciantur; iv 421 in rapidas annis despeximus undas;
r the latter 11 9 Despicere unde quas alos. AB on the whole support this dis-
action. Comington to Virgil l. l. keeps despiceret; and Aen. 1 224 he says that the
ason for the distinction fails completely: but surely the fact that the personal
asive despicior and the participle despactus always have the sense of being despised
flumine et in rapidas amnis despexitmus undas, 425
stantis equi corpus transversum ferre videtur
vis et in adversum flumen contrudere raptim,
et quocumque oculos traiecimus omnia ferri
et fuere adsimili nobis ratione videntur.

porticus aequali quamvis est denique ductu
stansque in perpetuum paribus suffulta columnis,
longa tamen parte ab summa cum tota videtur,
paulatim trahit angusti fastigia coni,
tecta solo iungens atque omnia dextera laevis
donec in obscurum coni conduxit acumen.
in pelago nauitis ex undis ortus in undis
sol fit uti videatur obire et condere lumen;
quippe ubi nil alius nisi aquam caelumque tuentur;
ne leviter credas labefactari undique sensus.
at maris ignaris in portu clauda videntur
navigia aplustris fractis obniter undae.

nam quaecumque supra rorem salis edita pars est
remorum, recta est, et recta superne guberna:
quae demersa liquorem obeunt, refracta videntur
omnia converti sursumque supina reverti
et reflexa prope in summo fluitare liquore.
rarque per caelum cum venti nubila portant
tempore nocturno, tum splendida signa videntur
labier adversum nimbos atque ire superne
longe aliam in partem ac vera ratione feruntur.
at si forte oculo manus uni subdita super
pressit eum, quodam sensu fit uti videantur
omnia quae tuimur fieri tum bina tuendo,
bina lucernarum florentia lumina flamnis
binaque per totas aedis geminare supellex
et duplicis hominum facies et corpora bina.

is some reason: to me indeed it is a conclusive one. Lamb. reads videre et Corpora
mirando s. t. a. c. but in ed. 3 he obelises et and the following verse. 421
436 At maris Nice.
B corr. for A maris.
437 fractis Flor. 31 Mar. for factas. undae Lach. for
undas. undis vulg.
440 liquorem Lach. for liquore.
446 ac vera ratione
Is. Voss. in ms. notes for aqae ratione: the scribe wrote ra only once: 'quidam
codices' says Creese: that is he had indirectly of Vossius' correction.
IV

[Text continues on the page]
qui nisi sunt veri, ratio quoque falsa fit omnis. 485
an poterunt oculos aures reprehendere, an aures
tactus? an hunc porro tactum sapor arguet oris,
an confutabunt nares ocule vivent? 490
non, ut opinor, ita est. nam seorsum cuique potestas
divisast, sua vis cuiquest, ideoque necesse est
et quod molle sit et gelidum fervensae seorsum
et seorsum varios rerum sentire colores
et quaequeque coloribu' sint coniuncta videre.
seorsum item sapor oris habet vim, seorsus odores
nascuntur, seorsum sonitus. ideoque necesse est
non possint alios alii convincere sensus.
nec porro poterunt ipsi reprehendere sese,
aequa fides quoniam debeat semper haberi.
proinde quod in quostus his visum tempore, verumst.
et si non poterit ratio dissolvere causam,
cur ea quae fuerint iuxtum quadrata, procul sint
visa rutunda, tamen praeest rationis egentem
reddere mendose causas utriusque figurae,
quam manibus manifesta suis emittere quoquam
et violare fidem primam et convellere tota
fundamenta quibus nixatur vita salusque.
non modo enim ratio ruat omnis, vita quoque ipsa
concidat extemplo, nisi credere sensibus ausis
praepcitisque locos vitare et cetera quae sint
in genere huc fugienda, sequi contraria quae sint.
illa tibi est igitur inverborum copia cassa
omnis quae contra sensus instructa parast.
denique ut in fabrica, si pravat regula prima,
normaque si fallax rectis regionibus exit,
et libella aliqua si ex parti claudicat hilum,
omnia mendose fieri atque obstipa necesse est
prava cubantia prona supina atque absdna tecta,
iam ruere ut quaedam videantur velle, ruantque

495
nascuntur, seorsum sonitus. ideoque necesse est
non possint alios alii convincere sensus.
nec porro poterunt ipsi reprehendere sese,
aequa fides quoniam debeat semper haberi.
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omnia mendose fieri atque obstipa necesse est
prava cubantia prona supina atque absdna tecta,
iam ruere ut quaedam videantur velle, ruantque

change. Lamb. here interpolates a verae. 492 videre Lach. for necessit which
has come from a neighbouring verse. 495 Nascuntur Ver. Ven. Mar. for nasc-
cuntur. 496 possint Flor. 51 Mon. Pont. Ald. 1 Junt. for possumt. possent
Camb. 498 aque Flor. 51 Pont. Mar. Ald. 1 Junt. for aque. 500 poterit
Nicc. for poterit. 514 si Nicc. B corr. for siti. 517 Prava Mar. Ald. 1
prodita iudiciis fallacibus omnia primis,
sic igitur ratio tibi rerum prava necesset
falsaque sit, falsis quaeacumque ab sensibus ortast.

Nunc aliis sensus quo pacto quisque suam rem
sentiat, hauquaquam ratio scruposa relictâ est.
Principio auditur sonus et vox omnis, in auris
insinuata suo pepulere ubi corpore sensum.
corpoream vocem quoque enim constare fatendum
et sonitum, quoniam possunt inpellere sensus.
praeterea radit vox fauces saepe facitque
asperiora foras gradiens arteria clamor.
quique per angustum turba maiore coorta
ire foras ubi coeperunt primordia vocum,
scilicet expleti quoque ianua raditur oris,
haud igitur dubiumst quin voces verbaque constant
corporeis e principiis, ut laedere possint.

nec te fallit item quid corporis auferat et quid
detrahât ex hominum nervis ac viribus ipsis
perpetuus sermo nigrai noctis ad umbram
aurorae perductus ab exoriente nitore,
praesertim si cum summost clamore profusus,

ergo corpoream vocem constare necessest,
multa loquens quoniam amittit de corpore partem.

asperitas autem vocis fit ab asperitate
principiorum et item levor levore creatur.

cum tuba depressio graviter sub murmure mugit
et rebeat raucum regio cita barbara bombum,

526 vocem om. AB Nicc.: rightly inserted by Lach. before
quoque enim: Flor. 31 Camb. vulg. place it after.
528 Praetera radit A and
Gallius x 26, one Vat. Pont. Avan. rightly.
Propetera radit B. Praeter radit Nicc.
Naugr. vulg. Praeter enim radit Junt.
532 explet Lach. for expletus, thus
simply healing a desperate passage. raditœ B Politian in marg.Flor. 20: ( creditor
in text).
reditur A Nicc.: hence redditur Flor. 31 Camb. vulg. and to give a meaning
to the passage, Mar. Junt. add a verse Raucâ vita, et ite laedit, qua vox it in
auras: Avan. taking oris as a plur. thus Raucâ suis et ite reddit qua vox it in
auras.
542 543 (551 552) rightly placed here by Lamb. first.
543 levi
letiœ AB. levâ levore Mar. Ald. 1 Junt. laevor laevoe Lâmb.
murmure
546 Et rebeat raucum regio cita
barbara Lach. for Et revolet raucum retro cita barbara: the older readings are
et validis cyni torrentibus ex Heliconis
cum liquidam tollunt lugubri voce querellam.

Haseo igitur penitus voces cum corpore nostro
exprimimus rectoque foras emittimus ore,
mobilis articulat verborum daedala lingua

formaturaque laborum pro parte figurat.

hoc ubi non longum spatiumst unde una profecta
perveniat vox quaque, necesset verba quoque ipsa
plane exaudiri discernique articolatim;
servat enim formaturam servatique figuram.
at si interpositum spatium sit longius aequo,
aera per multum confundi verba necesset
et conturbari vocem, dum transvolat auras.

ergo fit, sonitum ut possis sentire neque illam
internoscere, verborum sententia quae sit:
usque adeo confusa venit vox inque pedita.

praeterea verbum saepe unum perciet auris
omnibus in populō, missum praecoxis ab ore.
in multas igitur voces vox una repente
diffugit, in privas quoniam se dividit auris
obsignans fornam verbi clarumque sonorem.
at quae pars vocum non auris incidit ipsas,
praeterlata perit frustra diffusa per auras.

pars solidis adlisa locis reiecta sonorem
redit et interdum frustratur imagine verbi.

quae bene cum videas, rationem redgere possis
tute tibi atque aliis, quo pacto per loca sola

mostly too absurd to be mentioned. Bercynthia barbara Is. Voss. in ms. notes
and in Catulus: Bercynthia cornua Bentl. 547 Et validis cyni torrentibus
ex Heliconis Is. Voss. in ms. notes for Et validis necti tortis ex Heliconis of A: the
middle words of this line, as of the preceding, were mutilated by some accident.

Et cyni tortis convallibus Lach. ncte tortis BA corr. nce tortis Nic.: hence a vast
variety of strange readings, such as Et gelidis cyni nocte oris of Bern.

emittimus A corr. for mittimus. 551 verborum Lamb. for nervorum. 553

'lego una, unaquaque vox perveniat. B' Bentl. for illa. 560 illum. illa Pont.
Ald. 1 Junt. hitum Lamb. without cause. 568 verbum. peditus Nic. and
all later ms. and early eds.: hence edictum Mar. Ald. 1 Junt. vulg.: peditus came
from the pedita of 569 catching the copyist's eye. 567 verbi Lach. for verbis:
a necessary change. 568 auris incidit. 'auris accidit. sic reposui, a Plauto
et e veteris Latinis sermonis ancestoribus admonitus' Lamb.; and Lach. thinks he is
probably right, as Lucr. himself v 608 uses the same construction. 570 locis
saxa parvis formis verborum ex ordine reddant, palantis comites quem montis inter opacos quae rimus et magna dispersos voce ciemus. sex etiam aut septic loca vidi reddere vocis, unam cum iaceres: ita colles collibus ipsi verba repulsantes iterabant docta referri. haec loca capripedes satyros nymphasque tenere finitimi fingunt et faunos esse locuntur quorum noctivago strepitu ludoque iocanti adfirmant volgo taciturna sileuitia rumpi chordarumque sonos fieri dulcisque querellas, tibia quas fundit digitis pulsata canentum, et genus agricolum late sentiscere, quom Pan pinea semiferi capitis velamina quassans unco saepae labro calamos percurrit hiantis, fistula silvestrem ne cesse fundere musam. cetera de genere hoc monstra ac portenta loquuntur, ne loca deserta ab divis quoque forte putentur sola tenere. ideo iactant miracula dictis aut aliqua ratione alia ducuntur, ut omne humanum genus est avidum nimirum auricularum.

Quod superest, non est mirandum qua ratione, per loca quae nequeunt oculi res cernere apertas, haec loca per voces veniant aurisque lacerant. conloquium clausis foribus quoque saepae videmus, nimimum quia vox per flexa foramina rerum incolumis transire potest, simulacra renuntiat; persicinduntur enim, nisi recta foramina tranant, qualia sunt vitrei, species qua travolat omnis.
praeterea partis in cunctas dividitur vox, ex aliis aliae quoniam gignuntur, ubi una dissuexit semel in multas exorta, quasi ignis saepe solet scintilla suos se spargere in ignis. ergo replentur loca vocibus, abdita retro omnia quae circum fervunt sonituque cierunt. at simulacra viis decretis omnia tendunt ut sunt missa semel; quapropert cernere nemo saepem ultra potis est, ut voces accipere extra et tamen ipso quoque haec, dunt transit clausa domorum, vox optunditur atque auris confusa penetrat et sonitum potius quam verba audire videmur.

Nec, qui sentimus sucum, lingua atque palatum plusulum habent in se rationis plus operae. principio sucum sentimus in ore, cibum cum mandendo exprimimus, ceu plenam spongiam aquae siquis forte manu premere ac siccare coēpit. inde quod exprimimus per caulas omne palati diditur et rarae perplexa foramina linguae. hoc ubi levia sunt manantis corpora suci, suaviter attingunt et suaviter omnia tractant umida linguai circum sudantia templam.
at contra pungunt sensum lacerantique coerta, quanto quaque magis sunt asperitate repleta. deinde voluptas est e suco fine palati;


621 perplexa. 'in Faern. neque perplexa neque per plazo, sed per flexa' Lamb., and so Mon. rightly perhaps; for Lucr. elsewhere applies perplexa only to the entangled atoms, never to the passages of things; yet Virgil has perplexum iter omnes revolvens. 622 manantis Pont. Junt. for manantes. 624 sudantia. sidentia
cum vero deorsum per fauces praecipitavit,
nulla voluptas est, dum diditur omnis in artus.
nec refert quicquam quo victu corpus alatur,
dummmod quo capias concoctum didere possis
artubus et stomachi umidulum servare tenorem.
Nunc alius qui sit cibus suavis et almus
expediam, quareve, alius quod triste et amarumst,
hoc tamen esse alius possit perdulce videri,
tantaque in his rebus distantia differetasque,
un quod alius cibus est alius fauit acre venenum,
extetque ut serpens, hominis quae tacta salvis
disperit ac se an mandendo conficit ipsa.
praeterea nobis verutrum est acre venenum,
at capris adipes et coturnicibus auget.
un quibus id fiat rebus cognoscere possis,
principio meminisse decet quae diximus ante,
semina multimodis in rebus mixta teneri.
porro omnes quecumque cibum capiunt animantes,
un sunt dissimiles extrinsecus et generatim
extima membrorum circumcaesura coerctet,
proinde et seminibus constant variante figura.
semina cum porro dextrum, differre nescessest
intervalla viaque, foramina quae perhibemus,
ommibus in membris et in ore ipsoque palato.
esse minora igitur quaedam maiorque debent,
esse triquetra alius, alius quadrata necesset,
multa rutunda, modis multis multangula quaedam.
namque figura rerum ratio ut motusque reposcunt,
proinde foraminibus debent differre figurae,
et variare viae proinde ac textura coercet.
hoc ubi quod suave est aliiis aliiis fit amarum,
illi, cui suave est, levissima corpora debent
contractabiliter caules intrare palati,
at contra quibus est eadem res intus acerba,
aspera nimirum penetrant hamataque fauces.
nunc facile est ex his rebus cognoscere quaque.
quippe ubi cui febris bili superante coorta est
aut alia ratione aliquast vis excita morbi,
perturbatur ibi iam totum corpus et onnus
commutantur ibi positorumae principiorum;
fit prius ad sensum ut quae corpora conveniebant
nunc non conveniant, et cetera sint magis aps,
quae penetrata queunt sensum prognigere acerbum;
utraque enim sunt in mellis commixta sapore;
id quod iam supera tibi sacepe ostendimus ante.
Nunc age quo pacto naris adiectus odoris
tangat agam. primum res multas esse necessest
unde fluens volvat varios se fluctus odorum,
et fluere et mitti volgo spargique putandumst;
verum aliiis alius magis est animantibus aptus
dissimilis propter formas. ideoque per auras
mellis apes quamvis longe ducuntur odore,
volturique cadaveribus. tum fissa ferarum
ungula quo tulerit gressum promissa canum vis
ducit, et humanum longe praesentit odorem
Romulidarun arcis servator candidus anser.
sic aliiis alius nidor datus ad sua quemque
pabula ducit et a taeatro resilire veneno
cogit, eoque modo servantur saecla ferarum.
Hic odor ipse igitur, naris quicumque lacessit,
est alio ut possit permitti longius alter;
sed tamen haud quisquam tam longe fertur eorum
quam sonitus, quam vox, mitto iam dicere quam res
quae feriunt oculorum acies visumque lacessunt.
errabundus enim tarde venit ac perit ante
paulatim facilis distractus in aeris auras;
ex alto primum quia vix emittitur ex re:
nam penitus fluere atque recedere rebus odores
significat quod fracta magis redolere videntur
omnia, quod contrita, quod igni conlabefacta:
deinde videre licet maioriibus esse creatum
principiis quam vox, quoniam per saxea saepta
non penetrat, qua vox volgo sonitusque feruntur.
quare etiam quod olet non tam facile esse videbis
investigare in qua sit regione locatum;
refrigescit enim cunctando plaga per auras
nec calida ad sensum decurrunt nuntia rerum.
errant saepe canes itaque et vestigia quaerunt.

[Nec tamen hoc solis in odoribus atque saporum
in generest, sed item species rerum atque colores
non ita conveniunt ad sensus omnibus omnes,
ut non sint alii quaedam magis acria visu.
quin etiam gallum, noctem explaudentibus alis
auroram clara consuetum voce vocare,
noenu queunt rabidi contra constare leones
inque tueri: ita continuo meminere fugai,
nimirum quia sunt gallorum in corpore quaedam
semina, quae cum sunt oculis inmissa leonum,
pupillas interfodiunt acremque dolorem
praebent, ut nequeant contra durare feroces;
cum tamen haec nostras acies nil laedere possint,
aut quia non penetrant aut quod penetrantibus illis
exitus ex oculis liber datur, in remorando
laedere ne possint ex ulla lumina parte.]

Nunc age quae moveant animum res accipe, et unde
quae veniunt veniant in mentem percipe paucis.
principio hoc dico, rerum simulacra vagari
multa modis multis in cunctas undique partis
tenvis, quae facile inter se iunguntur in auris,
obvia cum veniunt, ut aranea bratteaque auri.
quippe etenim multo magis haec sunt tenvia textu
quam quae percipiunt oculos visumque laessunt,
corporis haec quoniam penetrant per rara cietunque
tenem animi naturam intus sensumque laessunt.
Centauros itaque et Scyllarum membra videmus
Cerberasque canum facies simulacraque eorum
quorum morte obita tellus amplexituir ossa;
onume genus quoniam passim simulacra feruntur,
partim sponte sus quae flunt aere in ipso,
partim quae variis ab rebus cunque recedunt
et quae confient ex horum facta figuris.
nam certe ex vivo Centauri non fit imago,
nulla fuit quoniam talis natura animantis;
verum ubi equi atque hominis casu convenit imago,
harescit facile extemplo, quod diximus ante,
propter subtilem naturam et tenvia texta.
cetera de genere hoc eadem ratione creantur.
quae cum mobiliter summa levitate feruntur,
ut prius ostendi, facile uno commovet ictu
quaelibet una animum nobis subtilis imago;
tenvis enim mens est et mire mobilis ipsa.

Haec fieri ut memoro, facile hinc cognoscere possis.
quatenus hoc simile est illi, quod mente videmus
atque oculis, simili fieri ratione necesse est.
nunc igitur docui quoniam me forte leonem
cernere per simulacra, oculos quaecumque laessunt,
scrire licet mentem similì ratione moveri,
per simulacra leonem et cetera quae videt aequē
nec minus atque oculi, nisi quod mage tenvia cernit.
nec ratione alia, cum somnum membra profudit,

illis B corr. for ilus: tibus. 727 brattea AB, not bractea: so mss. of Virg.
Aen. vi 209. 730 per rara Mar. Ald. 1 Junt. for perara. 735 Omne genus
sunt A, sunt BA corr. 740 anima AB, animae Nici. and all before Gif. ani-
malis Lamb. ed. 3 vulgar. Lach. animantis Gif. most properly, as Luct. does not use
the substantive animal in the singular, except v 823, where omne animal is equiva-
 lent to omnia animalia: see notes 3 there. 741 ubi equi atque hominis causa,
ubi equi casu atque hominis Lach. who denies that the last syll. of an iambus is
ever elided in Luct. 752 docui quoniam. quoniam docui Lamb. ed. 2 and 3,
etc. and Lach. leonem Lach. for leonem. leone Mar. Ald. 1 Junt. vulgar. 755
leonem et cetera Lach. for leonem cetera: et was already added by Mar. Ald. 1 and
mens animi vigilat, nisi quod simulacra laessunt
haec eadem nostrae animos quaem cum vigilamus,
usque adeo, certe ut videamur cernere eum quem
relictam vita iam mors et terra potitast.
hoc ideo fieri cogit natura, quod omnes
corporis effecti sensus per membra quiescunt
nec possunt falsum veris convincere rebus.
praeterea meminisse iacet languetque sopore
nec dissentit eum mortis letique potitum
iam pridem, quem mens vivom se cernere credit.
quod superest, non est mirum simulacra moveri
brachiaque in numerum iactare et cetera membra;
nam fit ut in somnis facere hoc videatur imago;
quippe ubi prima perit aliquo est altera nata
inde statu, prior hic gestum mutasse videtur.
scilicet id fieri celeri ratione putandumat:
tanta est mobilitas et rerum copia tanta
tantaque sensibili quovis est tempore in uno
copia particularum, ut possit suppeditare.

[Multaque in his rebus quæruntur multaque nobis
clarandumst, plane si res exponere avemus.
quæritur in primis quare, quod cuique libido
venetit, extemplo mens cogitaret eiis id ipsum.
anne voluntatem nostram simulacra tuentur
et simul ac volumus nobis occurrit imago,
si mare, si terrast cordi, si denique caelum?
conventus hominum pompam convivia pugnatas,
omnia sub verbone creavit natura parataque?
cum praesertim alis eadem in regione locoque
longe dissimilis animus res cogitaret omnis.
quid porro, in numerum procedere cum simulacra
cernimbus in somnis et mollia membra movere,
mollia mobiliter cum alternis brachia mittunt
et repetunt oculis gestum pede convenienti?]

for *Reddita vita*, and before him Is. Voss. in ms. notes 'Redicta vita, malim
nam Reddita media producta ut Salmasius'. *Reddita pro v. Lach. 788
*si terrast cordi* Ed. for *si terram cordis*. [si terra est cordi* Pont. before me,
as I now find.] The frequency with which our ms. thus transpose this *is*
very remarkable: see Lach. to n 275 who cites ten instances: so 799, the repe-
scilicet arte madent simulacra et docta vagantur, nocturno facere ut possint in tempore ludos. an magis illud erit verum? quia tempore in uno, cum sentimus id, et cum vox emittitur una, tempora multa latent, ratio quae comperit esse, propter eam fit uti quovis in tempore quaque praesto sint simulacra locis in quisque parata. et quia tenvia sunt, nisi quae contenedit, acute cernere non potis est animus; proinde omnia quae sunt praeterea peruenit, nisi sitque ad se ipse paravit. ipse parat sese porro speratque futurum ut videat quod consequitur rem quamque; fit ergo. nonne vides oculos etiam, cum tenvia quae sunt cernere coeperunt, contendere se atque parare, nec sine eo fieri posse ut cernamus acute? et tamen in rebus quoque apertis noscere possis, si non advertas animum, proinde esse quasi omni tempore semotum fuerit longeque remotum. cur igitur mirumst, animus si cetera perdit praeterquam quibus est in rebus deditus ipse? deinde adopinamur de signis maxima parvis ac nos in fraudem induimus frustraminis ipsi.] Fit quoque ut interdum non suppeditetur imago eiusdem generis, sed femina quae fuit ante, in manibus vir uti factus videatur adesse, aut alia ex alia facies aetasque sequatur.

826 quod ne miremur sopor atque oblivia curant. 822 [Illud in his rebus vitium vementer avessis

oration of 774, has Tanta mobilitatis. si terra est, si cordi Junt. 791 repetunt. referunt Lach. 795 Cum sentimus id, et cum Ed. for Convenitimus 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? oct., before 783, where it sadly involves the construction. 798 sint Flor. 31 Camb. Pont. Mar. for sin B, in A Nic. locis Flor. 31 and Candidus at end of Junt. 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 contenedit. nisi se contendit Lamb. prompted by says by 809, and Lach.: but see notes 2. 804 nisi si quae ad se ipse Lach. for nisi que ex se ipse. nisi sic sese ipse Lamb. 806 futurum Pont. Junt. for futuram. 808 = 804. 815 Frueterquam Avano, for Praeterea quam. 818 non Brix. Pont. Mar. for nos. 820 vir uti B cor. Flor. 31 Camb. Mar. for virtuti. vir tunc Nic. vir tum Lamb. etc. 822
IV effugere, errorem vitareque praemuetuenter, 825
lumina ne facias oculorum clara creatae,
prospicerent ut possemus, et ut proferre queamus
proceros passus, ideo fastigia posse
sururrum ac feminum pedibus fundata plicari,
bracchia tum porro validis ex apta lacertis
esse manusque datas utraque ex parte ministras,
unt facere ad vitam possemus quae foret usus.
cetera de genere hoc inter quaecumque pretantur,
onnia perversa praepostera sunt ratione,
nil ideo quoniam natum sit in corpore ut uti
possemus, sed quod natum sit procreat usum,
nec fuit ante videre oculorum lumina nata
nec dictis orare prius quam lingua creatae,
sed potius longe linguae praecessit origo
sermonem multoque creatae sunt prius aures
quam sonus est auditus, et omnia denique membra
ante fuere, ut opinor, eorum quam foret usus;
haud igitur potuere utendi crescere causa.
at contra conferre manu certamina pugnae
et lacerare artus foedareque membra cruore
ante fuit multo quam lucida tela volarent,
et volvus vitare prius natura coegit
quam daret objectum parmai laeva per artem.
scilicet et fessum corpus mandare quieti
mulo antiquius est quam lecti mollia strata,
et sedare sitim prius est quam pocula natum.
haec igitur possunt utendi cognita causa

(826) brought here by B corr. Mar. Ald. 1 Junt. 823 avesae Ed. for inesse:
p.171 of the archetype, the terminations 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, mus, of 826 were lost; avessi was then changed to inesse, qua to via.
vitium vementer rebu' necessitate Lach.: a violent alteration. inesto Mar. Ald. 1 Junt.
Gronov. avemus Te effugere Bern. 824 errorem vitareque B corr. Avane. for
errore multareque. errore multas que premeditetur Flor. 31 Camb. one Vat. corrup
crply for e. v. praemuetuenter (praemuetuenter A): this has led to further corruptions
by Mar. Junt. Lamb. etc. 826 possemus Lach. for possimus, as the usage of
Lucr. requires. queamus Lach. for via: see above to 823: the vulg. viai has no
sense. 827 fastigia. suffragia Pont. 830 ex added by Lach. a Mar.
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.
credier, ex usu quae sunt vitaque reperta. illa quidem seorsum sunt omnis quae prius ipsa nata dedere suae post notitiam utilitatis. quo genere in primis sensus et membra videmus; quare etiam atque etiam procul est ut credere possis utilitatis ob officium potuisse creari. [Illud item non est mirandum, corporis ipsa quod natura cibum quaerit cuiusque animantis. quippe etenim fluere atque recedere corpora rebus multa modis multis docui, sed plurima debent ex animalibu'. quae quia sunt exercita motu, multaque per sudorem ex alto pressa feruntur, multa per os exhalantur, cum languida anhelant, his igitur rebus rarescit corpus et omnis subruitur natura; dolor quam consequitur rem. proptererea capitur cibus ut suffuciat artus et recreet vires interdatus atque patentem per membra ac venas ut amorem opturet edendi. umor item discedit in omnia quae loca cumque poscent umorem; glomerataque multa vaporis corpora, quae stomacho praebent incendia nostro, dissupat adveniens liquor ac restinguuit ut ignem, urere ne possit calor amplius aridus artus. sic igitur tibi anhela sitis de corpore nostro abluitur, sic expletur ieuna cupido.] Nunc qui fiat uti passus proferre quamus, cum volumus, varieque datum sit membra movere, et quae res tantum hoc oneris protrudere nostri corporis insuerit, dicam: tu percipe dicta. dico animo nostro primum simulacra meandi accidere atque animum pulsare, ut diximus ante. inde voluntas fit; neque enim facere incipit ullam rem quisquam, quam mens providit quid velit ante. id quod providet, illius rei constat imago. 885

ergo animus cum sese ita commovet ut velit ire
inque gredi, ferit extemplo quae in corpore toto
per membra atque artus animai dissita vis est.
et facilest factu, quoniam coniuncta tenetur.
inde ea proporro corpus ferit, atque ita tota
 paulatim moles protruditur atque movetur.
praeterea tum rarescit quoque corpus et aer,
scilicet ut debet qui semper mobilis extat,
per patefacta venit penetratque foramina largus
et dispargitur ad partis ita quasque minutas
corporis. hic igitur rebus fit utrimque duabus,
†corporis ut ac navis velis ventoque feratur.
nec tamen illud in his rebus mirabile constat,
tantula quod tantum corpus corpuscula possunt
tcontorquere et onus totum convertere nostrum.
quippe etenim ventus suptili corpore tenvis
trudit agens magnam magno molimine navem
et manus una regit quantovis impete euntem
atque gubernaculum contorquet quolibet unum,
multaque per trocleas et tympana pondere magno
commovet atque levi sustollit machina nisu.

Nunc quibus ille modis somnus per membra quietem
inriget atque animi curas e pectore solvat,
suavidicis potius quam multis versibus edam;
parvus ut est cycni melior canor, ille gruum quam
clamor in aetheriis dispersus nubibus austri.
tu mihi da tenuis aures animunque sagacem,
ze fieri negites quae dicam posse retroque
vera repulsanti discedas pectore dicta,
tutimet in culpa cum sis neque cernere possis.
principio somnus fit ubi est distraeta per artus
vis animae partimque foras eicta recessit
et partim contrusa magis concessit in altum;
dissoluuntur enim tum demum membra fluuntque.
nam dubium non est, animai quin opera sit
sensus hic in nobis, quem cum sopor inedit esse,
tum nobis animam perturbanam esse putandum
uestamque foras; non omnem; namque iaceret
aequerno corpus perfusum frigore leti.

quippe ubi nulla latens animai pars remaneret
in membris, cinere ut multa latet obrutus ignis,
unde reconfiari sensus per membra repente
posset, ut ex igni caeco consurgere flamma?

Sed quibus haec rebus novitas confiat et unde
perturbari anima et corpus languescere possit,
expediam: tu fac ne ventis verba profundam.
principio externa corpus de parte necessum est,
aeriis quoniam vicinum tangitur auris,
tundier atque eius crebro pulsarier ictu,
proptereaque fere res omnes aut corio sunt
aut etiam conchis aut callo aut cortice tectae.
interiorem etiam partem spirantibus aer
verberat hic idem, cum ducitur atque reflatur.
quare utrimque secus cum corpus vapulet et cum
perveniant plagae per parva foramina nobis
corporis ad primas partis elementaque prima,
fit quasi paulatim nobis per membra ruina.
conturbantur enim positurae principiorum
corporis atque animi. fit uti pars inde animai
eiciatur et introrsum pars abdicta cedat,
pars etiam distracta per artus non queat esse
coniuncta inter se neque motu mutua fungi;
inter enim saepit coetus natura visque;
ergo sensus abit mutatis motibus alte.
et quoniam non est quasi quod suffulciat artus,
de bile fit corpus languescuntque omnia membra,
brachia palpebraeque cadunt popitesque cubanti

Lach. for confiat. confetur Flor. 31 Lamb. vulg. 934 eius. ab ibus Lach.;
but see notes 2. 944 uti AB Nich. Flor. 31 Camb. sicuti Brix. sicuti Ver.
952 953, though perfectly sound, are much corrupted by Lamb. Creech vulg. Is.
Vossius' note is worth quoting, as Haverc. and Preiger misrepresent, and con-
sequently Wak. and Lach. misapprehend it; 'omnino legend. : popitesque cubanti
saepe tamen summittuntur virisque resolvunt. 
deinde cibum sequitur somnus, quia, quae facit aer, 
haece eadem cibus, in venas dum diditur omnis, 
efficit. et multo sopor ille gravissimus exstat 
quam satur aut lassus capias, quia plurima tum se 
corpora conturbant magno contusa labore. 
fit ratione eadem coniectus partim animai 
altior atque foras ejectus largior euis, 
et divisior inter se ac distractior in test. 

Et quo quisque fere studio devinctus adhaeret 
aut quibus in rebus multum sumus ante morati 
atque in ea ratione fuit contenta magis mens, 
in somnis eadem plerumque videmur obire; 
causidici causas agere et componere leges, 
induperatores pugnare ac proelia obire, 
nautae contractum cum ventis degeret bellum, 
nos agere hoc autem et naturam quaerere rerum 
semper et inventam patriis exponere chartis. 
cetera sic studia atque artes plerumque videntur 
in somnis animos hominum frustrata tenere. 
et quicumque dies multos ex ordine ludis 
asiduas dedicerunt operas, plerumque videmus, 
cum iam desit iterum ea sensibus usurpare, 
reliquas tamen esse vias in mente patentis, 
qua possint eadem rerum simulacra venire. 
per multos itaque illa dies eadem obversantur 
ante oculos, etiam vigilantes ut videantur 
cernere saltantis et mollia membra moventis 
et citharae liquidum carmen chordaque loquentis 
suribus accipere et consessum cernere eundem 
scenaque simul varios splendere decores.
usque adeo magni refert studium atque voluptas,
et quibus in rebus consuerint esse operati
non homines solum sed vero animalia cuncta.
quippe videbis equos fortis, cum membra iacebunt,
in somnis sudare tamen spirareque semper
et quasi de palma summas contendere viris,
aut quasi carceribus patefactus

venantumque canes in molli saepe quieta
iactant crura tamen subito vocisque repente
mittunt et crebro reducunt narisibus auras,
ut vestigia si teneant inventa ferarum,
expergefactique secuntur inania saepe
cervorum simulacra, fugae quasi dedita cernant,
donec discussis reedent erroribus ad se.
at consueta domi catulorum blanda propago
discutere et corpus de terra corripere instant
proinde quasi ignoti facies atque ora tuantur.
et quo quaeque magis sunt aspera seminiorum,
tam magis in sonmis eadem saevire necessuerat.
at variae fugiant volucres pinnisque repente
solicitant divom nocturno tempore lucos,
accepitres somno in lenu si proelia pugnas
edere sunt persectantes visaeque volantes.
porro hominum mentes, magnis quae motibus edunt
magna, itidem saepe in sonnis faciuntque geruntque,
reges expugnant, capiuntur, proelia miscent,
tollunt clamorem quasi si iugulentur ibidem.
multi depugnant gemitusque doloribus edunt

Scenatque. 984 voluptas Lach. for voluntas. 988 de palma summas
Lamb. for palmas. palmis A corr. Nisc. all before Lamb. 990 saepe quieta
which mas. add at end has of course come from 991 (999) and supplaned the words
of Lunc. colligere aetam Lach. offers: velle volare might also do. 991 (999)
was brought here by Ald. 1 Junt. and by Mon., but there 998 999 (997 998) proceeds
it. 992 voces: see n. to 1744 frugis. voces Lach. vulg. 996 fugae Mar.
Ald. 1 Junt. first for fuga. 997 reedent erroribus Lamb. after Turnebus for
reedant terroribus. 1000—1003 are merely 992—995 repeated because of
991 (999): see introduction p. 39. 1006 quo. quam Lamb. wrongly. sem-
iniorem. semina corum Lamb. ‘Marull. et vulg. semina corum’ says Gif. and so
Mar. changes seminiorem of Mon. to semina corum. Junt. has rightly seminiorem.
1009 quo wrongly added by Mar. Ald. 1 Junt. vulg. at end: see n 118. 1011
motibus Mon. Pont. Ald. 1 Junt. vulg. for montibus. Magna 1 join with what pre-
et quasi pantherae morsu saevive leonis
mandantur magnis clamoribus omnia complent.
multi de magnis per somnum rebu’ loquuntur
indicioque sui facti persaepe fuere.
multi mortem obeunt. multi, de montibus altis
ut qui praecipitent ad terram corpore toto,
externantur et ex somno quasi mentibu’ capti
vix ad se redeunt permoti corporis aestu.
flumen item sitiens aut fontem propter amoenum
adsidet et totum prope faucibus occupat annem.
puri saepe lacum propter si ac dolia curta
somno devincti credunt se extollere vestem,
totius umorem saccatum corpori’ fundunt,
cum Babylonica magnifico splendore rigantur.
tum quibus aetatis freta primitus insinuatur
semen, ubi ipsa dies membris matura creavit,
convenient simulacra foris e corpore quoque
nuntia praecleri voltus pulchrique coloris,
qui ciet inritans loca turgida semine multo,
ut quasi transactis saepe omnibu’ rebu’ profundant
fluminis ingentis fluctus vestemque cruentent.

Sollicitatur id in nobis, quod diximus ante,
semen, adulta etas cum primum roborat artus.
namque alias aliud res commovet atque lacessit;
ex homine humanum semen ciet una hominis vis.
quod simul atque suis eiectum sedibus exit,
per membra atque artus decedit corpore toto
in loca conveniens nervorum certa cietque
continuo partis genitalis corporis ipsas.
inritata tument loca semine fitque voluntas
eicere id quo se contentit dira lubido,
idque petit corpus, mens unde est saucia amore.
namque omnes plerumque cadunt in vulnus et illam
emicat in partem sanguis unde icimurictu,
et si comminus est, hostem ruder occupat umor.
sic igitur Veneris qui telis accipit ictus,
sive puer membris muliebrisbus hunc iaculatur
seu mulier toto iactans e corpore amorem,
unde feritur, eo tendit gestitque coire
et iscere umorem in corpus de corpore ductum;
namque volupatatem praesagit muta cupido.

Haec Venus est nobis; hinc autemst nomen amoris,
hinc illae primum Veneris dulcedinis in cor
stillavit gutta et successit frigida cura.

nam si abest quod ames, praesto simulacra tamen sunt
illius et nomen dulce obversatur ad auris.
sed fugitare decet simulacra et pabula amoris
absterre sibi atque alio convertere mentem
et iscere umorem conlectum in corpora quaque
nec retinere, semel conversum unius amore,
et servare sibi curam certumque dolorem.
ulcus enim vivescit et inveterascit alendo
inque dies gliscit furor atque aerumna gravescit,
si non prima novis conturbes volnera plagis
volgivagaque vagus Venere ante recentia cures
aut alio possis animi traducere motus.

Nec Veneris fructu caret is qui vitat amorem,
septoius quae sunt sine poena commoda sumit;
num certe purast sanis magis inde voluptas
quam miseria. etenim potiundi tempore in ipso
fluctuat incertis erroribus ardor amantium.
nec constat quid primum oculis manibusque fruantur. quod petiere, premunt arte faciuntque dolorem corporis et dentes inlidunt saepe labellis osculaque adfingunt, quia non est pura voluptas et stimuli subsunt qui instigant laedere id ipsum quodcumque est, rabies unde illaec germina surgunt. sed leviter poenas frangit Venus inter amorem blandaque reffrenat morsus admixta voluptas.

namque in eo spes est, unde est ardores origo, restringui quoque posse ab oodem corpore flamam. quod fieri contra totum natura repugnat;

unaque res haece est, cuius quom plurima habemus, tum magis ardescit dira cuppedine pectus.

nam cibus atque umor membris adsunitur intus;

quae quoniam certas possunt obsidire partis, hoc facile expletur laticum frugumque cupido.

ex hominis vero facie pulcroque colore nil datur in corpus praeter simulacra fruendum tenvia; quae vento spes raptast saepe misella.

ut bibere in somnis sitiens quom quaerit et umor non datur, ardores qui membris stinguere posseit, sed laticum simulacra petit frustraque laborat in medioque sitim torrenti flumine potans, sic in amore Venus simulacris ludit amantis nec satiare queunt spectando corpora coram, nec manibus quicquam teneris abradere membris possunt errantes incerti corpore toto.

denique cum membris conlatis flore fruuntur aetatis, iam cum praesagit gaudia corpus atque in eost Venus ut muliebria conserat arva, adfingunt avide corpus iunguntque salivas

1080 Uccus A corr. for Vicus. 1081 adfingunt A Nica. Flor. 81 Camb. all Vat. Mon. rightly. adfingunt B Pont. and in marg. Mar. Junt. Lamb. etc. 1083 illaec germina Laeh. after a friend of Lamb. for illae cermina (?) A p.m. ille germina B. ille haece germina A corr. Nica.: see 1059. 1085 reffrenat Nica. for frentat. 1089 cuius quom, Tum Ed. for cuius quam, Tam. cuius quo mage Laeh. cuius quo pluralia Mar. Ald. I Junt. quam pluralia Lamb. etc. which is not Latin. 1096 raptast Ed. for raptat. rapta est Vat. 8276 Pont. Candidus at end of Junt. Wak. membris spoes raptat Laeh. membris spo lactant or captant Bentl. 1098 membris stinguere Avan. for membris stinguere or membris stin-
oris et inspirant pressantes dentibus orā
nequiquam, quoniam nil inde abradere possunt
nec penetrare et abire in corpus corpore toto;
nam facere interdum velle et certare videntur:
usque adeo cupide in Veneris compagibus haerent,
membra voluptatis dum vi labefacta liquescunt.
tandem ubi se erupit nervis collecta cupido,
parva fit aroris violenti pausa parumper.
inde reedit rabies eadem et furor ille revisit,
cum sibi quid cupiant ipsi contingere quærunt,
nec reperire malum id possunt quae machina vincent;
usque adeo incerti tabescunt volvere caeco.

Addo quod absursum viris pereuntque labore,
adde quod alterius sub nutu degitur actas,
labitur interea res et Babylonica fiunt,
languent officia atque aegrotat fama vacillans.

1115
huic lena et pulchra in pedibus Sicyonia rident
scilicet et grandes viridi cum luce zmaragdi
auro includuntur teritque thalassina vestis
adsidue et Veneris sudorem exercita potat.
et bene parta patrum fiunt academata, mitrae,
interdum in pallam atque Ailensia Ciaque vertunt.

1116
eximia veste et victu convivia, ludi,
pocula crebra, unguenta coronae serta parantur,
nequiquam, quoniam medio de fonte leorum
surgit amari aliquit quod in ipsis floribus angat,
aut cum conscius ipse animus se forte remordet
desidiose agere actatem lustriisque perire,
aut quod in ambiguo verbum iacula ficta reliquit
quod cupidum adfixum cordi vivescit ut ignis,
aut nimiun iactare oculos aliumve tueri
quod putat in volatuee videt vestigia risus.

Atque in amore mala haec proprio summeque secundo
inveniuntur; in adverso vero atque inopi sunt,
prendere quae possis oculorum lumine operto,
innumeralia; ut melius vigilare sit ante,
quae docui ratione, cavereque ne iniciarius.
nam vitare, plagas in amoris ne iaciamur,
non ita difficile est quam captum retibus ipsis
exire et validos Veneris perrumpere nodos.
et tamen implicitus quoque possis inque peditus
effugere infestum, nisi tute tibi obvius obstes
et praeremitas animi vitae omnia primum
aut quae corpori sunt eius, siquam petis ac vis.
nam faciunt homines plerumque cupidinacaei,
et tribuunt ea quae non sunt bis commoda vere.
multimodis igitur pravas turpisque videmus
esse in deliciis summoque in honore vigere.
atque alios alii inrident Veneremque stipident
ut placent, quoniaa foedo afflictentur amore,
nec sua respicium miseri mala maxima saepe.
nigra melichrus est, inmunda et fetida acamos,
caesia Palladium, nervosa et linea dorcas,
parvula, pumilio, chariton mia, tota merum sal,
magna atque inmanis cataplexis plenaque honoris.
balsa loqui non quit, traulizi, muta pudens est;
at flagrans odiosa loquacula Lampadium fit.
ischnon eromenion tum fit, cum vivere non quit
prae macie; rhadine verost iam mortua tussi.
at tumida et mammosa Ceres est ipsa ab Iaccho,
simula Silena ac saturast, labeosa philema.
cetera de genere hoc longum est si dicere coner. 1170
sed tamen esto iam quantovis oris honore,
cui Veneris membris vis omnibus exoriatur:
nempe aliae quoque sunt; nempe hac sine viximus ante;
nempe eadem facit, et scimus facere, omnia turpi,
et miseram taetri se suffit odoribus ipsa 1175
quam famulae longe fugitant furtimque cachinant.
at lacrimans exclusus amator limina saepe
floribus et sertis operit postisque superbos
unguit amaracino et foribus miser oscula fit;
quem si, iam gemmisum, venientem offenderit aura 1180
una modo, causas abeundi quae rat honestas,
et meditata diu cadat alte sumpta querella,
stultitiaque ibi se damnet, tribuisse quod illi
plus videat quam mortali concedere par est.
nec Veneres nostras hoc fallit; quo magis ipsae 1185
omnia summo opere hos vitae poscaenia celant
quos retinere volunt adstrictosque esse in amore,
nequiquam, quoniam tu animo tamen omnia possis
protrahere in lucem atque omnis inquirere risus
et, si bello animost et non odiosa, vicissim
praetermittere et humanis concedere rebus.

Nec mulier semper fico suspirat amore
quae complexa viri corpus cum corpore iungit
et tenet adsuctis umectans oscula labris.
nam facit ex animo saepe et communia quaerens
gaudia sollicitat spatium decurrere amoris.
nec ratione alia volucres armenta feraeque
et pecudes et equae maribus subsidere possent,
IV

si non, ipsa quod illorum subat ardent abundans
natura et Venerem salientum laeta retractat.
nonne vides etiam quos mutua saepe voluptas
vinxit, ut in vinculis communibus excruciuntur
in trivis quam saepe canes, discedere adventis,
1210 diversi cupide summis ex viribus' tendunt,
1204 quam interea validis Veneris compagibus haerent!
1205 quod facerent numquam nisi mutua gaudia nossent
quae iacere in fraudem possent vincitosque tenere.
quare etiam atque etiam, ut dico, est communis voluptas.

Et commiscendo quam semine forte virili
1209 femina vim vicit subita vi corripuitque,
tum similes matrum materno semine sunt,
1210 ut patribus patrio. sed quos utriusque figurae
esse vides, iuxtim miscentes vulta parentum,
corpore de patrio et materno sanguine crescunt,
1215 semina cum Veneris stimulus excited per artus
obvia confixit conspirans mutuo arder,
et neque utrum superavit eorum nec superatum.

et quoque ut interdum similis existere avorum
possint et referant proavorum saepe figuram
propterea quia multa modis primordia multis
mixta suo celant in corpore saepe parentis,
1220 quae patribus patres tradunt ab stirpe profecta;
inde Venus varia product sortum figuram
maioremque refert voltus vocesque comasque.

1227 et muliebre oritur patrio de semine saeculum

the male. 1200 salientum Mar. Ald. 1 Junt. for salientum. retractat Lamb. ed. 2 and 3 first for retractant. 1201 etiam om. Nice. Flor. 81 Camb. 2 Vat. Brix. Ver. Ven. memi one Vat. illos 2 Vat. etiam of AB rightly added by Pont. and Avan. 1202 vincis Mar. Ald. 1 Junt. for vincis. 1203 quam Lach. for cum. quin Mar. Junt. Lamb. ed. 1 and 2. nunc saepe Lamb. ed. 3, Creech. 1204 (1210) first brought here by Nauser. 1207 laceram Lamb. and above 1146 laciamur, without cause. 1209 semina. semen would simplify the constr. 1210 ait vict Salm. one em. multis: a certain correction, which Wack. 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 ms. written in square capitals, l and t were often indistinguishable: 824 errore multarque, 869 ver aula AB. 1220 multa modis Lamb. ed. 2 and 3 for multimodis; and, although Junt. has multimodis in the text, it would appear from his note at the end that Candidus intended to print
maternoque mares existunt corpore creti;
quandoquidem nilo magis haec de semine certo
fiunt quam facies et corpora membraque nobis;
sempere enim partus duplici de semine constat,
atque utri similest magis id quodcumque creatur,
eius habet plus parte aequa; quod eernere possis,
sive virum suboles sivest muliebris origo.
Nec divina satum genitalem numina cuiquam
absterrent, pater a gnatis ne dulcisbus unquam
appelletur et ut sterili Venere exigat aevum;
quod plerumque putant et multo sanguine maesti
conspergunt aras adolentque alaria donis,
ut gravidas reddant uxorres semine largo.
nequiquam divom numen sortisque fatigant.
nam steriles nimium crasso sunt semine partim
et liquido praeter iustum tenuique vicissim.
tenve locis quia non potis est adfigere adhaesum,
liquitur extemplo et revocatum cedit abortu.
crassius his porro quoniam concretius aequo
mittitur, aut non tam prolixo provolat icu
aut penetrare locos aequo nequit aut penetratum
aegre admiscetur muliebri semene semen.
nam multum harmoniae Veneris differe videntur.
atque alias alii complent magis ex aliisque
succippunt aliae pondus magis inque gravescunt.
et multae steriles Hymenaeis ante fuerunt
pluribus et nactae post sunt tamen unde puelllos
suscipere et partu possent ditescere dulci.
et quibus ante domi secundae saepe nequissent
uxores parere, inventast illis quoque compar
natura, ut possent gnatis munire senectam.
usque adeo magni refert, ut semina possint
seminitus commisceri genitaliter apta.
crassane convenient liquidis et liquida crassis.
atque in eo refert quo victa vita colatur;
namque aliis rebus conceuntum semina membris
atque alii extensunt tabentque vicissim.
et quibus ipsa modis tracet tur blanda voluptas,
id quoque permagni refert; nam more rerum
quadrupedumque magis ritu plerumque putantur
concipere uxoribus, quia sic loca sumere possunt,
pectoribus positis, sublatis semina lumbis.
nec molles opus sunt motus uxoribus hilum.
nam mulier prohibet se concipere atque repugnat,
clunibus ipsa viri Venere si laeta retractat
atque exsasato ciet omni pectore fluctus;
eicit enim sulcum recta regio viaque
vomeris atque locis avertit seminis istum.
idque sua causa consuerunt scorta moveri,
ne completerunt crebro gravidaeque iacerent
et simul ipsa viris Venus ut concinnior esset;
coniugibus quod nil nostris opus esse videtur.

Nec divinitus interdum Venerisque sagittis
deteriore fit ut forma muliercula ametur.
nam facit ipsa suis interdum femina factis
morigerisque modis et mundi corpore culto,
ut facile insuecat te secum degere vitam.
quod superest, consuetudo consciatnam amorem;
nam leviter quamvis quod crebro tunditur ictu,
vincitur in longo spatio tamen atque labascit.
nonne vides etiam guttas in sasa cadentis
umoris longo in spatio pertundere sasa?

T. LUCRETI CARI

DE RERUM NATURA

LIBER QUINTUS

Quis potis est dignum pollenti pectore carmen
condere pro rerum maiestate hisque repertis? quisve valet verbis tantum qui fingere laudes
pro meritis eius possit qui talia nobis
pectore parta suo quae sitaque praeemia liquit?
nemo, ut opinor, erit mortali corpore cretus,
nam si, ut ipsa petit maiestas cognita rerum,
dicendum est, deus ille fuit, deus, inclyte Memmi,
qui princeps vitae rationem invenit eam quae
nunc appellatur sapientia, quique per artem
fluctibus et tantis vitam tantisque tenebris
in tam tranquillo et tam clara luce locavit.
confer enim divina aliorum antiqua reperta,
namque Ceres fertur frugis Liberque liquoris
vitigeni laticem mortalibus instituisse;
cum tamen his posset sine rebus vita manere,
ut fama est aliquas etiam nunc vivere gentis.
at bene non poterat sine puro pectore vivi;
quod magis hic merito nobis deus esse videtur,
ex quo nunc etiam per magnas didita gentis
dulcia permulcent animos solacia vitae.
Herculis antistare autem si facta putabis,
longius a vera multo ratione ferere.
quid Nemaeus enim nobis nunc magnus hiatus

3 maiestate hisque repertis Lamb. for maiestatis atque repertis: he proposes also
maiestatis atque r. maiestatisque repertis Nice. and all before Lamb. 12 locavit
ille leonis obset et horrens Arcadius sus?
denique quid Cretae taurus Lernaeaque pestis
hydra venenatis posset vallata colubris?
quia tripectorae tergemini vis Geryonae

30 tanto opere officerent nobis Stympthala colentes
et Diomedis equi spirantes naribus ignem

Thrasis Bistoniasque plages atque Ismara propter
aureaeque Hesperidum servans fulgentia mala,
asper, acerba tuens, immani corpore serpens
arboreis angustius stirpem quid denique obsetat
propter Atlantaeum litus pelageque sonora,
quicne neque noster adit quisquam nec barbarus audet?
cetera de genere hoc quae sunt portenta perempta,
sei non victa forent, quid tandem viva noicerent?
nil, ut opinor: ita ad satiatiem terra ferarum
nunc etiam scatit et trepido terrore repleta est
per nemora ac montes magnos silvasque profundas;
quae loca vitandi plerumque est nostra potestas.
at nisi purgaturnst pectus, quae proelia nobis
atque pericula tumust ingratis insinuandum!
quantae tum scindunt hominem cuppedinis acres
solicitum curae quantique perinde timores!
quidve superbia spучitia ac petulantia? quantas

Nico. for vocavit. 29 foll. Mar. Ald. 1 Junt. and all succeeding eds. invert 30
and 31; I transpose 29 and 30; again Mar. Ald. 1 Junt. and all before Lach. insert
between nobis and Stympthala the words unciisque timendae Unguiibus Arcadiae volu-
cres. 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 volucre penisse
aeratis invia stagna.

31 Thracia. Ed. for Thracia. 32 Thracem Lach. 33 Thracem Ald. 1 Junt.; see Camb. Journ. of phil. 1 p. 44.
 Turneb. first) for Atianemum. Oceanum propter Nico. followed by many: Oceanum
was probably written in the margin of Poggio's ms. to explain Atlanticum. pelageque
Ald. 1 Junt. Nang. Lach. for severa: it was probably in Poggio's ms. Pont. in
marg. 'alli severa'. 38 Sei Lach. 39 Nico. for Sed. 44 tumst Lach. for sunt.
tunc Lamb. Gif. ed. 1. Lamb. ed. 3 remarks 'hunc locum Zollus...secutus est
tacitum et dissimulans, tamquam integrum in alia libris repertum et non a me
emendatum': Gif. then ed. 2 reads pericula est, and says 'sic scripsit. in o. 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's ma.
efficiunt clades! quid luxus desidiaeque?
haec igitur qui cuncta subegerit ex animoque
expulerit dictis, non armis, nonne decebit
hunc hominem numero divom dignarier esse?
cum bene praesertim multa ac divinitus ipsis
immortalibus de divis dare dicta suērit
atque omnem rerum naturam pandere dictis.

Cuius ego ingressus vestigia dum rationes
perseguor ac doceo dictis, quo quaeque creata
foedere sint, in eo quam sit durare necessum
nec validas valeant aevi rescindere leges,
quo genere in primis animi natura reperta est
nativum primum consistere corpore creta
nec posse incolamis magnum durare per aevom,
se h simulacra solere in somnis fallere mentem,
cernere cum videamur eum quem vita reliquit,
quod superest, nunc hoc rationis detulit ordo,
ut mihi mortali consistere corpore mundum
nativamque simul ratio reddunda sit esse;
et quibus ille modis congressus materiae
fundarit terram caelum mare sidera solem
lunaque globum; tum quae tellure animantes
extiterint, et quae nullo sint tempore natae;
quove modo genus humanum variante loquella
coperit inter se vesci per nominam rerum;
et quibus ille modis divum metus insinuarit
pectorae, terrarum qui in orbi sancta tuetur
fana lacus lucos aras simulacraque divom.
practicera solis cursus lunaque metus
expediam qua vi flœcat natura gubernans;
ne forte haec inter caelum terramque reamur
libera sponte sua cursus lustrare perennis
morigera ad fruges augendas atque animantis,
neve aliqua divom volvi ratione putemus.

nam bene qui didicere deos securum agere aevom,
si tamen interea mirantur qua ratione quaeque geri possint, praesertim rebus in illis quae supera caput aethereiis cernuntur in oris, rursus in antiquas referuntur religiones et dominos acris adsciscunt, omnia posse quos miseri credunt, ignari quid quest esse, quid nequeat, finita potestas denique cuique quanam sit ratione atque alte terminus haerens. Quod superest, ne te in promissis plura moremur, principio maria ac terras caelumque tuere; quorum naturam triplicem, tria corpora, Memmi, tris species tam dissimilis, tria talia texta, una dies dabat exitio, multoque per annos sustentata ruet moles et machina mundi. nec me animi fallit quam res nova miraque menti accidat exitium caelum terraeque futurum, et quam difficile id mihi sit persuincere dictis; ut fit ubi insolitam rem adportes auribus ante nec tamen hanc possis oculorum subdere visu nec iacere indu manus, via qua munita fidei proxima fert humanum in pectus templaque mentis. sed tamen effabor. dictis dabat ipsa fidem res forsitan et graviter terrarum motibus ortis omnia conquassari in parvo tempore cernes. quod procul a nobis flectat fortuna gubernans, et ratio potius quam res persuadeat ipsa succidere horrisone posse omnia victa fragore. [Qua prius adgrediari quam de re fundere fata sanctius et multo certa ratione magis quam Pythia quae tripode a Phoebi lauroque profatur, multa tibi expediam doctis solacia dictis; religione refrenatus ne forte rearis terras et solem et caelum, mare sidera lunam, corpore divino debere acterna manere, proptereaque putes ritu par esse Gigantum pendere eos poenas inmani pro scelere omnis qui ratione sua disturbant moenia mundi

praeclarumque velint caeli restinguere solem
inmortalia mortali sermone notantes;
quae procul usque adeo divino a numine dient,
inque deum numero quae sint indigna videri,
notitiam potius praebere ut posse putentur
quid sit vitali motu sensuque remotum.
quippe etenim non est, cum quovis corpore ut esse
posse animi natura putetur consiliumque;
sicut in aethere non arbor, non aequore salso
nubes esse queunt neque pisces vivere in arvis
nec cruor in lignis neque saxis sucus inesse.
certum ac dispositum est ubi quicquid crescat et insit.
sic animi natura nequit sine corpore oriri
sola neque a nervis et sanguine longiter esse.
quod si (posset enim multo prius) ipsa animi vis
in capite aut umeris aut imis calcibus esse
posset et innasci quavis in parte, soleret
tandem in eodem homine atque in eodem vaso manere.
quod quoniam nostro quoque constat corpore certum
dispositumque videtur ubi esse et crescere possit
seorsum anima atque animus, tanto magis inftiandum
totum posse extra corpus formamque animalem
putribus in glebis terrarum aut solis in igni
aut in aqua durare aut altis aetheris oris.
haud igitur constant divino praedita sensu,
quandoquidem nequeunt vitaliter esse animata.
Illud item non est ut possis credere, sedes
esse deum sanctas in mundi partibus ullis.
tenvis enim natura deum longeque remota
sensibus ab nostris animi vix mente videtur;
quae quoniam manuum tactum suffugit et ictum,
tactile nil nobis quod sit contingere debet.
tangere enim non quit quod tangi non licet ipsum.
quae etiam sedes quoque nostris sedibus esse
dissimiles debent, tenues de corpore eorum;

for pars: comp. 881.

120 a numine distent Flor. 81 Camb. Brix. Mar. for ani-
misdistent. animilastent Nic.
135 longiter. longius mas.: see iii 789.

136 foll.: see iii 790 foll.
140 quod Mar. Juni. for quod si.
145 de
corpore. pro corpore Lamb. conj. and Ed. in ed. 1: see notes 3. tenuesst si corpus.
quae tibi posterius largo sermone probabo.
dicere porro hominum causa voluisse parare
praeclaram mundi naturam proptereaque
adlaudabile opus divom laudare decere
aeternumque putare atque inmortale futurum
nec fas esse, deum quod sit ratione vetusta
gentibus humanis fundatum perpetuo aevó,
solicitare suis ulla vi ex sedibus unquam
nec verbis vexare et ab imo evertere summa,
cetera de genere hoc ad fingere et addere, Memmi,
desiperest. quid enim inmortalibus atque beatis
gratia nostra quest largirier emolumenti,
ut nostra quiquam causa gerere adgrediantur?
quivdve novi potuit tanto post ante quietos
in loco ut cuperent vitam mutare priorem?
nam gaudere novis rebus debere videtur
cui veteres obsunt; sed cui il accidit aegri
\[\text{\textsuperscript{1}, \textsuperscript{3}, \textsuperscript{5}\textsuperscript{1},} \]
tempore in anteacto, cum pulchre degeret aevó,
quid potuit novitatis amorem accordere tali?

175 an, credo, in tenebris vita ac maerore iacebat,
donec diluxit rerum genitalis origo.
174 quivdve mali fuerat nobis non esse creatis?
177 natus enim debet quicumque est velle manere
in vita, donec retinebit blanda voluptas.
qui numquam vero vitae gustavit amorem
nec fuit in numero, quid obst non esse creatum?
180 exemplum porro gignundis rebus et ipsa
notitiae divis hominum unde est insita primum
quid vellent facere ut scirent animoque viderent,
quoque modest umquam vis cognita principiorum
 quidque inter seess permutato ordine possent,
si non ipsa dedit specimen natura creandi?
namque ita multa modis multis primordia rerum

decorum Lach. tenues eae corpora corum Ed. in smal ed.
162 ulla vi ex. ullum de Lamb. Crecce etc. most gratuitously.
163 summa. summan Lamb. etc.
174 175 (175 176) rightly placed by Lamb. before 176 (174): but for credo, which
can scarcely be right, I propose crepera. Lach. whom I followed formerly, puts
them before 170, and reads at for an in 174.
182 divis hominum unde est
Ed. for hominum divis unde est. hominum dis unde est Wak. Lach. est om. Mar.
ex infinito iam tempore percita plagis
ponderibusque suis consuerunt concita ferri
omnimosisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
ut non sit mirum si in talis disposituras
deciderunt quoque et in talis venere meatus,
qualibuscum haec rerum geritur nunc summa novando.

Quod si iam rerum ignorem primordia quae sint,
hoc tamen ex ipsis caeli rationibus ausim
confirmare alisique ex rebus reddere multis,
nequaquam nobis divinitus esse paratam
naturalam rerum; tanta stat praedita culpa
principio quantum caeli tigit impetus ingens,
inde avidei partem montes silvaeque ferarum
possedere, tenent rupes vastaeque paludes
et mare quod late terrarum distinctor oras.
inde duas porro prope partis servidus arder
adsiduusque geli casus mortalibus auferat.
quod superest arvi, tamen id natura sua vi
sentibus obducat, ni vis humana resistat
vitae causa valido consueta bidenti
ingemere et terram pressis proscindere ararum.
si non fecundas vertentes vomere glebas
terraeque solum subigentes cimus ad ortus,
sponte sua nequeant liquidas existere in auras,
et tamen interdum magno quaesita labore
cum iam per terras frondent atque omnia florent,
antimius torquet fervoribus aetherius sol
aut subiti peremunt imbris gelidaeque pruinae,
flabrace ventorum violento turbine vexant.
praeterea genus horriferae natura ferarum
humanae genti infestum terraque marique
cur alit atque auget? cur anni tempora morbos
adportant? quare mors inmatura vagatur?

Pont. Mar. for se. 186 specimen Pius in notes for speciem. 187 multa
modis Lamb. ed 1 and 2 rightly for multimodis; but ed. 8 again multimodis: see
422. 191 poscent for possent Lach. rightly, as 426. 193 meatus Flor. 81
Mar. for maestus. 195 si added by Mar. Ald. 1 Junct. 201 avidei partem
Ed. for avidam partem. avide Bern. aliquam Lach. ‘Marull. alias pessime’
tum porro puer, ut saevis proiectus ab undis
navita nudus humi iacet, infans, indigus omni
vitali auxilio, cum primum in luminis oras
nixibus ex alvo matris natura profudit,
vagituque locum lugubri complet, ut secum
qui tantum in vita restet transire malorum.
at variae crescent pecudes armenta feraeque
nec crepitaciliis opus est nec cuiquam adhibendast
almae nutricis blandis atque infracta loquella
nec varias quuerunt vestes pro tempore caeli,
denique non armis opus est, non moenibus altis,
qui sua tutentur, quando omnibus omnia large
tellus ipsa parit naturaque daedala rerum.
Principio quoniam terrai corpus et umor
aurorumque leves animae calidique vapores,
e quibus haec rerum consistere summa videtur,
omnia nativo ac mortalii corpore constant,
debet eodem omnis mundi natura putari.
quippe etenim quorum partis et membra videmus
corpore nativo ac mortalibus esse figuris,
haec eadem ferme mortalia cernimus esse
et nativa simul. quapropter maxima mundi
cum videam membra ac partis consumpta regigni,
scire licet caeli quoque item terraeque fuisse
principiale aliquod tempus clademque futuram.
Illud in his rebus ne corripuisses rearis
me mihi, quod terram atque ignem mortalia sumpsi
esse neque umorem dubitavi aurasque perire
atque eadem gigni rursusque augescere dixi,
principio pars terrai nonnulla, perusta
solibus adsiduis, multa pulsata pedum vi,
pulveris exhalat nebulam nubesque volantis
quas validi toto dispersunt aere venti.
pars etiam glebarum ad diluvium revocatur
imbribus et ripas radentia flamina rodunt.
praeterea pro parte sua, quodcumque alid auget,
redditur; et quoniam dubio procul esse videtur
omnipares eadem rerum commune sepulcrum,
ergo terra tibi libatur et aucta recrescit.

Quod superest, umore novo mare flamina fontes
semper abundare et latices manare perennis
nil opus est verba: magnus decursum aquarum
undique declarat. sed primum quicquid aquae
tollitur in summaque fit ut nil umor abundet,
partim quod validi verrentes aequora venti
diminuunt radiisque retexens aetherius sol,
partim quod supter per terras diditur omnis;
percolatur enim virus retroque remanat
materies umoris et ad caput annibus omnis
convenit, inde super terras fluent aegmine dulci
qua via secta semel liquido pede detulit undas.

Aera nunc igitur dicam qui corpore toto
innumerabiler privas mutatur in horas.
semper enim, quodcumque fluent de rebus, id omne
aeris in magnum fertur mare; qui nisi contra
corpora retribuat rebus recreetque fluentis,
onmia iam resoluta forent et in aera versa.
haut igitur cessat igni de rebus et in res
reccidere, adsidue quoniam fluere omnia constat.

Largus item liquidi fons luminis, aetherius sol,
inrigat adsidue caelum candore recenti
suppeditatque novo confestim lumine lumen.
nam primum quicquid fulgoris disperit ei,
quodcumque accidit. id licet hinc cognoscere possis,
quod simul ac primum nubes succedere soli
coepere et radios inter quasi rumpere lucis,
extemplo inferior pars horum disperit omnis

Lamb. ed. 1 and 2 for alit rightly; ed. 3 he restores alit.  
Camb. Mon. for regenti,  

Redditur.  
255  
259 recenti B corr. Flor. 31  
291  
disperit Nisc. B corr. for disperis.
terraque inumbratur qua nimibi cumque feruntur; ut noscas splendore novo res semper egere et primum iactum fulgoris quemque perire nec ratione alia res posse in sole videri, perpetuo ni suppeditet lucis caput ipsum. quin etiam nocturna tibi, terrestria quae sunt, lumina, pendentes lychini claraeque coruscis fulguribus pingues multa caligine taedae consimili propterant ratione, ardone ministro, suppeditare novum lumen, tremere ignibus instant, instant, nec loca lux inter quasi rupta relinquit: usque adeo propteranter ab omnibus ignibus ei exitium celeri celaturn origine flammeae. sic igitur solem lunam stellasque putandum atque atque alio lucem iactare subortu et primum quicquid flammarum perdere semper; inviolabilia haec ne credas forte vigere.

Denique non lapides quoque vinci cernis ab aevo, non altas turris ruere et putrescere saxa, non delabrum deum simulacraque fessa fatisc, nec sanctum numen fati protollere finis posse neque adversus naturae foedera niti? denique non monimenta virum dilaposa videmus quæreere proporro sibi sens sensescere credas,

Et Mar. Ald. 1 Junt. for Ut. 295 lychini Ed. for lycini. lychi A corr. Nice. Macrobr.: Lucer. 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 liciini. Riteschl in Rhein. Mus. n. f. x p. 447—451 shows that Enn. ann. 338 wrote lucinorum lumina bis sex; Lucilius lucinaque or luchinaque: so dracuma mina (juwa), tecina (μηχη), cicinus or cicinus (κωνος), and other like forms all arising from the dislike of the old Latins to certain combinations of consonants: comp. Aesculapius Alcumenae Hercules and many such like. Lucer. or his editor may have written y, as it was introduced for Greek words just before his death: the aspirated ch was in common use some 40 years earlier, as Riteschl proves. 296 caligine. fuligine Bentl. and Wak. from a sheer misunderstanding of Lucer. 297 proporant Mar. Ald. 1 Junt. for proferant. 300 ab omnibus. abortis Bruno (Harburg 1872, p. 9). 301 celeri celatur Mar. Madvig and Lach. for celeri celeratur. toleratur Nice. Ver. Ven. Ald. 1 vulg. Junt. keeps the celeratur of Mon. Candidus not having observed that Marullus had put points of rejection under the er. 302 putandum Lach. for putandum: see r 111. 312 sens sensescere Ed. for cumque sensescere: see Journ. of phil. n. s. rv. p. 122 and notes 2. sibi qui de se quoque dictat Palle. Aerique proporro solidumque sensescere ferrum Ed. formerly: see Camb. Journ. of phil. i p. 378 and rv. p. 143. Quae fors 14—2
non ruere avolsos silices a montibus altis
nec validas aevis vires perferre patique
finiti? neque enim caderent avolsa repente,
ex infinito quae tempore pertolerassent
omnia tormenta aetatis privata fragore.

Denique iam tuere hoc, circum supraque quod omnem
continet amplexu terram: si procreat ex se
omnia, quod quidam memorant, recipitque perempta,
totam nativum mortali corpore constat.
nam quodcumque alias ex se res auget alique,
deminui debet, recreari, cum recipit res.

Praeterea si nulla fuit genitalis origo
terrarum et caeli semperque aeterna fuere,
cur supera bellum Thebanum et funera Troiae
non alias alii quoque res necinere poetae?
quo tot facta virum totiens cecidere neque usquam
aeternis famae monimentis insita florent?
verum, ut opinor, habet novitatem summa recensque
naturast mundi neque pridem exordia cepit.
quare etiam quaedam nunc artes expoliuntur,
nunc etiam augescunt; nunc addita navigiis sunt
multa, modo organici melicos peperere sonores.
denique natura haec rerum ratioque repertast
nuper, et hanc primus cum primis ipse repertus
nunc ego sum in patrias qui possim vertere voces.
quo si forte fuisse antehac eadem omnia credis,
sed perisse hominum torrenti saecula vapore,
aut ceclidisse urbis magno vexamine mundi,
aut ex imribus adsiduis exisse rapaces
per terras amnes atque oppida cooperuissae,

proporro vettitumque senescere credas Lach. Cedere proporro subitoque senescere
casu Mar. Junt. Lamb. ed. 1 and 2 Creech. Lamb. ed. 8 obelises this and adds the ms. verse. Is, Voss. (not 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 Mar.
Junt, for omne. 319 si om. Nics. and all later mss.: hence much confusion in eds. before Lach., Havercamp not deigning to record that AB both had si.
omne... terrae... Avanc. terram, quod Mar. Junt, vulg. 321 nativum, nativo ac
Bern. 331 Naturast mundi Ald. 1, Natura est Mar. Junt. for Naturam mundist: this common blunder of our mss. Wak. here keeps. 339 perisse Flor. 51 for
perisse. 343 atque oppida Flor. 81 Camb. Mar. for at oppida. ac Nics. 2 Vat.
tanto quique magis victus fatesere necesserest
exitium quoque terrarum caelique futurum.
nam cum res tantis morbis tantisque periclis
temptarentur, ibi si tristior incubuisset
causa, darent late cladem magnasque ruinas.
nec ratione alia mortales esse videmur,
inter nos nisi quod morbis aegrescimus isdem
atque illi quos a vita natura removit.

Practerea quaecumque manent aeterna necessur
aut, quia sunt solido cum corpore, respuere ictus
 nec penetrare pati sibi quiquam quod quae artas
dissociare intus partis, ut materiai
corpora sunt quorum naturam ostendimus ante,
aut ideo durare aetatem posse per omnem,
plagarum quia sunt expertia, sicut inane est
quod manet intactum neque ab ictu fungitur hilum,
aut etiam quia nulla loci fit copia circum,
quo quasi res possint discedere dissoluque,
sicut summaturum summa est aeterna neque extra
qui locus est quo dissiliat neque corpora sunt quae
possint incidere et valida dissolvere plaga.
at neque, uti docui, solido cum corpore mundi
naturast, quoniam admixtumst in rebus inane,
nec tamen est ut inane, neque autem corpora desunt,
ex infinito quae possint forte coorta
corruree banc rerum violento turbine summam
aut aliam quamvis cladem importare pericli,
nec porro natura loci spatiumque profundi
deficit, exspargi quo possint moenia mundi,
aut alia quavis possunt vi pulsæ perire.
haut igitur leti praecusa est ianua caelo
nec soli terraeque neque altis aequoris undis,
 sed patet immani et vasto respectat hiatus.
quare etiam nativa necessumst confiteare
haec eadem; neque enim, mortali corpore quae sunt

Brix. Ver. Ven. Wak. 849 idem Plus in notes, Lamb. for idem which Lach
keeps: see n 689. Lach. was the first to join inter nos with what follows. 859 et
Lach. first for sit. 867 coorta Mar. Ald. 1 Junt. for coperta. 868 Cor-
rure. Prorure Lamb. etc. 875 immant. immane Bruno 1. 1. p. 10: he
ex infinito iam tempore adhuc potuissent inmensi validas aevi contemnere vires.

Denique tantopere inter se cum maxima mundi pugnet membra, pio nequaquam concita bello, nonne vides aliquam longi certaminis ollis posse dari finem? vel cum sol et vapor omnis omnibus epotis umoribus exsuperarint:
quod facere intendunt, neque adhuc conata patruntur: tantum suppeditant amnes ultraque minantur omnia diluviare ex alto gurgite ponti,
nequiquam, quoniam verientes aequora venti deminuunt radiisque retexens aetherius sol, et siccare prius confidunt omnia posse quam liquor incepti possit contingere finem. tantum spirantes aequo certamine bellum magnis inter se de rebus cernere certant, cum semel interea fuerit superantius ignis et semel, ut fama est, umor regnarit in arvis. ignis enim superat et lambens multa perussit, avia cum Phaethonta rapax vis solis equorum aethere raptavit toto terrasseque per omnis. at pater omnipotens ira tum percutis acri magnanimum Phaethonta repenti fulminis icu deturbavit equis in terram, solque cadenti obvius aeternam succipit lampada mundi disiectosque redegit equos iuxitique trementis, inde suum per iter recreavit cuncta gubernans, scilicet ut veteres Graium cecinere poetae.
quod procul a vera nimis est ratione repulsam. ignis enim superare potest ubi materiai ex infinito sunt corpora plura coorta; inde cadunt vires aliqua ratione revictae, aut pereunt res exustae torrentibus auris.
umor item quondam coepit superare coortus,
ut fama est, hominum multas quando obruit urbis,
inde ubi vis aliqua ratione aversa recessit,
ex infinito fuerat quaecumque coorta,
constiterunt imbres et flumina vim minuerunt.

Sed quibus ille modis conieictus materiai
fundarit terram et caelum pontique profunda,
solis lunai cursus, ex ordine ponam.
nam certe neque consilio primordia rerum
ordine se suo quaere sagaci mente locarunt
nec quos quaeque darent motus pepigere profecto,
sed quia multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suas consuerunt concita ferri
omnimodisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
propterea fit uti magnum volgata per aevom
omne genus coetus et motus expeiriuno
tandem conveniant ea quae convecta repente
magnarum rerum fiunt exordia saepe,
terrai maris et caeli generisque animantium.

Hic neque tum solis rota cerni lumine largo
altivolans poterat nec magni sidera mundi
nec mare nec caelum nec denique terra neque aer
nec similis nostris rebus res ulla videri,
sed nova tempestas quaedam molesque coorta

omne genus de principiis, discordia quorum
intervalla vias conexus pondera plagas
concurrus motus turbabat proelia miscens,
propter dissimilis formas variasque figuras quod non omnia sic poterant coniuncta manere nec motus inter sese dare convenientia. diffugere inde loci partes coepere paresque cum paribus iungi res et discludere mundum membraque dividere et magnas disponere partes, hoc est, a terris altum secernere caelum et sorsum mare uti secreto umore pateret, seorsus item pure secretique aetheris ignes. Quippe etenim primum terrai corpora quaeque, propterea quod erant gravia et perplexa, coibant in medio atque imas capiebant omnia sedes; quae quanto magis inter se perplexa coibant, tam magis expressere ea quae mare sidera solem lunamque efficerent et magni moenia mundi. omnia enim magis haec e levibus atque rutundis seminibus multoque minoribu' sunt elementis quam tellus. ideo, per rara foramina, terrae partibus erumpens primus se sustulit aether ignifer et multos secum levis abstulit ignis, non alia longe ratione ac saepe videmus, aurea cum primum gemmantis rore per herbas matutina rubent radiati lumina solis exhalantque lacus nebulam fluviique perennes, ipsaque ut interdum tellus rumore videtur; omnia quae sorsum cum conciliantur, in alto corpore concreto subtextunt nubila caelum. sic igitur tum se levis ac diffusilies aether corpore concreto circumdatus undique flexit et late diffusus in omnis undique partis omnia sic avido complexu cetera saepsit. hunc exordia sunt solis lunaeque secuta,
interutrasque globi quorum vertuntur in auris; quae neque terra sibi adscivit nec maximus aether, quod neque tam fuerunt gravia ut depressa sederent, nec levia ut possent per summas labier oras, et tamen interutrasque ita sunt ut corpora viva versent et partes ut mundi totius extent; quod genus in nobis quaedam licet in statione membra manere, tamen cum sint ea quae moveantur. his igitur rebus retractis terra repente, maxuma qua nunc se ponti plaga caerula tendit, succidit et salso suffudit gurgite fossas. inque dies quanto circum magis aetheris auste et radii solis cogeabant undique terram verberibus crebris extrema ad limina in artum, in medio ut propulsa suo condensa coiret, tam magis expressus salsus de corpore sudor augebat mare manando camposque natantis, et tanto magis illa foras elabsa volabant corpora multa vaporis et aeris altaque caeli densebant procul a terris fulgentia templo. sidebant campi, crescebant montibus altis ascensus; neque enim poterant subsidere saxa, nec pariter tantundem omnes succumbere partis.

Sic igitur terrae concreto corpore pondus constituit atque omnis mundi quasi limus in imum

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. codicum Vossii a R* Viro R* Cannon S. T. P. factas’: this collator says ‘secuta, &. V. 1.’ Haverc. copies even the comma and the & into his ed. This is but one of a thousand instances of his unprincipled sloth. 472 476 Interutrasque. Interutrasque Lach. 474 fuerunt. fuerint Pont. Avanc. and strange to say Lamb. who made it the vulg. before Lach. 475 salso suffudit A corr. Lamb. for salso ofudit. salso suffudit Nic. Flor. 81 Camb. Mon. etc. Wak. 485 extrema ad limina in artum Ed. for extrema ad limina partem: the scribe neglected to write the twice, and to fill up the verse wrote partem for rustm. extrema a limini parte Lach. who connects this verse with the next. extrema ad limina apertam Lamb. c. a. l. raptim Benthal. radiis for radii A Nic. Camb. Iuliana Nic. Flor. 81 Camb. etc. 491 Densebant Lamb. Lach. for Densebant, as our ms. in all other places make it of the 2nd conjugation: see Wagn. to Verg. geor. i 248.
confluxit gravis et subseedit funditus ut faex; inde mare inde aer inde aether ignifer ipse corporibus liquidis sunt omnia pura relicta, et leviora aliis alia, et liquidissimus aether atque levissimus aerias super influit auras, nec liquidum corpus turbantibus aeris auris commisceat; sinit haec violentis omnia verti turbinibus, sinit incertis turbare procellis, ipse suos ignis certo fert impete labens. nam modice fluere atque uno posse aethera nisi significat Pontos, mare certo quod fluist aestu unum labendi conservans usque tenorem.

[Motibus astrorum nunc quae sit causa canamus. principio Magnus caeli si vortitur orbis, ex utraque polum parti premere aera nobis dicendum est extraque tonere et claudere utrimumque; inde alium supra fluere atque intendere eodem quo volvenda micant aeterni sidera mundi; aut alium supter, contra qui subvehat orbem, ut fluvios versare rotas atque hastra videmus.

est etiam quoque uti possit caelum omne manere in statione, tamen cum lucida signa ferantur; sive quod inclusi rapidi sunt aetheris aeternus quaerentesque viam circum versantur et ignes passim per caeli volvunt Summania templae; sive alunide fluentes alicundae extrinsecus aer versat agens ignis; sive ipsi serpere possunt quo cuiusque cibus vocat atque invitat euntis, flammea per caelum pascentis corpora passim.

nam quid in hoc mundo sit eorum ponere certum

503 Commiscet Naug. first for Commisci. haec. hic Bentl. and Lach.; but see notes 2. 507 Pontos, mare Lach. for ponto mare. Ponti mare Pont. Lamb. ed. 3. tantum mare ed. 1 and 2. 513—516 Lach. quite misapprehends and sadly mutilates this passage: 513 he reads deorum for eodem, 515 Hinc for Aut; and places 514 after 516: not one of these changes but mars the sense.


difficile est; sed quid possit fiatque per omne
in variis mundis varia ratione creatis,
id doceo plurisque sequor disponere causas,

motibus astrorum quae possint esse per omne;
e quibus una tamen sit in hoc quoque causa necessest
quae vegeat motum signis; sed quae sit earum
praecepere hautquaquamst pedetentim progradentis.]

Terraque ut in media mundi regione quiescat,
evanesce re paulatim et decrescere pondus
convenit, atque aliam naturam supser habere
ex ineunte sevo coniunctam atque uniter aptam
partibus aeris mundi quibus insita vivit.
propterea non est oneri neque deprimit auris;
ut sua cuique homini nullo sunt pondere membra
nec caput est oneri collo nec denique totum
corpus in pedibus pondus sentimus inesse;
at quaecumque foris veniunt inpostaque nobis
pondera sunt laedunt, permulto saepe minora.
usque adeo magni refert quid quaeque obeat res.
sic igitur tellus non est aliena repente
allata atque auri aliunde obiecta alienis,
se pariter prima concepita ab origine mundi
certaque pars eius, quasi nobis membra videntur.
practerea grandi tonitru concussa repente,
terra supra quae se sunt concutit omnia motu:
quod facere haut uilla posset ratione, nisi esset
partibus aeris mundi caeloque revincta.
nam communibus inter se radicibus haerent
ex ineunte sevo coniuncta atque uniter apta.

Junt. for omnem. 531 sit in hoc quoque causa Ed. for sit et haec quoque causa.
siet haec Lach.: but haec has no force and has come from the neighbouring causa.
siet hic Bern. 532 vegeat Gif. for vegeat. 533 progradentis Lamb. for
progradentes: est for licet is not Lucretian. 536 super. subter Flor. 31 Mar.
Junt. for super. 538 vivit. crevit Lach. sidit Lamb. ed. 2 and 3 'ex antiquae
scripturae quae reperitur in codices Bertin. vestigias' and Heins. notes that s, i.e. the
ms. of Modius, has sidit, unless I mistake his meaning: but Modius made his
ollision with the small 2nd ed. of Lamb. so that it is probably a mere oversight;
for B has vivit.

545 quid quaeque obeat res Ed. for quit quoque quaeat
res: Lach. to 1 222 gives more than 40 instances in which AB change b to v: when
obeat became oseat, the further corruption to quaeat was inevitable with capitals.

aseat Lach. ekbat Gronovins and Is. Voss. in notes. gerat N. P. Howard.
nonne vides etiam quam magno pondere nobis sustineat corpus tenuissima vis animai
propterea quia tamconiuncta atque uniter apta est?
denique iam saltu pernici tollere corpus
quid potis est nisi vis animi quae membra gubernat?
iamne vides quantum tenuis natura valere
possit, ubi est coniuncta gravi cum corpore, ut aet
coniunctus terris et nobis est animi vis?
Nec nimio solis maior rota nec minor arbor
esse poest, nostris quam sensibus esse videtur.
nam quibus et spatiis cumque ignes lumina possunt
adiceret calidum membris adflarc vaporem,
nil illa his intervallis de corpori libant
flammarum, nil ad speciem est contractor ignis.
proinde, calor quoniam solis lumenque profusum
perueniant nostros ad sensus et loca mulcent,
forma quoque hinc solis debet filumque videri,
nil adeo ut possis plus aut minus addere, vere.
lunaque sive notho furtur loca lumine lustrans
sive suam proprio iactat de corpore lucem,
quidquid id est, nilo furtur maioere figura
quam, nostris oculis qua cernimus, esse videtur.
nam prius omnia, quae longe semota tuemur
aez per multum, specie confusa videntur
quam minus filum. quaepropter luna necesse est,
quandoquidem claram speciem certamque figuram

555 uniter apta Pont. Junt. for uniter aucta: 558 uniter apta for uniter repta
B corr. Flor. 31 Camb. etc. as 537. Mar. has first corrected Mon., then written
aucta above, and then apta in marg.; unless the first correction is from Pontanus,
the other from Marullus: it is more than probable that Pontanus had the cod.
Victor. in his hands before Marullus: comp. 1162. 559 pernici Brix. Pont.
560 Quid Lamb. in errata to ed. 8, Faber in his emend. for Quis. animi Lach. for
animae; as 568. 563 Coniunctus Flor. 31 Camb. Pont. Mar. for Coniuncta.
567 Adicere (Adicere) Lamb. for Adicere: a confusion of which we have had so
many examples.
librant ed. 3. 570 (578) brought here by Mar. Ald. 1 Junt. 571 loca mulcent
Lach. for loca fulgent. loca tingunt Lamb. 573 filumque Lamb. ed. 2 in notes and
ed. 3 after Turnebus for filumque. 574 = 571 (570). 581 minus filum Bentl. for mi
praebet, ut est oris extremis cumque notata
quantaque quantast hinc nobis videatur in alto.
postremo quoscumque vides hinc aetheris ignes;
quandoquidem quoscumque in terris cernimus ignes,
dumi tremor est clarus, dum cernitur ardos eorum,
perparvam quiddam interdum mutare videtur
alteram utram in partem filum, quo longius absunt;
scire licet perquam pauxillo posse minores
esse vel exigua maioris parte brevique.

Ille item non est mirandum, qua ratione
tantulus ille quae tantum sol mittere lumen,
quod maria ac terras omnis caelumque rigando
compleat et calido perfundat cuncta vapore.
nam licet hinc mundi patefactum totius unum
largiflum fontem scatere atque erumpere lumen,
ex omni mundo quia sic elementa vaporis
undique conveniet et sic coniectus eorum
confluit, ex uno capite hic ut profluat ardos.
nonne vides etiam quam late parvus aqua
praest riget fons interdum campisque redundet?
est etiam quoque uti non magno solis ab igni
aera percipiat calidis fervoribus ardos,
opportunus ita est si forte et idoneus aer,
Ut quaet accendi parvis ardoribus ictus;
quod genus interdum segetes stipulamque videmus
accedere ex una scintilla incendia passim.

**flum. minimum filum Nicc. vulg.**

**584 Quantaque quantast hinc Eichstädt**
*for Quanto quoque quantast hinc, and in the repetition 596 Quanto quoque est tantas hinc:* ‘quia emendatione’ says Lach. ‘efficit ut hic semel valde landandus sit’.

**Quantaque sit, nobis tantas hinc Font. Ald. 1 Junt. Quanta haece cumque fuat, tantas hinc Lamb.**

586 ignes added by Mar. Ald. 1 Junt.: the ignes of 585 caused its omission. horum Flor. 31 Camb. flammeae Lach. who says that ignes is an unmeaning repetition: but similar repetitions are very common in Lucer. 587 est added by Flor. 31 Camb. etc. 588 videtur A Nicc. Flor. 31 Camb. Mon. etc. and Lamb. ed. 1. videntur B Lamb. ed. 2 and 3, perhaps rightly.


599 lumen. flumen Avanc. Lamb. etc. without any authority.


605 percipiat Nauer. for percipiat.

**609 Accedere A. Accidere B. Accendere A corr. Nicc. 2**
forsitan et rosea sol alte lampade lucens
possideat multum caecis fervoribus ignem
circum se, nullo qui sit fulgore notatus,
aestifer ut tantum radiorum exaugeat ictum.

Nec ratio solis simplex et certa patescit,
quo pacto aestivis e partibus aegocerotis
brumalis adeat flexus atque inde revertens
cancri se ut vertat metas ad solstitialis,
lunaque mensibus id spatium videatur obire,
annua sol in quo consumit tempora cursu.
non, inquam, simplex his rebus reddita causast.
nam fieri vel cum primis id posse videtur,
Democriti quod sancta viri sententia ponit, ut 3. 371.
quanto quaeque magis sint terram sidera propter,
tanto posse minus cum caeli turbine ferri.
evanescere enim rapidas illius et acris
imminui super viris, ideoque reliqui
paulatim solem cum posterioribus signis,
inferior multo quod sit quam fervida signa.
et magis hoc lunam: quanto demissor eius
cursus abest procul a caelo terrisque propinquat,
tanto posse minus cum signis tendere cursum.
fiaccidioe etenim quanto iam turbine fertur
inferior quam sol, tanto magis omnia signa
hanc adipiscuntur circum praeterque feruntur.
propterera fit ut haece ad signum quodque reverti
mobilius videatur, ad hanc quia signa revisunt.
fit quoque ut e mundi transversis partibus aer
alternis certo fuere alter tempore possit,
qui quas aestivis solem detruere signis
brumalis usque ad flexus gelidumque rigorem,
et qui reiciat gelidis a frigoris umbbris

Mar. Junt. Lamb.: see 11 1025. 610 et. e Lach. who will never tolerate et for
etiam. 613 Aestifer ut tantum Flor. 81 3 Vat. Mar. Junt. for Aestiferi ut tantum
B, utantur A Nic. Aestiferum ut tantum Avanc. Lamb. etc. Aestiferum tantum
Nauger. 614 simplex et certa Ed. for simplex recta. simplex nec certa Lamb.
simplex aut recta Flor. 81 Camb. 3 Vat. ac recta or et recta others. simplex rellata
Lach. relictus Bern. 617 Canceri se Lach. for Canceris. 632 etenim Lach.
aestiferas usque in partis et fervida signa,
et ratione pari lunam stellasque putandumust,
quae volvunt magnos in magnis orbibus annos,
aeribus posse alternis e partibus ire.
nonne vides etiam diversis nubila ventis
diversas ire in partis inferna supernis?
qui minus illa queant per magnos aetheris orbis
aestibus inter se diversis sidera ferri?

At nox obruit ingenti caligine terras,
aut ubi de longo cursu sol ultima caeli
impulit atque suas effavit languidus ignis
concussos itere et labefactos aere multo,
aut quia sub terras cursum convortere cogit
vis eadem, supra quae terras pertulit orbem.

Tempore item certo roseam Matuta per oras
aetheris auroram differt et lumina pandit,
aut quia sol idem, sub terras ille revertens,
anticipat caelum radiis ascendere temptans,
aut quia conveniunt ignes et semina multa
confluere ardoris consuerunt tempore certo,
quae faciunt solis nova semper lumina gigni;
quod genus Idaeis fama est e montibus altis
dispersos ignis orienti lumine cerni,
inde coire globum quasi in unum et conficere orbem.

nec tamen illud in his rebus mirabile debet
esse, quod haec ignis tam certo tempore possunt
semina confluere et solis reparere nitorem.
multa videmus enim, certo quae tempore fiunt
omnibus in rebus. florencunt tempore certo
arbusta et certo dimittunt tempore florem.
nec minus in certo dentes cadere imperat actas
tempore et inpubem molli pubescere veste
et pariter mollem malis demittere barbam.
fulmina postremo nix imbres nubila venti

for etiam. 648 illa Flor. 81 Camb. Pont. Mar. for illa. 651 sol ultima
Camb. Vat. 1136 and 1954 Othob. for solvet ima caeli. sol estima Flor. 81 Mar.
Ald. 1 Junt. etc. Politian in marg. Flor. 29 has both ultima and estima.
666 Matuta Pont. Mar. Ald. 1 Junt. for matura. 667 possunt Laeh. for
possit. possint vulg. contrary to the unvarying usage of Lucr. 675 Fulmina
non nimis incertis fiunt in partibus anni.
namque ubi sic fuerunt causarum exordia prima,
atque ita res mundi cecidere ab origine prima,
consequetur quoque iam redeunt ex ordine certo.

Crescere itaque dies licet et tabescere noctes,
et minui luces, cum sumant augmina noctes,
aut qui sol idem sub terras atque superne
imparibus current amfractibus aethers oras
partit et in partis non aquas dividit orbem,
et quod ab alterutra detraxit parte, reponit
eius in adversa tanto plus parte relatus,
donec ad id signum caeli pervenit, ubi anni
nodus nocturnas exaequat lucibus umbras.
nam, medio cursu flatus aquilonis et austri,
distincte sequatur caelum discriminate metas
propter signiferi posituram totius orbis,
annua sol in quo concludit tempora serpens,
obliqua terras et caelum lumine lustrans,
ut ratio declarat eorum qui loca caeli
omnia dispositis signis ornata notarunt.

aut quia crassior est certis in partibus aer,
sub terris ideo tremulum iubar haesitat ignis
nec penetrare potest facile atque emergere ad ortus.
propterea noctes hiberno tempore longae
cessant, dum veniat radiatum insigne diei.

aut etiam, quia sic alternis partibus anni
tardius et citius consuerunt confluerre ignes
qui faciunt solem certa desurgere parte,
propterea fit uti videantur dicere verum

Ven. Consequa natura est tam rerum Flor. 31 Camb. 3 Vat. Mar. vulg. Consequita-
tur quoque tam series Pont. 689—693: Lach. has quite causelessly altered
this passage in many points: 690 for metas he reads metans as Pont. before him:
[caeli Mar. for caelum:] 692 and 698 he inverts, 693 for obliquus he reads obliqui,
joining it with orbis; he will not have serpens, iuventus in apposition any more than
694 euntis, pascentis; or vi 1141 veniens, ortus, and 1260 languens, conveniens;
though suchlike constructions are common in Lucr. and in Cicero's Aratae which
Lucr. often imitates. 692 concludit Lach. for contudit. contudit Mon. Brix.
vulg. 700 diei Nico. for dici. 704 it seems to me manifest that the poet
Luna potest solis radiis percussa nitere
inque dies magis id lumen convertere nobis
ad speciem, quantum solis secedit ab orbi,
donique eum contra pleno bene lumine fulsit
atque oriens obitus eius super edita vidit;
inde minutatim retro quasi condere lumen
debet item, quanto proprius iam solis ad ignem
labitur ex alia signorum parte per orbem;
ut faciunt, lunam qui fingunt esse pilai
consimilem cursusque viam sub sole tenera.
est etiam quare proprio cum lumine possit
volvier et varias splendoris reddere formas.
corpus enim licet esse aliud quod fertur et una
labitur omnimodis occursans officiensque
nec potis est cerni, quia cassum lumine fertur.
versarique potest, globus ut, si forte, pilai
dididia ex parti candenti lumine tinctus,
versandoque globum variantis edere formas,
donique eam partem, quae cumque est ignibus aucta,
ad speciem vertit nobis oculosque patentis;
inde minutatim retro contortuet et auffert
luciferam partem glomeraminis atque pilai;
ut Babylonica Chaldæam doctrina refutans
astrologorum artem contra convincere tendit,
proinde quasi id fieri nequeat quod pugnat uterque
aut minus hoc illo sit cur amplexier ausis.
denique cur nequeat semper nova luna creari
ordine formarum certo certisque figuris
inque dies privos aborisci quaeque creatas

refers to 660—665, and that a verse is lost such as this, *Qui faciunt solis nova
semer lumina digni*: probably its resemblance to 703 caused its omission. Lach,
strangely supposes the sentence complete and joins 704 with 708, 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 Nauger. followed by all before Lach.
705 *percussa Flor. 31 Camb. before Lamb. for percussa.*
706 *magis id lumen Lach.*
for *magis lumen. magis hoc Flor. 31. maius Mar. Ald. 1 Junt. vulg. magis: et
lumen Pont. Nauger.*
708 728 *Donique. Donicum Lamb. wrongly in both places.*
711 *tam Mar. Ald. 1 Junt. for tam.*
720 *ut, si forte. ut sit forte Lach. after J. Douza fil. sine ulla causa et cum orationis sententiaeque detri-
727 *Babylonica Flor. 31 Pont. Mar.
atque uta illius repenter in parte siccatis.

difficultis variat dicere et vixere vermis.

Ordine cum possis tam certo multa creari.

de et Venus et Venusia praemunitur autem

pemninus graditur. sphyry. vestigio. propter

Flora quiuin. mater praepurgatur. ante. vixi

cuncta coloribus egregius et odoribus oppinet.

inde hic sequitur caed. aruid. cum esset una

pulverulentis Ceres et estis. fulvus aquilonum.

inde autem. adixo. graditur simul Ennus. Euan.

inde. alia. tempestas. vestigio. secuntur.

autem. Vulturum et matrum fulmine pollens.

tandem irum nivee adfert picturamque rigorum

retinuit. hanc. sequitur crepitans bane dematum. alq

quos minus est mirum si certo tempore luna

gigantur et certo delectur tempore rasis.

cum fueri possint tam certo tempore multa.

Sic ille quemque deiectas luna. equa. laetitias

pluribus et canes. fieri tibi. posse. putandum

nam cum luna quest. terram. secludere solis

lumine et a terris altum caput obstruere ei.

obios. caseum radiis ardentibus orbem

tempore eodem aliud facere id non. posse. potestur

corpore quod. casum. labatur. lumine. semper.

solute suos etiam dimittere. languidas ignis.

tempore cui certo. nequeat. recrearque lumen

cum loca. praeteriti. flammis. infesta. per. auras

qua facient. ignis interstingui. atque. perire.


Avena. abolisci. Lamb. 736 possist. added by Lach.: see 750. vides. by Lor.


crepitans. Flor. 81 Camb. Mon. Brix. for creditans. hanc. B. rightly. ac A. accentibus


Ald. 1 Junt. for periri. Fleckelien. krit. Miscellen p. 58. defends. periri. on the

analogy of. fieri. for which. Ennus. ann. 15 has. fier. and of. vernali. sometimes.

used for vernali: but the scribe was. unconsciously. misled by the other. infinitive.
et cur terra queat lunam spoliare vicissim
lumine et oppresseum solem super ipsa tenere,
menstrua dum rigidas coni perlabitur umbras;
tempore eodem aliut nequeat succurrere lunae
plural vel supra solis perlabier orbem,
quod radios interrumpat lumenque profusum?
et tamen ipsa suo si fulget luna nitore,
cur nequeat certa mundi languescere parte,
dum loca luminibus propriis inimica per exit?

Quod superest, quoniam magni per caerula mundi
qua fieri quicquid posset ratione resolvit,
solis uti varios cursus lunaeque meatus
noscere possemus quae vis et causa cieret,
queve modo possum et effecto lumine obire
et neque opinantis tenebris obduere terras,
cum quasi convient et aperto lumine rursum
omnia convisunt clara loca candida luce,
nunc redeo ad mundi novitatem et mollia terrae
arva, novo fetu quid primum in luminis oras
tollere et incertis celerint committere ventis.

Principio genus herbarum viridemque nitorem
terra dedit circum collis camposque per omnis,
florida fulserunt viridanti prata colore,
arboribusque datum varis exinde per auras
crescendi magnum inmissis certamen habensis.
ut pluma atque pili primum saetaeque creantur
quadripedum membris et corpore pennipotentum,
sic nova tum tellus herbas virgultaque primum
sustulit, inde loci mortalia saecula creavit
multa modis multis varia ratione coorta.
nam neque de caelo ecidisse animalia possunt
nec terrestria de salis exisse lacunis.
linquitur ut merito maternum nomen adepta
terra sit, et terra quoniam sunt cuncta creat.
multaque nunc etiam existunt animalia terris

768 fulget. fulgit Lamb. Lach. 771 = 784. 776 posse added by
Crescoch Wac. 789 Tollerent et Pont. Mar. Ald. 1 Junt. for Tolleret. celerint com-
mittere Orelli ecl. post. Lat., Madrig in Heinrichsen de frag. Gott. p. 36, Lach. all
15—2
imbribus et calido solis concreta vapore;
quod minus est mirum si tum sunt plura coorta
et maiora, nova tellure atque aethere adulta.
principio genus alituum variaeque volucres
ova relinquebant exclusae tempore verno,
foliculos ut nunc teretis aestate cicadae
lincunt sponte sua victum vitamque petentes.
tum tibi terra dedit primum mortalía saeca.
hoc ubi quaeque loci regio opportuna dabatur,
crescebant uteri terram radicibus apti;
quos ubi tempore maturo patefecerat aëstus
infantum fugiens umorem aurasque petessens,
convertebat ibi natura foramina terrae
et sucum venis cogebat fundere apertis
consimilem lactis, sicut nuno femina quaeque
cum peperit, dulci repletur lacte, quod omnis
impetus in mammas convertitur ille alimenti.
terra cibum pueris, vestem vapor, herba cubile
praebebat multa et mollis lanugine abundans.

at novitas mundi nec frigora dura ciebat
nec nimios aestus nec magnis viribus auras.
omnia enim pariter crescut et robora sumunt.

Quare etiam atque etiam maternum nomen adepta
terra tenet merito, quoniam genus ipsa creavit
humanum atque animal prope certo tempore fudit
omne quod in magnis bacchatur montibus, passim,
aeriasque simul volucres variantibus formis.

sed quia finem aliquam pariendi debet habere,
destitiit, ut mulier spatio defessa vetusto,
mutat enim mundi naturam totius aetas
ex aliqve aliis status excipere omnia debet,
nec manet ulla sui similis res: omnia migrant, omnia commutat natura et vertere cogit.
namque aliut putrescit et aevo debile languet,
porro aliut clarescit et a contemptibus exit.
sic igitur mundi naturam totius atetas
mutat et ex alio terram status excipit alter:
quo potuit nequit, ut possit quod non tulit ante.
Multaque tum tellus etiam portenta creare
conatast mira facie membrisque coorta,
androynum, interutrasque nec utrum, utrimque remotum,
obra pedum partim, manuum viduita viciosim,
muta sine ore etiam, sine voltu caeca reperta,
vinctaque membrorum per totum corpus adhaesu,
nec facere ut possent quicquam nec sedere quoquam
nec vitare malum nec sumere quod foret usus.
cetera de genere hoc monstra ac portenta creabat,
nequiquam, quoniam natura absterruit auctum
nec potuere cupitum ac tetis tangere florem
nec reperire cibum nec iungi per Veneris res.
multa videmus enim rebus concurrere debere,
ui propagando possint procudere saecla;
pabula primum ut sint, genitalia deinde per artus
semina qua possint membris manare remissis;
feminaque ut maribus coniungi possit, habere
mutua qui mutent inter se gaudia uterque.
Multaque tum interisse animantium saecla necesset
nec potuisse propagando procudere prolem.
nam quaecumque vides vestis vitalibus auris,
aut dolus aut virtus aut denique mobilitas est.
ex incunete ævo genus id tutata reservans. multaque sunt, nobis ex utilisate sua quae commendata manent, tutelae tradita nostrae. principio genus acre leonum saevaque saecla tutatast virtus, volpes dolus et fuga cervos. at levisomna canum fido cum pectore corda et genus omne quod est veterino semine partum lanigeraeque simul pecudes et bucera saecla omnia sunt hominum tutelae tradita, Memmi. nam cupide fugere feras pacemque secuta sunt et larga suo sine pubula parta labore, quae damus utilisitatis eorum praemia causa. at quis nil horum tribuit natura, nec ipsa sponte sua possent ut vivere nec dare nobis utilitatem aliquam quare pateremur eorum praesidio nostro pasci genus esseque tutum, scilicet haec aliis praedae lucroque iacebant indupedita suis fatalibus omnia vinclis, donec ad interitum genus id natura reedit.

Sed neque Centauri fuèrent, nec tempore in ullo esse sequent duplici natura et corpore bino ex alienigenis membris compacta, potestas hinc illinc visque ut non sat par esse potissit. id licet hinc quamvis hebeti cognoscere corde. principio circum tribus actis impiger annis floret ecos, puri hautquaquam; nam saepe etiam nunc ubera mammarm in somnis lactantia quaeret.
post ubi ecum validae vires aetate senecta
membraque deficiunt fugienti languida vita,
tum demum puero illi aeo florente iuventas
occipit et mollis vestit lanugine malas.
ne forte ex homine et veterino semine equorum
confieri credas Centauros posse neque esse,
aut rabidis canibus succinctas semimarinins
corporibus Scyllas et cetera de genere horum,
inter se quorum discordia membra videmus;
quae neque florescunt pariter nec robora sumunt
corporibus neque prociunt aetate senecta
nec simili Venere ardescunt nec moribus unis
convenient, neque sunt eadem iuacula per artus.
quippe videre licet pinguescere saepe cicuta
barbigeras pecudes, homini quae est acre venenum.
flamma quidem vero cum corpora fulva leonum
tam soleat torrere atque urere quam genus omne
visceris in terris quodcumque et sanguinis extet,
qui fieri potuit, triplici cum corpore ut una,
prima leo, postrrema draco, media ipsa, Chimaera
ore foras aorem fiaret de corpore flammam?
quare etiam tellure nova caeloque recenti
talia qui fingit potuisse animalia gigni,
nixus in hoc uno novitatis nomine inani,
multa licet similis ratione effutiat ore,
aurea tum dicat per terras flumina vulgo
fluxisse et gemmis floresce arbusta suesse
aut hominem tanto membrorum esse impete natum,
trans maria alta pedum nius ut ponere posset
et manibus totum circum se vertere caelum.
nam quod multa fuere in terris semina rerum
tempore quo primum tellus animalia fudit,
il tamen est signi mixtas potuisse creari
inter se pecudes compactaque membra animantium,
propertea quia quae de terris nunc quoque abundant
herbarum genera ac fruges arbustaque laeta
non tamen inter se possunt complexa creari,
sed res quaeque suo ritu procedit et omnes
foedere naturae certo discrimina servant.

At genus humanum multo fuit illud in arvis
durius, ut decuit, tellus quod dura creasset,
et maioribus et solidis magis ossibus intus
fundatum, validis aptum per viscera nervis,
nec facile ex aestu nec frigore quod caperetur
nec novitate cibi nec labi corporis utile,
multaque per caelum solis volventia lustra
volgivago vitam tractabant more ferarum.
nec robustus erat curvi moderator aratri
quisquam, nec scibat ferro mollieri arva
nec nova defodere in terram virgulta neque altis
arboribus veteres decidere falcibarium.
quod sol atque imbre sub imbran, quod terra crearat
sponte sua, sat is id placabat pectora donum.
glandiferas inter curabant corpora quercus
plerumque; et quae nunc hiberno tempore cernis
arbita puniceo fieri matura colore,
plurima tum tellus etiam maiora ferbat.
multaque praeterea novitas tum florida mundi
pabula dura tulit, miseris mortalibus ampla.
at sedare sitim fluvii fontesque vocabant,
ut nunc montibus et magnis decursus aquai
claru' citat late sitientia saecia ferarum.
denique nota vagi silvestria templo tenebant
nympharum, quibus e scibant umori' fluenta
lubrica proluvie larga lavere umida saxa,
umida saxa, super viridi stillantia musco,
et partim plano scatere atque erumpere campo.
necdum res igni scibant tractare neque uti
pellibus et spoliis corpus vestire ferarum,
semd nemorata atque cavos montis silvasque coelebant
et frutices inter condebat aqualida membra
verbera ventorum vitare imbrisque coacti.
nec commune bonum poterant spectare neque ullis
moribus inter se scibant nec legibus uti.
quod cuique obtulerat praeda fortuna, ferebat
sponte sua sibi quisque valere et vivere doctus.
et Venus in silvis iungebat corpora amantium;
conciliabat enim vel mutua quamque cupidio
vel violenta viri vis atque impensa libido
vel pretium, glandes atque arbita vel pira lecta.
et manuum mira freti virtute pedumque
consectabantur silvestria. saecla ferarum
975 missilibus saxis et magno pondere clavae;
976 multaque vincebant, vitabant paqua latebris;
saetigerisque pares subu' sic silvestria membra
nuda dabant terrae nocturno tempore capti,
circum se foliis ac frondibus involventes.
nec plangore diem magno solemnque per agros
quaerebant pavidis palantes noctis in umbris,

for n. vagis s. noctivagi Nauger. (not Junt.) vulg. nocta vagi Bentl. 949 quibus
escibant AB Vat. 1706 Reg. ('Nic. Heinsii'). quibus e scibant Lach. first after them.
astibant Nico. excibant Camb. Pont. exibant Flor. 81. umori' Bentl. Lach. for
umor. 962 iungebat Nico. for lugebat. lugebat (iungebat) Ver. Ven. 968 (975)
first brought to this place by Nauger. not Avanc. who like Mar. and Junt. places it
after 961. 970 subu' sic silvestria Ed. for subus silvestria: sic could easily fall
out in this position. subus Camb. Ver. Ven. vulg.; but Lec. uses subus in vi 974
977: Luc. Mueller de re metr. p. 350 defende subus, from Varro Eumen. 22 An
colubras an voceae 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.
[ardorique leonum] M. s. e. m. p. c [Inde causis temere abiecti] s. m.: a more uncon-
vincing note than his I never read, or more sophistical objections to the present
text. 971 Nuda dabant Lamb. ed. 3 first for Nudabant which Wak. indignantly
restores, making these simple sons of earth unlothe their naked limbs and rival the
974 sed taciti respectabant somnoque sepulti,
975 dum rosea face sol inferret lumina caelo.

\[ \text{4.37/8} \]
a parvis quod enim consuerant cernere semper
altemo tenebras et lucem tempore gigni,
non erat ut fieri posset mirarier unquam
nec diffidere ne terras aeternas teneret
nox in perpetuum detracto lumine solis.

sed magis illud erat curae, quod saecla ferarum
infestam miseris faciebant saepe quietem.
eiectique domo fugiebant saxa tecta
spumigeri suis adventu validique leonis
atque intempesta cebant nocte paventes
hospitalibus saevis instrata cubilia fronde.

Nec nimio tum plus quam nunc mortalia saecla
dulcia linqeabant labentis lumina vitae.
unus enim tum quisque magis deprensus eorum
pabula viva feris praebebat, dentibus haustus,
et nemora ac montis genitu silvasque replebat
viva videns vivo sepeliri viscera busto.

at quos effugium servarat corpore adeso,
posterius tremulas super ulca teta tenentes
palmas horriferis accibant vocibus Orcum,
donique eos vita privarant vermina saeva
expertis opis, ignaros quid velherna velwent.
at non multa virum sub signis milia ducta
una dies dabat exitio nec turbida ponti
aequora fliebant navis ad saxa virosque.
hic temere incassum frustra mare saepe coortum
saevibat leviterque minas ponebat inanis,
nec poterat quemquam placidi pellacia ponti, 1005
subdola pellicere in fraudem ridentibus undis, 
improba naucleri ratio cum caeca iacebat.  
tum penuria deinde cibi languentia leto 
membra dabat, contra nunc rerum copia mersat.  
illi imprudentes ipsi sibi saepe venenum 
vergebant, nurui nunc dant sollertius ipsi.  
Inde casas postquam ac pellis ignemque pararunt,  
et mulier coniuncta viro concessit in unum  
cognita sunt, prolemque ex se videre creatam,  
tum genus humanum primum mollescere coepit.  
ignis enim curavit ut alia corpora frigus  
on ita iam possent caeli sub tegmine ferre,  
et Venus inminuit viris puerique parentum  
blanditis facile ingenium fregere superbum.  
tunc et amicii tempestatium iungere aventes  
finitim inter se nec laedere nec violari,  
et pueros commendarunt muliebrequae saeclum,  
vocibus et gestu cum belbe significarent  
imbecillorum esse aeum misericier omnis.  
nec tamen omnimodis poterat concordia gigni,
sed bona magnaque pars servabat foedera caste; aut genus humanum iam tum foret omne peremptum nec potuisset adhuc perducere saecla propago.

At varios linguæ sonitus natura subegit mittere et utilitas expressit nomina rerum, non alia longe ratione atque ipsa videtur prothahere ad gestum pueros infantia linguæ, cum facit ut digito quæ sint praesentia monstrant. sentit enim vim quisque suam quoad possit abuti. cornua nata prius vitulo quam frontibus extent, illis iratus petit atque infestus inurget. at catuli pantherarum symnique leonum unguibus ac pedibus iam tum morsuque repugnant, vix etiam cum sunt dentes unguesque creati. alituum porro genus alis omne videmus fidere et a pennis tremulum petere auxiliatum. proinde putare aliquem tum nomina distribuisse rebus et inde homines didiciisse vocabula prima, desperest. nam cur hic possent cuncta notare vocibus et varios sonitus emitte linguæ, tempore eodem alii facere id non quisse putentur? praeterea si non alii quoque vocibus usi inter se fuerant, unde insita notities est utilitatis et unde data est huic prima potestas, quid vellet facere ut sciret animoque videret?

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cogere item pluris unus victosque domare
non poterat, rerum ut perdiscere nomina vellent.
nec ratione docereulla suaderaque surdis,
quid sit opus facto, facilest; neque enim paterentur
nec ratione ulla sibi ferrent amplius auris
vocis inauditos sonitus obtundere frustra.
postremo quid in hac mirabile tantoperest re,
si genus humanum, cui vox et lingua vigeret,
pro vario sensu varia res voce notaret?
cum pecudes mutae, cum denique saeca ferarum
dissimilis soleant voces variasque ciere,
cum metus aut dolor est et cum iam gaudia gliscunt.
quippe etenim licet id rebus cognoscere apertis.
irritata canum cum primum magna Molossum
mollia ricta fremunt duros nudantia dentes,
longe alio sonitu rabie restricta minantur,
et cum iam latrant et vocibus omnia complent.
et catulos blande cum lingua lambere temptant
aut ubi eos iactant pedibus morsuque petentes
suspenso teneros imitantur dentibus haustus,
longe alio pacto gannitu vocis adulant,
et cum deserti baubantur in aedibus aut cum

own Catullus shows that he knew the edition of Avane. 1049 Avane, followed
by Lamb. Lach. etc. but not by Junt. or Nauger. has corrupted the sense by reading
Quid vellet, facere ut scirent animoque viderent: on comparing what precedes and
follows, it is manifest that the construction must be the same as 183 Quid vellet
facere ut scirent: 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 27. 1053
Quid sit opus facto facilest Lach. for facile si. faciles neque enim Flor. 81 Camb.
Mar. Ald. 1 Junt. Lamb. ed. 1 and 2; but ed. 8 Quid facto esset opus; neque enim
faciles: a violent change; but his knowledge of Latin taught him that in the old
reading si and the position of neque enim were quite indefensible. 1056 varia
res Bentl. for varias res: the attraction of res has caused the error: 1090 alia res
mas. for alia res. 1062 licet id rebus Lach. after Gif. in note for licet in rebus.
id licet e rebus Lamb. 1065 magna. inmane Lach. without cause. 1064
frement Mar. Ald. 1 Junt. for premunt. frement Nonius. 1065 alio Flor. 81
Camb. Mar. etc. for alia. rabie restricta Lach. for rabie stricta. rabies districta
Flor. 81 Camb. 2 Vat. Mar. rabie districta Pont. Lamb. rabie distraeta 2 Vat.	Nauger. minantur Pont. Nauger. for minatur. 1067 Et Lach. for At which
even Lamb. retains. 1068 iactant Nauger. for iactant. potentes Flor. 81 Mon.	Ver. Ven. etc. for potentes. patente Is. Voss. in ms. notes. 1069 teneros imi-
tantur. veros imitantur Faber in notes. teneros minitantur Lach.: but they refine
plorantis fugiunt summisso corpore plagas, denique non hinnitus item differre videtur, inter equas ubi equus florenti aetate iuvencus pinnigeri saevit calcariibus ictus amoris, et fremitum patulis ubi naribus edit ad arma, et cum sic alias concussis artibus hinnit?
postremo genus alitum variaeque volucres, accipitres atque ossifragae mergique marinis fluctibus in salso victum vitamque petentes, longe alias alio iacunt in tempore voces, et quom de victu certant praedaque repugnant. et partim mutant cum tempestatibus una raucisonos cantus, cornicium ut saecla vetusta corvorumque greges ubi aquam dicuntur et imbris poscere et interdum ventos aurasque vocare. ergo si vari sensus animalia cogunt, muta tamen cum sint, varias emittere voces, quanto mortalis magis accumst tum potuisse dissimilis alia atque alia res voce notare!
[Ilud in his rebus tacitus ne forte requiras, fulmen detulit in terram mortalibus ignem primitus, inde omnis flammarum diditur arbor. multa videmus enim caelestibus inita flammis fulgere, cum caeli donavit plaga vapore.
et ramosa tamen cum ventis pulsa vacillans aestuat in ramos incumbens arboris arbor, exprimitur validis extritus viribus ignis

too much I think, nor do I see any real difference in sense between imitantur and minitantur. 1071 deserti baubantur Nonius Nice for desertibus aubantur, i.e. deserib. aubantur, AB: so vi 1241 Poenibus: Aen. xi 573 Nutribus at P. 1076 patulis ubi naribus Lach. for patulis sub naribus: 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 frena, not frena voluit sub naribus ignem: 'turpe et obscenum loquendi genus' really comes to nothing: Aen. xi 736 At non in Venereum segnes nocturnaque bella: georg. iii 98 siguando ad proelia ventum est, and the like are quite as coarse. 1080 salso. sales Lamb. tacily. 1082 praedaque Avanes. rightly for praedataque. praedataque A corr. Nice vulg. 1084 ut Nagner. for et. Ald. I Junt. omit the word; and also Mar., but he changes ubi of next v. to uti. 1086 Muta Flor. 81 Mar. Ald. I Junt. for Muta. 1090 res Nonius. for re; comp. n. to 1058. 1094 iniita Lach. for inita. inita Mar. Junt. vulg. 1095 vapore Lach. for vaporis. vaporis vulg. vare Nonius. 1096 Et Mar.
et micat interdum flammai fervidus arduor, mutua dum inter se rami stirpesque teruntur. quorum utrumque dedisse potest mortalibus ignem. inde cibum coquere ac flammae mollire vapore sol docuit, quoniam mitescere multa videbant verberibus radiorum atque aestu victa per agros.

Inque dies magis hi victum vitamque priorem commutare novis monstrabant rebu' benigni, ingenio qui praestabat et corde vigebant. condere coeperunt urbis arcemque locare præsidium reges ipsi sibi perfugiumque, et pecus atque agros divisere atque dedere pro facie cuiusque et viribus ingenioque; nam facies multum valuit vireoque vigentes. posterius res inventast aurumque repertum, quod facile et validis et pulchris dempsit honorem; divitionis enim sectam plerumque secuntur quam lubet et fortes et pulcro corpore creti. quod siquis vera vitam ratione gubernet, divitiae grandes homini sunt vivere parce aequo ano; neque enim est unquam penuria parvi. at claros homines voluerunt se atque potentes, ut fundamento stabili fortuna maneret et placidam posse opulentì degere vitam, nequiquam, quoniam ad summum succedere honorem certantes iter infestum fecere viali, et tamen e summo, quasi fulmen, deicit ictos invidia interdum contemptim in Tartara taetra;

1131 invidia quoniam, ceu fulmine, summa vaporant
plerumque et quae sunt aliis magis edita cumque;
1127 ut satius multo iam sit parere quietum
quam regere imperio res velle et regna tenere.
1130 proinde sine incassum defessi sanguine sudent,
angustum per iter luctantes ambitionis;
1133 quandoquidem sapiunt alieno ex ore petuntque
res ex auditis potius quam sensibus ipsis,
nec magis id nunc est neque erit mox quam fuit ante.
Ergo regibus occisis subversa iacebat
1136 pristina maiestas soliorum et sceptra superba,
et capitis summis praecapurum insigne cruentum
sub pedibus vulgi magnum lugebat honorem;
nam cupide conculcatur nimis ante metutum.
1140 res itaque ad summam faciem turbasque redibat,
imperium sibi cum ac summatum quisque petebat.
inde magistratum partim docuere creare
iuraque constituere, ut vellent legibus uti.
nam genus humanum, defessum vi colere aevom,
ex inimicitias languebat; quo magis ipsum
sponte sua cecidit sub leges artaque iura.
acrius ex ira quod enim se quisque parabat
ulcisci quam nunc concessumst legibus aequis,
hanc ob rem est homines pertaeum vi colere aevom. 1150
inde metus maculat poenarum praemia vitae.
circumretit enim vis atque injuria quemque
atque, unde exortast, ad eum plerumque revertit,
nec facilest placidam ac pacatam degere vitam
qui violat factis communia foedera pacias.
1155 etsi fallit enim divom genus humanumque,
perpetuo tamen id fore clam diffidere debet;

In 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140

*teaque inter: iter Flor. 31 Brix. Pont. before them. 1127 1128 (1131-1139) I
have brought to this place: Lach. puts them after 1135. 1128 alius Lamb. for
altis. 1131 sine Flor. 31 Camb. 3 Vat. Mar. for side. 1141 redibat Flor.
31 Mar. Ald. 1 Junt. for recidat. 1145 vi colere Flor. 31 Camb. Mar. for
Junt. Lamb. etc. Gif. attributes inde to Marullus, from a confusion prob.
between the Inde which Ven. rightly has, and Marullus’ change to Unde.
1152 vis Camb. Brix. Mar. for ius. circumretitae nimitis Pont. and so in dark ink
on an erasure in Mon.; but enim vis is written over in a paler ink, like that most
quippe ubi se multi per somnia saepe loquentes aut morbo delirantes protraxse ferantur et celata mala in medium et peccata dedisse.]

Nunc quae causa deum per magnas numina gentis pervulgarit et ararum compleverit urbis suscipiendaque curarit sollemnia sacra, quae nunc in magnis florent sacra rebus' locisque, unde etiam nunc est mortalibus insitus horror qui delubra deum nova toto suscitat orbi terrarum et festis cogit celebrare diebus, non ita difficilist rationem reddere verbis. quippe etenim iam tum divom mortalit saeclae egregias animo facies vigilante videbant et magis in somnis mirando corporis auctu. his igitur sensum tribuebant propterea quod membra movere videbant vocesque superbas mittere pro facie praecipar viribus amplis. aeternamque dabant vitam, quia semper eorum subpeditabatur facies et forma manebat, et tamen omnino quod tantis viribus auctos non temere ulla vi convinci posse putabant. fortunisque ideo longe praestare putabant, quod mortis timor haut quemquam vexaret eorum, et simul in somnis quia multa et mira videbant efficere et nullum capere ipsos inde laborem. praeterea caeli rationes ordine certo et varia annorum cernebant tempor a veri nec poterant quibus id fieren cognoscere causis. ergo perfugium sibi habeant omnia divis tradere et illorum nutu facere omnia fleti. in caeloque deum sedes et templam locarunt, per caelum volvi quia nox et luna videtur, luna dies et nox et noctis signa severa

used: another indication that Pontanus may have had possession of the ms. before Marullus. 1160 mala added by Lach. diu Mar. Ald. 1 Junt. vulg. 1177 Et tamen omnino. Et manet omnino Lamb. most perversely. 1178 ulla vi Brix. Mar. Ald. 1 Junt. for ulla vi. ulla (ulla) Ver. Ven. 1189 nox. lux Lach. sol Lamb. 1190 severa. serena Candidus at end of Junt. Lach. which Lamb also prefers: the change of course is very slight; but severa is to my taste the more
noctivagaeque faces caeli flammeaque volantes, nubila sol imbrs nix venti fulmina grando et rapidi fremitus et murmura magna minarum.

O genus infelix humanum, talia divis cum tribuit facta atque iras adiunxit acerbas! quantos tum gemitus ipsi sibi, quantaque nobis volnera, quas lacrimas peperere minoribu' nostris! nec pietas ullast velatum sape videri vertier ad lapidem atque omnis accedere ad aras nec procumbere humi prostratum et pandere palmas ante deum delubra nec aras sanguine multo spargere quadrupedum nec votis nectere vota, sed mage pacata posse omnia mente tueri.

nam cum suspicimus magni caelestia mundi templa, super stellisque micantibus aethera fixum, et venit in mentem solis lunaque viarum, tunc alis oppressa malis in pectora cura illa quoque expergefactum caput erigere inft, nequae forte deum nobis insaes potestas sit, vario motu quae candida sidera verset.

temptat enim dubiam mentem rationis egestas, equaeam fuerit mundi genitalis origo, et simul equae sit finis, quod moenia mundi solliciti motus hunc possint ferre laborem, an divinitus aeterna divina salutem perpetuo possint aevi labentia tractu immensi validas aevi contemnere viris.

praeterea cui non animus formidine divum contrahitur, cui non correptum membra pavore, fulminis horribili cum plaga torrida tellus contremet et magnum percurrunt murmura caelum? non populi gentesque tremunt, regesque superbi corripiunt divum percussi membra timore,

postical. 1192 sol. rov Lamb. 1198 ullast velatum. ulla velatumat miss. and eds. before Mar. and Ald. 1. 1203 pacata Junt. (not Pont. or Mar.) for placata: a necessary correction which Naugr. rejects, but Lamb. ed. 2 and 3 properly adopts. 1207 in pectora. in pector Ald. 1 Junt. followed by Naugr. Lamb. Creech etc. most absurdly. 1214 Solliciti Bentl. for Et taciti: he refers to 1 843 and vi 1098. Et tanti one Vat. Ald. 1 Lamb. 1220 Fulminis Mar.
nequid ob admissum foede dictumve superbe
poenarum grave sit salvendi tempus adultum?
summa etiam cum vis violenti per mare venti
induperatorem classis super aequora verrit
cum validis pariter legionibus atque elephantis,
non divom pacem votis adit ac prece quaesit
ventorum pavidus paces animasque secundas,
nequiquam, quoniam violento turbine saepe
correptus nilo fertur minus ad vada leti?
usque adeo res humanas vis abdita quaedam
opterit et pulchros fascis saevasque secures
proculcare ac ludibrio sibi habere videtur.
denique sub pedibus tellus cum tota vacillat
concussaque cadunt urbes dubiaeque minantur,
quid mirum si se temnunt mortalitia saecla
atque potestatis magnas mirasque relinquunt
in rebus viris divum, quae cuncta gubernent?
Quod superest, aes atque aurum ferrumque repertum
et simul argenti pondus plumbique potestas,
ignis ubi ingenti silvas ardo cremarat
montibus in magnis, seu caeli fulmine misseo,
sive quod inter se bellum silvestre gerentes
hostibus intulerant ignem formidinis ergo,
sive quod inducti terrae bonitate volebant
pandere agros pinguis et pascua reddere rura,
sive feras interficere et ditescere praeda.
nam fovea atque igni prius est venarier ortum
quam saepius plagis saltum canibusque ciere.
quidquid id est, quacumque e causa flammcus ardo

Ald. 1 Junt. first for Fulmini. Fulmine Nice. Fulmine terribili Flor. 81. 1224
Nequid Lach. for Nequod: a necessary change, if it is joined with admissum.
etc. 1226 Summa Flor. 31 Mar. Ald. 1 Junt. for Summe.
1229 adit ac prece Flor. 81 Camb. Mar. for adita prece.
1230 enclosed by Lach. in [ ]. 1235
dubiaeque. dubiaeque Bentl.: but see notes 2. 1241 superest aes atque
aurum Mar. Ald. 1 Junt. for superest aequa aurum.
1244 caeli fulmine misseo
BA corr. Nice. all later ms. and eds. caelo Lach. who says ‘neque dixit alibi Lucretius fulmen caeli, sed plagam
caeli supra 1096’: but why his once using plaga caeli, should prevent him from
twice using fulmen caeli, my mind cannot comprehend. 1252 Quidquid.
16—2
horribili sonitu silvas exederat altis
ab radicibus et terram percozerat igni,
manabat venis ferventibus in loca terrae
concava conveniens argenti rivos et auri,
aeris item et plumbi. quae cum concreta videbant
posterius claro in terra splendere colore,
tollebant nitido capti levique lepore
et simili formata videbant esse figura
atque lacunarum fuerant vestigia cuique.
tum penetrabat eos posse haec liquefacta calore
quamilbet in formam et faciem decurrere rerum
et prorsum quamvis in acuta ac tenvia posse
muconum duci fastigia procudendo,
ut sibi tela darent, silvasque ut caedere possent
materiemque dolare et levia radere tigna
et terebrare etiam ac pertundere perque forare.
nec minus argento facere haec auroque parabant
quam validi primum violentis viribus aeris,
nequiquam, quoniam cedebat victa potestas
nec poterat pariter durum sufferre laborum.
tum fuit in pretio magis aed aurumque iacebat
propter inutilitatem hebeti muconre retusum.
nunc iacet aed, aurum in summum successit honorem.
sic volvenda aetas commutat temporae rerum.
quod fuit in pretio, fit nullo denique honore;
porro alius succedit et e contemptibus exit
inque dies magis adpetitur floretque repertum

Quicquid AB; and so the lex Rubria 26 and the ancient and sole ms. of Livy xlv 82 9: Lucr. may therefore have written quicquid here, though elsewhere his
ms. have quidquid for the relative; quicquid in the sense of quique, rightly
according to the rule explained in notes 2 to 1 22 quicumque.
Lamb. 1254 Ab Junt. first for A, rightly: not Pont. or Mar.
1255 in terra splendere Lach. first for in terras. in terris Lamb.
1266 darent, silvasque ut caedere
possent Lach. for parent silvasque et cedere possint.
1267 dolare et levia radere
Mar. Junt. (Ald. 1 has ac for et) for dolaret leware ac radere: which seems the
simplest change.
domo, leware ac radere Lach. laevare dolare et radere Lamb.
Lach. also suggests dolare secare ac or dolare aquare ac.
1272 poterat Lamb.
and Lach. for poterant: this I have received with some hesitation.
1273 Tum
laudibus et miro est mortalis inter honore.  
Nunc tibi quo pacto ferri natura reperta  
sit facilest ipsi per te cognoscere, Memmi.  
arma antiqua manus ungues dentesque fuerunt  
et lapides et item silvarum fragmina rami,  
et flamma atque ignes, postquam sunt cognita primum.  
postierius ferri vis est aerisque reperta.  
et prior aeris erat quam ferri cognitus usus,  
quo faciis magis est natura et copia maior.  
aere solum terrae tractabant, aereque belli  
miscabant fluctus et vulnera vasta serebant  
et pecus atque agros adimebant; nam facile ollis  
onnia cedebant armatis nuda et inerma.  
inde minutatim processit ferreus ensis  
versaque in obprobrium species est falcis aheneae,  
et ferro coepere solum proscindere terrae  
exaequataque sunt creperi certamina belli.  
et prius est armatum in equi conscendere costas  
et moderarer hunc frenis dextraque vigere  
quam biulgo currui belli temptare pericula.  
et biulgos prius est quam bis coniungere binos  
et quam falciferos armatum descendere currus.  
inde boves lucas turrito corpore, taetras,  
anguimanus, belli docuerunt volnra Poeni  
sufferre'et magnas Martis turbare catervas.  
sic alid ex alio peperit discordia tristis,  
horribile humanis quod gentibus esset in armis,  
inque dies belli terroribus addidit augmen.  
Temptarunt etiam tauros in moenere belli  
expertique sues saevos sunt mittere in hostis,  
et validos partim prae se misere leones
cum doctoribus armatis saevisque magistris
qui moderarier his possent vincisque tenere,
nequiquam, quoniam permixta caede calentes
turbabant saevi nullo discrimine turmas,
terrificas capitum quatientes undique cristas,
nec poterant equites fremitu perterrita equorum
pectora mulcere et frenis convertere in hostis.
irritata leae iaciebant corpora saltu
undiique et adversum venientibus ora petebant
et nec opinantis a tergo deriebant
deplexaeque dabant in terram volnere vicitos,
morsibus adfixae validis atque unguibus uncis.
iactabantque suos tauri pedibusque terebant
et latera ac ventres hauribant supter equorum
cornibus et terram minitanti fronte ruebant.
et validis sociis caedeberant dentibus apri
tela infracta suo tinguentes sanguine saevi,
in se fracta suo tinguentes sanguine tela,
permixtasque dabant equitum petitumque ruinas.
nam transversaeros exibant dentis adactus
iumenta aut pedibus ventos erecta petebant,
nequiquam, quoniam ab nervis succisa videres
concidere atque gravi terram consternere casu.
siquos ante domi domitos satis esse putabant,
effervesce cernebant in rebus agundis
vulneribus clamore fuga terre tumultu,
nec poterant ullam partem reducere eorum;
diffugiebat enim varium genus omne ferarum;
ut nunc saepe boves lucae ferro male mactae
diffugiunt, fera facta suis cum multa dedere.
SI FUIT UT FACERENT SED VIX ADDUCOBR UT ANTE
NON QUIERINT ANIMO PRAESENTIRE ATQUE VIDERER
QUAM COMMUNE MALUM FIERET FOEDUMQUE FUTURUM
ET MAGIS ID POSSIS FACTUM CONTENDEREVER IN OMNI
IN VARIS MUNDIS VARIA RATIONE CREATIS
QUAM CERTO ATQUE UNO TERRARUM QUOLIBET ORBI
sed facere id non tam vincendi spe voluerunt,
quam dare quod gemenent hostes, ipsique perire,
qui numero diffidebant armisque vacabant.

Nexilis ante fuit vestis quam textile tegmen.
textile post ferrumst, quia ferro tela paratur,
nec ratione alia possunt tam levia gigni
insulae ac fusi radii scapique sonantes.
et facere ante viros lanam natura coegit
quam muliebre genus; nam longe praestat in arte
et solertiust est multo genus omnem virile;
agricolae donec vitio vertere severi,
util muliebris id manibus concedere vellent
atque ipsi pariter durum sufferre laorum
atque opere in duro durarent memb. a manusque.

At specimen sationis et insitionis origo
ipsa fuit rerum primum natura creatrix,
arboribus quoniam bacaes glandesque caduceae
tempestiva dabant pullorum ex. una supter;
unde etiam libitumst stirpis committere ramis
et nova defodere in terram virgulta per agros.
inde aliam atque aliam culturam dulcis agelli
temptabant fructusque feros mansuescere terram
cernebant indulgendo blandique colendo.
inque dies magis in montem succedere silvas
cogebant infracta locum concedere cultis,
prata lacus rivos segetes vinetaque laeta

1340 facta. fata B cocc. Lach.: but see note 2. 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 facere t id non tam cet. Lach. to make sense and grammar is compelled to read Sic fuit with Mar. Ald. 1 Junt. Lamb. for Si fuit, and to transpose 1343 and 1343: see Camb. Journ. of phil. iv p. 288: 1345 = 528.
1351 tela paratur. tela parantur Lamb. perversely. 1368 terram Lach. for
collibus et campis ut haberent, atque olearum caerula distinguens inter plaga currere posset per tumulos et convallis camposque profusa; ut nunc esse vides vario distincta lepore omnia, quae pomis intersita dulcibus ornant arbustisque tenent felicibus opsita circum.

At liquidas avium voces imitarier ore ante fuit multo quam levia carmina cantu concelebrare homines possent aurisque iuvare. et zephyri, cava per calamorum, sibila primum agrestis docuere cavas inflare cicutas. inde minutatim dulcis didicere querellas, tibia quas fundit digitis pulsata canentum, avia per nemora ac silvas saltusque reperta, per loca pastorum deserta atque otia dia. haec animos ollis mulcebant atque iuvabant cum satiate cibi; nam tum haec sunt omnia cordi. saepe itaque inter se prostrati in gramine molli propter aquae rivum sub ramis arboris altae non magnis opibus iucunde corpora habebant, praesertim cum tempestas ridebat et anni tempora pingeabant viridantis floribus herbas. tum loca, tum sermo, tum dulces esse cachinni consuerant. agrestis enim tum musa vigebat; tum caput atque umeros plexis redimire coronis floribus et foliis lascivia laeta monebat, atque extra numerum procedere membra moventes duriter et duro terram pede pellere matrem; unde oriebantur risus dulcesque cachinni, omnia quod nova tum magis haec et mira vigebant. et vigilantibus hinc aderant solacia somni, ducere multimodis voces et flectere cantus et supera calamos unco percurrere labro;

terra. 1388 1389 =1454 1455, and are here quite out of place. 1391 tum haec sunt omnia ‘ut quidam legunt’ says Lamb. for tum sunt omnia : comp. 1404. tum sunt carmina Lach. otia Faber. 1397 loca Flor. 31 Mar. Ald. 1 Junt. for loca. 1400 monebat Flor. 31 Mar. Junt. for movebat. 1405 solacia somni Lamb. Lach. for solacia somni. ‘secentus sum codicem Vaticanum’ says Lamb. All the mass. at present in the Vatican have, I believe, somnio: but again and again
unde etiam vigiles nunc haec accepta tuentur
et numerum servare recens didicere, neque hilo
maiores interea capiunt dulcedini' fructum
quam silvestre genus capiebat terrigenarum.
nam quod adest praesto, nisi quid cognovimus ante
suavius, in primis placet et pollere videtur,
posteriorque fere melior res illa reperta
perdit et immutat sensus ad pristina quaque.
sic odium coepit glandis, sic illa relictà
strata cubilia sunt herbis et frondibus auxcta.
pellis item cecidit vestis contempta feriae;
quam reor invidia tali tunc esse repertam,
ut letum insidiis qui gessit primus obiret,
et tamen inter eos distractam sanguine multo
disperiisse neque in fructum convertere quisse.
tunc igitur pelles, nunc aurum et purpura curis
exercent hominum vitam belloque fatigant;
quo magis in nobis, ut opinor, culpa resedit.
frigus enim nudos sine pellibus excruciatbat
terrigenas; at nos nil laedit veste carere
purpurea atque auro signisque ingentibus apta,
dum plebeia tamen sit quae defendere possit.
 Ergo hominum genus incassum frustraque laborat
semper et in curis consumit inanibus sevom,
nimirum quia non cognovit quae sit habendi
finis et omnino quod crescat vera voluptas.
idque minutatim vitam provexit in altum
et belli magnos commovit funditus aestus.

At vigiles mundi magnum versatile templum
sol et luna suo lustrantes lumine circum
perducueru homines annorum tempora verti

Lamb. speaks in the same vague way of Vatican and other mas. 1409 servare
recens Ed. for servare genus: servare first absorbed the re, then cens became genus.
sonis Lach. Certainly genus is quite unmeaning. numeris Nicc. as well as Flor. 81
Ver. Ven. Avane. in Ald. 1; but at end of his Catullus he bids us read numerum.

1410 Maiorem Flor. 81 Camb. for Maiore. dulcedini' Lamb. rightly for dul-
cedine. 1418 ferinae Junt. (not Pont. or Mar.) for ferina. vestis contempta
nunc. 1431 is added by Flor. 81 Camb. Mon. Pont. Ald. 1 Junt. 1486
magnum versatile. magnum ac versatile Ed. in small ed.; and ac may have fallen
et certa ratione geri rem atque ordine certo.

Iam validis saepti degebant turribus aevom et divisa celebatur discretaque tellus, iam mare velivilis florebat puppibus; urbes auxilia ac socios iam pacto foedere habeabant, carminibus cum res gestas coequare poetae tradere; nec multo priu' sunt elementa reperta. propterquae quid sit prius actum respicere actas nostra nequit, nisi qua ratio vestigia monstrat.

Navigia atque agri culturas moenia leges arma vias vestes et cetera de genere horum, praemia, delicias quoque vitae funditus omnis, carmina picturas, et daedala signa polire, usus et impigrae simul experientia mentis paulatim docuit pedetemtim progredientis. sic unumquiquid paulatim prostrahit actas in medium ratioque in luminis erigit oras. namque alid ex alio clarescere et ordine debet artibus, ad summum donec venere cacumen.

out after m: et is added by Mar. Ald. 1 Junt Lamb. vulg. versatili' Lach.

Iam Lach. for Tum. propter odores all ms. which Wdk. absurdly defends. puppi-

bus (puppib.) et res Lach. puppibus is unquestionably right; but res appears strange

without any epithet; I have written therefore puppibus; urbes. Tum mare veli-

volum florebat navibu' pandis Junt. (not Pont. or Mar.) Lamb. etc. probably after

Servius. 1449 et added by Flor. 81 Camb. 1451 polire Flor. 81 Vat. 640

eruit Junt. (not Pont. or Mar.) 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.
T. LUCRETI CARI

DE RERUM NATURA

LIBER SEXTUS

Primae frugiparos fetus mortalibus aegris
dididërunt quondam praeclaro nomine Athenae
et recreaverunt vitam legesque rogarunt,
et primae dedërunt solacia dulcia vitae,
cum genuere virum tali cum corde repertum,
onnia veridico qui quondam ex ore profudit;
cuius et extincti propter divina reperta
divolgata vetus iam ad caelum gloria fertur.
nam cum vidit hic ad victum quae flagitat usus
omnia iam ferme mortalibus esse parata
et, proquam posset, vitam consistere tutam,
divitiis homines et honore et laude potentis
affluere atque bona gnatorum excellere fama,
nec minus esse domi cuiquam tamen anxia corda,
atque animi ingratis vitam vexare sine ulla
pausa atque infestis cogei saevire querellis,

1 frugiparos AB. frugiferos A corr. Nicc. and later mss. and eds. before Wak.
4 solacia Nicc. for solaci. 7 extincti Mar. Ald. 1 Junt. for extincta. 10
mortalibus Nicc. for acortalibus. 11 proquam posset Lach. for proquam possent:
a simple and certain correction of a much- vexed passage. per quae possent Mar.
Avanc. Madvig, deceived by this, conjectured in Henrichsen de frag. Gott. per
qua possent vita c. tuta. Lamb. and Creech obelise the verse. 13 excellere
Mar. Ald. 1 Junt. for excelere A Nicc., excellere B. extollere Flor. 31 Camb.
Pont. 14 corda Mar. Ald. 1 Junt. for cordi. 15 querellis of mss. has of
course come from 16 and has supplanted the words of Lucr. who wrote sine ulla
Pausa atque. Lach. retains querellis here and in 16 reads Passimque...periclès.
Avanc. Junt. corrupt the passage greatly. Lamb. followed by Gif. Creech, etc.
intellegit ibi vitium vas efficere ipsum
omniaque illius vitio corrumpier intus
quae conlata foris et commoda cumque venirent;
partim quod fluxum pertusumque esse videbat,
ut nulla posset ratione explerier umquam;
partim quod taeiro quasi conspircare sapore
omnia cernebat, quaecumque receperat, intus.
veridicis igitur purgavit pectora dictis
et finem statuit cuppedinis atque timoris
exposuitque bonum summum quo tendimus omnes
quid foret, atque viam monstravit, tramite parvo
qua possems ad id recto contendere cursu,
quidve mali foret in rebus mortalibus passim,
quod fieret naturali varieque volaret
seu casu seu vi, quod sic natura parasset,
et quibus e portis occurri cuique deceret,
et genus humanum frustra plerumque probavit
vovere curarum tristis in pectore fluctus.
nam veluti pueri trepidant atque omnia caecis
in tenebris metuunt, sic nos in luce timemus
interdum, nilo quae sunt metuenda magis quam
quae pueri in tenebris pavitant finguntque futura.
hunc igitur terrorem animi tenebrasque necessest
non radii solis nec lucida tela diei
discutiant, sed naturae species rarioque.
quo magis inceptum pergam pertexere dictis.

Et quoniam docui mundi mortalia templo
esse et nativo consistere corpore caelum,

contracts the two verses into one, thus *Atque animum infestis cogi servire querelis:
atque. 17 vas Mar. Ald. 1 Junt. for fas. 25 cuppedinis A rightly, as v 45;
and so Marullus in marg. of cod. Victor, properly corrects: Lactantius inst. vii 27
has torpedinis, from whom Mar. probably got his first notion mentioned by
Gifanius: see n. to vii 994: unless he rather when young derived it from his master
Pontanus who expressly notes ‘torpedinis est apud Lactantium’. 27 tramite
carlo parvo. tramite promo Lamb. limite promo Junt. apparently after Lactantius inst. vii
27. Lach. rightly joins tramite promo parvo with what follows. 28 recto A corr. Nice.
for fuerit. fuerit Mar. Ald. 1 Junt. vulg. naturali. naturae vi Lamb. naturali
viro atque Mar. Ald. 1 Juni. 31 casu. causa Lach. 32 Et quibus Flor. 31
et quaecumque in eo fiunt fierique necessit,
pleraque resolui, quae restant percipe porro,
quandoquidem semel insignem conscendere currum

ventorum, ex ira ut placentur, ut omina rursum
quae fuerint sint placato conversa furore:
cetera quae fieri in terris caeloque tuentur
mortales, pavidis cum pendent mentibu' saepe,
et faciunt animos humilis formidine divom
depressosque premunt ad terram propter ea quod
ignorantia causarum conferre deorum
cogit ad imperium res et concedere regnum.

nam bene qui didicere deos securum agere aevom,
si tamen interea mirantur qua ratione
quaeque geri possint, praesertim rebus in illis
quae supera caput aetheriiis cernuntur in oris,
rursus in antiquas referuntur religionis
et dominos acris adsiscunt, omnia posse

46 resolui Goebel obs. Lucr. p. 18 for
dissolui: comp. v 773 Qua fieri quicquid posset ratione resolvi: a friend suggests
that rv 500 dissolvere causam may support dissolui here: but see notes 2. fiunt,
fatare necesset Pleraque dissolui Lach. most unsuitably, as if only pleraque, not
omnia, were to be dissolved. fiunt possuntque, n. P. dissolui Bern. to which the
same objection applies. Lamb. seeing this difficulty, in ed. 2 and 3 gives fiunt
fertique, necesse esse ea dissolui.
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 placentur omnia rursum Quae fuerint sint placato conversa
favore: with existant for ex ira ut, comp. rv 820 virtuti for vir uti. omnia for omnia is
an almost unfailing blunder of ms. furore is from Lamb. ed. 2 and 3, and Auratus
for favore. So Sen. Octav. 800 and 806 ms. have furore and furor for favore and
favor. 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
Lucretius'; nor is Lachmann's text much happier: institui conscendere currum
Ventorum et certam plangentia flamina rursum, Quae fuerint, sine, placato conversa
furore: then at 50 he begins a new paragraph, and 52 for Et faciunt gives Haec
faciunt, though Laetantius twice over has the ms. reading. Bern. supposes a lacuna
both before and after 48 which he thus leaves, Ventorum existant, placentur omnia
rursum: 52 Mar. Junct. Lamb. etc. for Et faciunt have Efficiunt.
quos miseri credunt, ignari quid queat esse, quid nequeat, finita potestas denique cuique quanam sit rationi atque alte terminus haerens; quo magis errantes caeca ratione feruntur. quae nisi respues ex animo longeque remittis dis indigna putare alienaque pacis eorum, delibata deum per te tibi numina sancta saepe oberunt; non quo violari summa deum vis possit, ut ex ira poenas petere inibat acris; sed quia tute tibi placida cum pace quietos constitues magnos irarum volvere fluctus, nec delubra deum placido cum pectore adibis, nec de corpore quae sancto simulacra feruntur in mentes hominum divinae nuntia formae, suscipere haec animi tranquilla pace valebis. inde videre licet quis ilam vita sequatur. quam quidem ut a nobis ratio verissima longe reiciat, quamquam sunt a me multa profecta, multa tamen restant et sunt ornanda politis versibus; est ratio caeli specieisque tenenda, sunt tempestates et fulmina clara canenda, quid faciant et qua de causa cumque ferantur; ne trepides caeli divisim partibus amens, unde volans ignis pervenerit aut in utram se veretur hinc partim, quo pacto per loca saepa insinuaret, et hinc dominatus ut extulerit se. tu mihi supremae praescrribta ad candida calcis currenti spatium praemonstra, callida musa Calliope, requies hominum divomque voluptas,

the margin in his usual fashion. 66 longeque Nici. for longique. remittis
Flor. 81 Camb. Brix. for remitti. 71 obernunt Wakh. for oderunt. aderunt Mar. Ald. 1 Junt. Lamb. etc. 72 ex ipa Mar. Ald. 1 Junt. for exire. 73 quietos
76 feruntur Brix. Ald. 1 Junt. not Pont. or Mar. for fuerunt. fuerunt Ver. Ven.
82 sunt ornanda. sunt tornanda Flor. 81 Politian in marg. Flor. 29.
83 est ratio caeli (caeli Brix.) specieisque tenenda Brix. Avano. Lamb. ed. 1 and 2 for est ratio caeleisque tenenda: the scribe omitted specie because of the following specie. est ratio falsiendi visque tomandi Lach. which seems to me most improbable. est ratio superum caeleisque Flor. 81 Camb. 2 Val. Lamb. ed. 3. 85—89 Lach. encloses in [ ].
90 91=56 57=1 153 164: see above. Lach. admits them here.
92 ad candida calcis Lamb, and Turnebus for ac candida calis: a certain
Principio tonitru quatiuntur caerula caeli
propterea quia concurrunt sublime volantes
aetheriae nubes contra pugnantibu' ventis.
neque ita sonitus caeli de parte serena,
verum ubicumque magis denso sunt aegmine nubes,
tam magis hinc magno fremitus fit murmurare saeppe.
praeterea neque tam condenso corpore nubes
esse quiae quam sunt lapides ac tigna, neque autem
tam tenues quam sunt nebulae fumique volantes;
nam cadere aut bruto debe rent pondere pressae
ut lapides, aut ut fumus constare nequирrent
neque cohier e nives gelidas et grandinis imbris.
dant etiam sonitum patuli super aquara mundi,
carbusus ut quondam magnis intenta theatris
dat crepitum malos inter iactata trabesque;
interdum perscissa furit petulantibus auris
et fragilis sonitus chartarum commoditatur:
id quoque enim genus in tonitru cognoscere possis:
aut ubi suspensam vestem chartasque volantis
verberibus venti versant planguntque per auras.
fit quoque enim interdum ut non tam concurrere nubes
frontibus adversis possint quam de latere ire
diverso motu radentes corpora tractim,
ardus unde auris terget sonus ille diuque
ducitum, exierunt donec regionibus artis.
Hoc etiam pacto tonitru concussa videntur omnia saepe gravi tremere et divolsa repente maxima dissiluisce capacis moenia mundi, cum subito validi venti conlecta procella nubibus intorsit sese conclusaque ibidem turbine versanti magis ac magis undique nubem cogit uti fiat spisso cava corpore circum, post ubi conminuit vis eius et impetus acer, tum perterrircrepo sonitu dat scissa fragorem. nec mirum, cum plena animae vensicula parva saepe ita dat torvum sonitum displosa repente.

VI

stridit, ubi in gelidum propere demersimus imbre.

aridior porro si nubes accipit ignem,

uritur ingenti sonitu succensa repente;

laurocomos ut si per montis flamma vagetur

turbine ventorum comburens impete magno;

uec res uula magis quam Phoebi Delphica laurus
terribili sonitu flamma crepitante crematur.

denique saepe geli multus fragor atque ruina

grandinis in magnis sonitum dat nubibus alta.

ventus enim cum confercit, franguntur, in artum,

concreti montes nimborum et grandine mixti.

Fulgit item, nubes ignis cum semina multa

excussere suo concursu; ceu lapidem si

percutiat lapis aut ferrum; nam tum quoque lumen

exilit et claras scintillas dissipat ignis.

sed tonitrum fit uti post auribus accipiamus,

fulgere quam cernant oculi, quia semper ad auris

tardius adveniunt quam visum quae moveant res.

id licet hinc etiam cognoscere: caedere si quem

ancipiti videoe ferro procul arboreis auctum,

ante fit ut cernas ictum quam plaga per auris

det sonitum; sic fulgorem quoque cernimus ante

quam tonitrum accipimus, pariter qui mittitur igni
e simili causa, concursu natus eodem.

Hoc etiam pacto volucris loca lumine tingunt

nubes et tremulo tempestas impete fulgit.

ventus ubi invasit nubem et versatus ibidem

fecit ut ante cavam docui spissescere nubem,

mobilitate sua fervescit; ut omnia motu

percalefacta videoe ardescere, plumbea vero

glans etiam longo cursu volvenda liqueciscit.

by Lamb. trucidet Junt. not Pont. or Mar. for trucidat. Lach. on the contrary in
145 for Fit reads Id. 149 propere Mar. Ald. 1 Junt. for propter.
161 repeente Flor. 81 Brix. Pont. for recente. 164 res uula Macrob. nat. vi 6 5 for res uita. res uula uita Ver. Ven. resinae Flor. 81 Camb. 158 in artum. in arto
Lach.: but somewhat involved constructions are by no means avoided by Lecr.: comp. 176 and 388.
ergo fervidus hic nubem cum perscidit atram,
dissipat ardis quasi per vim expressa repente
semina quae faciunt nictantia fulgura flammae;
inde sonus sequitur qui tardius adficit aniris
quam quae perveniunt oculorum ad lumina nostra.
scilicet hoc densis fit nubibus et simul alte
extractis aliis alias super impeete miro;
ne tibi sit frudi quod nos inferne videmus
quam sint lata magis quam sursum extracta quid extent.
contemplator enim, cum montibus adsimulata
nubila portabunt venti transversa per auras,
aut ubi per magnos montis cumulata videbis
insuper esse aliis alia atque urguere supernae
in statione locata sepultis undique ventis:
tum poteris magnas moles cognoscere eorum
speluncaque velut saxis pendentibiu structas
cernere; quas venti cum tempestate coorta
coplerunt, magnio indignantur murmure clausi
nubibus in caveisque ferarum more minantur;
nunc hinc nunc illinc fremitus per nubila mittunt
quaerentesque viam circum versantur et ignis
semina convolvunt e nubibus atque ita cogunt
multa rotantque cavis flamman fornacinibus intus,
donee divolua fulserunt nube corusci.

Hae etiam fit uti de causa mobilis ille
devolet in terram liquidi color aureus ignis,
semina quod nubes ipsas permulta necessunt
ignis habere; etenim cum sunt umore sine ullo,
flammeus est plerumque colos et splendidos ollis.

Ald. 1 Junt. for quiescit: a certain correction. calecit Lach. utterly destroying the
188 adficit Bentl. for adficit. adigit Lamb. conj. acidit Heins. in ms.
notes. 184 lumina B. lumina A Nicc. Flor. 81 three Vat.
185 alte Mar. Ald. 1 Junt. for alti. 187 188 wrongly placed by Lach. after 198 on account of
the neutron: see 789 i 862 iv 934.
187 Ne. Nicc Mon. Lach. 188 sint
192 urguere A Nicc. urgere B. superne Bentl. for superna.
201 e added by Nicc. 205
ms. of Macrobi. sat. v 5 4: yet color must be right: the ms. of Macrobius some-
tines agree strangely with those of Lucr. in corruptions.
VI

quin etiam solis de lumine multa necessit
concipere, ut merito rubeant ignesque profundant.
hasce igitur cum ventus agens contruit in unum
compressitque locum cogens, expressa profundunt
semina quae faciunt flammæ fulgere colores.
fugit item, cum rarescunt quoque nubila caeli.
nam cum ventus eas leviter diducit euntis
dissoluitque, cadant ingratis illa necesset
semina quae faciunt fulgorem. tum sine taetra
terreore et sonitu fulgit nulloque tumultu.

Quod superest, qualis natura praedita constant
fulmina, declarant ictus et inusta vaporis
signa notaeque gravis halantis sulphuris auras.
ignis enim sunt haec non venti signa neque imbris.
praeterea saepe accidunt quoque tecta domorum
et celeri flamma dominantur in aedibus ipsius.
hunc tibi subtilem cum primis ignibus ignem
constituit natura minutis mobilibusque
corporibus, cui nil omnino obsistere possit.
transit enim validum fulmen per saepta domorum,
clamor ut ac voces, transit per sassa, per aera,
et liquidum puncto facit aes in tempore et aurum.
curat item vasis integris vina repente
diffugiant, quia nimimum facile omnia circum
conlaxat rareque facit lateramina vasis
adveniens calor eius et insinuatus in ipsum
mobiliter soluens differt primordia vini.
quod solis vapor acutem non posse videtur 
efficere usque adeo pellens fervore corusco: 
tanto mobilior vis et dominantior haec est.

Nunc ea quo pacto gignantur et impete tanto 
siant ut possint iuctu discludere turris, 
disturbare domos, avellere tigna trabesque, 
et monimenta virum demoliri atque cremare, 
examinare homines, pecudes prosterne passim, 
cetera de genere hoc qua vi facere omnia possint, 
expediam, neque 

Fulmina gignier et crassis alteque putandum 

nubibus extractis; nam caelo nulla sereno 
nec leviter densis mittuntur nubibus unquam. 
nam dubio procul hoc fieri manifesta docet res; 
quod tum per totum concrescunt aera nubes, 
undique uti tenebras omnis Acherunta rearmur 
liquesse et magnas caeli compresse cavernas: 
usque adeo taetra nimborum nocte coorta 
indepent atrae formidinis ora superne: 
cum commoliri tempestas fulmina coeptat.

praeterea persaepe niger quoque per mare nimbus, 

ut picis et caelo demissum flumen, in undas 
sic cadit effertus tenebris procul et trahit atram 
fulminibus gravidam tempestatem atque procellis, 
ignibus ac ventis cum primis ipse repletus, 
in terra quoque ut horrescentac tecta requirant.
sic igitur supera nostrum caput esse putandum 

tempestatem altam. neque enim caligine tanta 

obruerent terras, nisi inaequirata superne 

\*ut insinusatur Nic. Flor. 81 Camb. vulg.: \*but ut for ubi is not Lucretian. \*pellens Ed. for tellens. tollens A corr. Nic. pollens Lamb. vulg. Lach. cellens \*Wak. \*241 tigna Lamb. first (not Flor. 81) for igna. ligna Nic. later mss. \*and eds. before Lamb. \*243 demoliri Mar. Ald. 1 Junt. for commoliri: prepositions seem often to be confounded in our mss. cremare Ed. for ciere 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 to added by Flor. 81 Camb. Pont. Mar. \*246 gignier Mar. Ald. 1 Junt. for gigni. nunc gigni Flor. 81 Camb. crassis Nic. for classis. \*250 tum Lach. for tunc. \*257 dimis- sum flumen Junt. for dimisum fulmen. demisum fulmen Mar. Avan. which is repeated as a correction at the end of his Catullus and must be a misprint for
VI

multa forent multis exempto nubila sole;
nec tanto possent venientes opprimere imbri,
flumina abundare ut facerent camposque natare,
si non extractis foret alte nubibus aether.
hic igitur ventis atque ignibus omnia plena sunt; ideo passim fremitus et fulgura fiunt.
quippe etenim supra docui permulta vaporis
semina habere cavas nubes et multa necessest
concipere ex solis radiis ardoreque eorum.
hoc ubi ventus eas idem qui cogit in unum
forte locum quemvis, expressit multa vaporis
semina seque simul cum eo commiscuit igni,
insinuatus ibi vortex versatur in arto
et calidis acuit fulmen fornacibus intus.
nam duplici ratione accenditur, ipse sua cum
mobilitate calecit et e contagibus ignis.
inde ubi percaluit venti vis et gravis ignis
impetus incessit, maturum tum quasi fulmen
perscindit subito nubem, ferturque coruscis
omnia luminibus lustrans loca percitus ardor.
quiem gravis insequitur sonitus, disilosa repente
opprimere ut caeli videatur templum superne.
inde tremor terras graviter pertemptat et altum
murmura percurrunt caelum; nam tota fere tum
tempestas concussa tremit fremitusque moventur.
quae de concussu sequitur gravis imber et uber,
omnis uti videatur in imbre vertier aether
atque ita praeceptans ad diluvium revocari:
tantus discidio nubis ventique procella
mittitur, ardentis sonitus cum provolat ictu.
est etiam cum vis extrinsecus incita venti

Amen. 258 effer tus Lach. for et furtus. et furtur vulg. 260 plena Flor.
81 Camb. Mon. etc. for plena. 272 habere Pont. Mar. Ald. 1 Junt. for
haecedere. hac de re Nic. 277 arto Lach. for alto.
281 venti vis et gravis ignis Bentl. for gravis venti vis ignis. gravida, aut vis ignis et acer Lach.
vivis venti vel gravis ignis Mar. Junt. Lamb. etc. 286 videatur Ed. for videau-
tur: the scribe has adapted the verb to templum: see x 1108: in 467 videatur mm.
for videatur. Lach. reads Exprimere for Opprimere, Bern. Occidere. 290 concussus
for ut. ita ut Flor. 81 Camb. 292 revocari Lach. for revocare.
296 calidam
incidit in calidam maturo fulmine nubem; quam cum percidit, extemplo cadit igneus ille vertex quem patrio vocitamus nomine fulmen. hoc fit idem in partis alias, quocumque tuit vis. fit quoque ut interdum venti vis missa sine igni igniscat tamen in spatio longoque meatu, dum venit, amittens in currus corpora quaedam grandia quae nequaint pariter penetrare per auras; atque alia ex ipso conradens aere portat parvolae quae fasciunt ignem commixta volando; non alia longe ratione ac plumbea saepe fervida fit glans in currus, cum multa rigoris corpora dimittens ignem concepit in auris. fit quoque ut ipsius plagae vis excitet ignem, frigida cum venti pepulit vis missa sine igni, nimirum quia, cum vementi percult ictu, confuere ex ipso possunt elementa vaporis et simul ex illa quae tum res excipit ictum; ut, lapidem ferro cum caedimus, evolat ignis, nec, quod frigida vis ferrerit, hoc setius illi semina concurrunt calidi fulgoris ad ictum. sic igitur quoque res accendi fulmine debet, opportuna fuit si forte et idonea flammis. nec temere omnino plane vis frigida venti esse potest, ea quae tanta vi missa superest, quin, prius in currus si non accenditur igni, at tepesfactus tamen veniat commixa calore.

Mobilitas autem fit fulminis et gravis ictus, et celeri ferme percurrunt fulmina lapsu, nubibus ipsa quod omnino prius incita se vis

colligit et magnum conamen sumit eundi,
inde ubi non potuit nubes capere inpetis auctum,
exprimitur vis atque ideo volat impete miro,
ut validis quae de tormentis missa feruntur.
adde quod e parvis et levibus est elementis,
nec facilest tali naturae opistere quicquam;
inter enim fugit ac penetrat per rara viarum,
non igitur multis offensibus in remorando
haesitatem, hanc ob rem celeri volat impete labens.
deinde, quod omnino natura pondera deorsum
omnia nituntur, cum plagast addita vero,
 mobilitas duplicatur et impetus ille gravescit,
ut vementius et citius quaescumque morantur
obvia discutiat plagis itinerque sequatur.
denique quod longo venit impete, sumere debet
 mobilitatem etiam atque etiam, quae crescit eundo
et validas auget viris et roborat ictum.
nam facit ut quae sint illius semina cumque
e regione locum quasi in unum cuncta feruntur,
omnia coniciens in eum volventia cursum.
orsitan ex ipso veniens trahat aere quaedam
corpora quae plagis incendunt mobilitatem.
incolumisque venit per res atque integra transit
multa, foraminibus liquidus quia transvolut ignis.
multaque perfringit, cum corpora fulminis ipsa
corporibus rerum inciderunt, qua texta tenentur.
dissoluuit porro facile aes aurumque repente
conservefacit, e parvis quia facta minute
corporibus vis et est levibus ex elementis,
quaee facile insinuatur et insinuata repente
dissoluunt nodos omnis et vincla relaxant.
autumnoque magis stellis fulgentibus apta

concitutur caeli domus undique totaque tellus,
et cum tempora se veris florentia pandunt.
frigore enim desunt ignes ventique calore
deficiunt neque sunt tam denso corpore nubes.
interutrasque igitur cum caeli tempora constant,
tum variae causae concurrunt fulminis omnes.
nam fretus ipse anni permiscet frigus et aestum,
quorum utrumque opus est fabricanda ad fulmina nubi,
ut discordia sit rerum magnoque tumultu
ignibus et ventis furibundus fluctuet aer.
prima caloris enim pars et postrema rigoris,
tempus id est vernum; quare pugnare necesset
dissimilis res inter se turbaroque mixtas.
et calor extremus primo cum frigore mixtus
volvitur, autumni quod fertur nomine tempus,
hic quoque confugunt hiemae aestatibus acres.
propterea freta sunt haec anni nominitanda,
nec mirum est, in eo si tempore plurima fiunt
fulmina tempestasque cietur turbida caelo,
ancipi quoniam bello turbatur utrimque,
hinc flamnis illinc ventis umoreque mixto.
Hoc est igniferi naturam fulminis ipsam
perspicere et qua vi faciat rem quamque videre,
non Tyrrhena retro volventem carmina frustra
indicia occultae divum perquirere mentis,
unde volans ignis pervenerit aut in utram se
vererit hinc partim, quo pacto per loca saepa
insinuaret, et hinc dominatus ut extulerit se,

\[ \text{perygit, which can hardly be right.} \]
357 apsa Turnebus Bentl. Wak. Lach. for
alta. 359 se veris Flor. 81 Camb. Mar. etc. for seris. seris (seris) Ver. Ven.
360 calore Mar. ap. Victor. in ed. Ven. Ald. 1 Junt. for calores. 362 Interus-
trasque. Interutrasque Lach. 364 et added by Mar. Junt. frigidus aestum
Nice. to Avano. ad aestum Nonius. 365 nubi Lach. for nobis which has no
sense. 366 sit added by Mar. Ald. 1 Junt. sic Flor. 81 Camb. 368 et,
rigoria Mar. Junt. vulg. for est, rigoria. Lach. keeps est, and for id reads ut.
370 res inter se Flor. 81 Camb. 8 Vat. for inter se. inter se res Ver. Ven. Mar.
vulg. Lach. wrongly, as inter se is metrically one word. 374 freta added by
Lach. most acutely. Flor. 81 Camb. Mar. vulg. add bella after haec. 375 eo si
B corr. Lamb. for eos. si in eo sic Camb. Mar. si in eo tum Avano. si in eo tum
382 mentis Flor. 81 Camb. 2 Vat. Mar. for mentis. 384 hinc Mar. Lach. for hic,
Achilles astrologorum signa in caelo quiescit obscurum
cum castra aut nepa aut montur human aliquid beli
vadit et ait judes, quem spectat; caeli semitante
\[ \text{Achilles astrologorum signa in caelo quiescit obscurum} \]
\[ \text{cum castra aut nepa aut montur human aliquid beli} \]
\[ \text{vadit et ait judes, quem spectat; caeli semitante} \]
\[ \text{Achilles astrologorum signa in caelo quiescit obscurum} \]
\[ \text{cum castra aut nepa aut montur human aliquid beli} \]
\[ \text{vadit et ait judes, quem spectat; caeli semitante} \]
\[ \text{Achilles astrologorum signa in caelo quiescit obscurum} \]
\[ \text{cum castra aut nepa aut montur human aliquid beli} \]
\[ \text{vadit et ait judes, quem spectat; caeli semitante} \]
demit imaginibus violento volnere honorem?
altaque cur plerumque petit loca plurimaque eius montibus in summis vestigia cernimus ignis?
Quod superest, facilest ex his cognoscere rebus, presteras Grai quos ab re nominatarunt,
in mare qua missi veniant ratione superne.
nam fit ut interdum tamquam demissa columna
in mare de caelo descendat, quam freta circum
fervescunt graviter spirantibus incita flabris,
et quae cumque in eo tum sint depensa tumultu
navigia in summum veniant vexata periclum.
hoc fit ubi interdum non quis incita venti
rumpere quam coepit nubem, sed deprimit, ut sit
in mare de caelo tamquam demissa columna,
paulatim, quasi quid pagno bracchique superna
coniciet trudatur et extendatur in undas;
quam cum discidit, hinc prorumpitur in mare venti
vis et fervorem mirum concinнат in undis;
versabundus eaum turbo descendit et illam
deduit pariter lento cum corpore nubem;
quam simul ac gravidam detrusit ad aquaora ponti,
ille in aquam subito totum se inmittit et omne
excitat ingenti sonitu mare fervere cogens.
fit quoque ut involvat venti se nubibus ipse
vertex conradens ex aere semina nubis
et quasi demissum caelo prestera imitetur.
hic ubi se in terris demisit dissipuitque,
turbinis inmanem vim provomit atque procellae.
se qua fit raro omnino montisque necessest
officere in terris, appareb crebris eius
prospectu maris in magno caeloque patenti.

end of Jun. Naug. for *si visit B*; *si iuvit A*, *senuit Nic.* *sevi ut* Flor. 81 Camb.
*que eius Lach.* *for que plus.* *que huius Lamb.* 424 Grai Flor. 81 Camb.
Urbin. Vat. 1136 Othob. Mar. *for procellae* *which W* *k* absurdly retains.
Nubila concrecent, ubi corpora multa volando hoc supero in caeli spatio coiere repente asperiora, moris quae possint indupedita exiguis tamen inter se comprensae teneri. haec faciunt primum parvas consistere nubes; inde haec comprehendunt inter se conque gregantur et coniungendo crescent ventisque feruntur usque adeo donec tempestas saeva coortast. fit quoque uti montis vicina cacumina caelo quam sint quoque magis, tanto magis edita fument adsidue furvae nubis caligine crassa propterqua quia, cum consistunt nubila primum, ante videre oculi quam possint, tenvia, venti portantes cogunt ad summa cacumina montis. hic demum fit uti turba maiore coorta et condensa queant apparere et simul ipso vertice de montis videantur surgere in acthram. nam loca declarat *mare* ventosa patere res ipsa et sensus, montis cum ascendimus altos. praeterea permulta mari quoque tollere toto corpora naturam declarant litore vestes suspensaee, cum concipient umoris adhaesum. quo magis ad nubis augendae multa videntur posse quoque e salso consurgere momine ponti; nam ratio consanguineae omnibus ollis. praeterea fluviis ex omnibus et simul ipsa

surgere de terra nebulas aestumque videmus, quae velut halitus hinc ita sursum expressa feruntur suffunduntque sua caelum caligine et altas sufficiunt nubis paulatim conveniundo; urget enim quoque signiferi super aetheris aestus et quasi densendo subexit caerula nimbis. fit quoque ut hic veniant in caelum extrinsecus illa corpora quae faciunt nubis nimbosque volantis; innumerablem enim numerum summanque profundi esse infinitam docui, quantaque volarent corpora mobilitate ostendi quamque repente inmemorabile per spatium transire solerent. haut igitur mirum est si parvo tempore saepe montibu' tam magnis tempestas atque tenebrae copertiunt maria ac terras inpena superne, undique quandoquidem per caulas aetheris omnis et quasi per magni circum spiracula mundi exitus introitusque elementis redditus extat.

Nunc age, quo pacto pluvius concrectat in altis nubibus umor et in terras demissus ut imber decidat, expediam. primum iam semina aquai multa simul vincam consurgere nubibus ipsis omnibus ex rebus pariterque ita crescere utrumque et nubis et aquam quaecumque in nubibus extat, ut pariter nobis corpus cum sanguine crescit, sudor item atque umor quicumque est denique membria. concipiunt etiam multum quoque saepe marinum umorem, veluti pendentia vellera lance, cum supera magnum mare venti nubila portant.

consimili ratione ex omnibus amnibus umor tollitur in nubis. quo cum bene semina aquarum multa modis multis convenere undique aduacta, confertae nubes umorem mittere certant dupliciter; nam vis venti contrudit et ipsa copia nimborum turba maiore coacta urget, de supero premit ac facit effluere imbris. praeterea cum rarescunt quoque nubila ventis aut dissolvuntur, solis super icta calore, mittunt umorem pluvium stillantque, quasi igni cera super calido tabescens multa liquescat. sed vemens imber fit, ubi vementer utraque nubila vi cumulata premuntur et impete venti. atque tenere diu pluviae longumque morari consuerunt, ubi multa cientur semina aquarum atque aliis aliae nubes nimbique rigantes insuper atque omni vulgo de parte feruntur, terraque cum famans umorem tota redhalat. hic ubi sol radiis tempestatem inter opacam adversa fulsit nimborum aspargine contra, tum color in nigris existit nubibus arqui.

Cetera quae sorsum crescent sorsumque creantur, et quae concrecent in nubibus, omnia, prorsum omnia, nix venti grando gelidaeque pruinae et vis magna geli, magnum duramen aquarum, et mora quae fluviis passim refrenat euntis,
perfacilest tamen haec reperire animoque videre omnia quo pacto fiant quareve creentur, cum bene cognoris elementis reddita quae sint. Nunc age quae ratio terrai motibus extet percipe. et in primis terram fac ut esse rearis supter item ut supera ventosis undique plenam speluncis multosque lacos multasque lucunas in gremio gerere et rupes deruptaque saxa; multaque sub tergo terrai flumina tecta volvere vi fluctus summersaque saxa putandumst; undique enim similem esse sui res postulat ipsa. his igitur rebus subiunctis suppositisque terra superne tremit magnis concussa ruinis, subter ubi ingentis speluncas subruit aetas; quiqpe cadunt toti montes magnoque repente concussu late disserpunt inde tremores.
et merito, quoniam plaustri concussa tremescunt tecta viam propter non magno pondere tota, nec minus exultant, ut scrupus cumque viai ferratos utrimque rotarum succutit orbes.
fit quoque, ubi in magnas aquae vastasque lucunas gleba vetustate et terra provolvitur ingens, ut iactetur aquae fluctu quoque terra vacillans;

A corr. aequantis Flor. 31 Mar. Junt. 538 hast Mar. Ald. 1 Junt. for fluant. 536 terram Flor. 31 Camb. etc. for terras. 537 supera Avano. for super. supra est Mar. Junt. supera est Lamb. etc. ventosis Wak. for ventis, ‘egregie’ says Lach. justly. 541 summersaque saxa Flor. 31 Camb. 3 Vat. Mar. vulg. for summersaca. ‘summerso capte i.e. capite. sic. Enn. Capitibus mutants pinus’ Is. Voss. in ms. notes. 542 similis Junt. first for similis. esse sui Ald. 1 Junt. for esse vi. similis esse et par Mar. 548 plaustri Lach. for plaustris. 550 exultant, ut scrupus cumque viai Ed. for exultantes dupuis cumque vim; see notes 2: Lachb. rightly saw that vim meant viai: so 465 and 511 the ms. have memore for maiore; but the rest of his reading et ubi lapsi cumque seems to me to pervert the meaning, as Lucri. 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. ubi currus cumque equum vii Flor. 31 Camb. and 3 Vat.; but Camb. in text and Vat. 1136 Othob. in marg. have also the ms. reading. ubi currus cumque equitum vii Mar. Junt. Lamb. ed. 1. ubi currus fortis equum viae ed. 2 and 3, the fortis equum viae being from Avano. aedes, ubi cumque equum viae Wak. sola Piancumque fumes Is. Voss. in ms. notes: he adds cum alter Ferratou. 553 in magnas aquae. magnas in aquae Lamb. vulg. before Lach. 554 vacillans B corr. Avano. for vacillae.
ut vas interdum non quit constare, nisi umor
destitit in dubio fluctu iactarier intus.

Practerea ventus cum per loca subcava terrae
collectus parte ex una procumbit et urget
obnixus magnis speluncas viribus altas,
incumbit tellus quo venti prona premit vis.
tum supera terram quae sunt extracta domorum
ad caelumque magis quanto sunt edita quaeque,
inclinata tument in eandem prodicta partem
protractaque trabes inpendent ire paratae.
et metuunt magni naturam credere mundi
exitiale aliquod tempus clademque manere,
cum videant tantam terrarum incumbere molem!
quod nisi respirent venti, vis nulla refrenet
res neque ab exitio possit reprehendere euntis.
nunc quia respirant alternis inque gravescunt
et quasi collecti redunt coduntque repulsi,
saepeius hanc ob rem minitatur terra ruinas
quam facit; inclinatur enim retroque recellit
et recipit prolapsa suas in pondere sedes.
hac igitur ratione vacillant omnia tecta,
summa magis mediis, media imis, ima perhilum.

Est haec eiusdem quoque magni causa tremoris,
ventus ubi atque animae subito vis maxima quaedam
aut extrinsecus aut ipse tellure coorta
in loca se cava terrai coniecit ibique
speluncas inter magnas fremit ante tumultu
versabundaque portatur, post incita cum vis.

555 inter dum Lach. for inter. in terra Mar. Ald. 1 Junt. vulg. perhaps rightly.
563 Inclinata tument Ed. with Vat. 8276 for Inclinata minent: the tu was absorbed by the preceding ta and then ment passed into minent: the Verona palimpsest of Lucan v 160 has consultamultu for consulta tumultu: comp. 1195 tenta mebat of ms. for tenta tumebat, and v 1409 servare genus for servare recens. Inclinata meant Lach. absent Bern. minent Flor. 31 Camb. Mar. Ald. 1 Junt.: see Prisc. inst. viii 29: I wrongly read minastrer in small ed. minant Pius in text. Lamb. retains minent. At the end of this verse A and Nico. have a, a, q, q. B has aqveq, which Bern. praeft. p. 111 thinks a mere repetition of the end of 563; A introducing a further corruption: but Nico. proves that the archetype agreed with A, not B. 568 venti, vis nulla Mar. Wkh. for ventis nulla. 574 in pondere A Nico. vulg. rightly. in pondera B Turneb. Lach. The passages I quote in notes 2 will prove that Turneb. and Lach. are quite mistaken in supposing that the sing.
exagitata foras erumpitur et simul altam
diffindens terram magnum concinnat biatum.
in Syria Sidone quod accidit et fuit Aegi
in Peloponneso, quas exitus hic animai
disturbat urbes et terrae motus obortus.
multaque praeterea ceciderunt moenia magnis
motibus in terris et multae per mare pessum
subeedere suis pariter cum civibus urbes,
quod nisi prorumpit, tamen impetus ipse animai
et fera vis venti per crebra fora me terrae
dispetitur ut horror et incititinde tremorem;
frigus uti nostros penitus cum venit in artus,
concutit invitos cogens tremere atque movere.
ancipiti trepidant igitur terrore per urbis,
tecta superne timent, metuunt inferne cavernas
terrai ne dissoluat natura repente,
neu distracta suum late disspandat biatum
adque suis confusa velit complere ruinis.
proinde licet quamvis caelum terramque reantur
in corrupta fore seterna mandata saluti;
et tamen interdum praesens vis ipse pericli
subdit et hunc stimulum quadam de parte timorisi,
ne pedibus raptim tellus subtrada fera tur
in barathrum rerumque sequatur prodita summa
funditus et fiat mundi confusa ruina.

[Principio mare mirantur non reddere maus
naturam, quo sit tantus decursus aquarum,
onnia quo veniant ex omni flumina parte.
adde vagos imbris tempestatesque volantes,
onnia quae maria ac terras sparguntique rigantque;
adde suos fontis; tamen ad maris omnia summam

cannot be used in the same sense as the plur. 582 que added by Flor. 81
Camb. Font. etc. 585 Syria. Tyria Lamb. etc. without cause. 586
quas Avare. for que. 588 ceciderunt Mon. Ver. Ven. for cecideret. cecidere et
for Idque. Imque Lamb. in the additions to ed. 8. 604 Subdit et hunc A Flor. 81
Camb. etc. Subdita et hunc BA corr. Nice. Subdit athuc Lach. Subditat hunc
608—639 are
proved by Lach. to be quite unconnected with what precedes or follows. Mar. Junt.
ruhl. prefix this verse Nunc ratio reddenda augmen cur necsciat aequor. 609
guttae vix instar erunt unius adaugmen; 615
quo minus est mirum mare non augescere magnum.
praeterea magnum sol partem detrahit aestu.
quippe videmus enim vestis umore madentis
exsiccare suis radiis ardentibus' solem:
at pelage multa et late substrata videmus.
proinde licet quamvis ex uno quoque loco sol
umoris parvam delibet ab aequore partem;
largiter in tanto spatio tamen auferet undis.
tum porro venti quoque magnum tollere partem
umoris possunt verrentes aequora, ventis
una nocet vias quoniam persacpe videmus
siccaris mollisque luti concrescere crustas.
praeterea docui multum quoque tollere nubes
umorem magno conceptum ex aequore ponti
et passim toto terrarum spargere in orbi,
cum pluit in terris et venti nubila portant.
potremo quoniam raro cum corpore tellus
est, et coniunctast, oras maris undique cingens,
debet, ut in mare de terris venit umor aqual,
in terras itidem manare ex aequore salso;
percolatur enim virus retroque remanat
materies umoris et ad caput amnibus omnis
confluit, inde super terras redit aegmine dulci
qua via secta semel liquido pede detulit undas.
Nunc ratio quae sit, per fauces montis ut Aetnae
expirent ignes interdum turbine tanto,
expediam. neque enim mediocri clade coorta
flammea tempestas Siculum dominata per agros
finitimis ad se convertit gentibus ora,
fumida cum caeli scintillare omnia tempta
cernentes pavidam complebant pectora cura,
quid moliretur rerum natura novarum.

Hisce tibi in rebus latest atque videndum
et longe cunctas in partis dispiciendum,
ut reminiscaris summam rerum esse profundam
et videose caelum summae totius unum
quam sit parvula pars et quam multesima constet,
nec tota pars, homo terrae quinta totius unus.

quod bene propositum si plane contueare
ac videose plane, mirari multa relinques.

numquis enim nostrum miratur siquis in artus
acceptit calido febrim fervore coortam
aut alium quemvis morbi per membra dolorem?

opturgescit enim subito pes, arripit acer
saepe dolor dentes, oculos invadit in ipsos,
existit sacer ignis et urit corpore serpens
quacumque arripuit partim, repitque per artus,
nimirum quia sunt multarum semina rerum,
et satis haec tellus nobis caelumque mali fert,
unde queat vi immersi procreare morbi.

sic igitur toti caelo terraeque putandum
ex infinito satis omnia suppetitare,
unde repente queat tellus concussa moveri
perque mare ac terras rapidus percurritur turbo,
ignis abundare Aetnaeus, flammascere caelum;
id quoque enim fit et ardenscet caelestia templar,
et tempestates pluviae graviore coortu
sunt, ubi forte ita se tetulerunt semina aquarum.

at nimiris est ingens incendi turbidus ardor,
sliciet et fluvius quivis est maximus ei
qui non ante aliquem maiorem vidit, et ingens
arbor hominque videtur, et omnia de genere omni

ms. notes for Flammiae.
648 dispiciendum Nico. for despiciendum.
for propositus. propositum est Flor. 81 Camb. plane B (corr. Flor. 81 Camb. Mon.
for plant. 668 nobis Mar. Junt. Lamb. eto. for morbi which has come from
664. orbi Lach. 674 quivis est Bentil. for qui visus. quivis ut Heins. in ms.
notes, and La. Voss. in ms. notes. qui non est Lamb. est is added after ei by Flor.
maxima quae vidit quisque, haec ingentia fingit, 
cum tamen omnia cum caelo terraque marique 
nil sint ad summam summae totius omnem.

Nunc tamen illa modis quibus inritata repente 
flamma foras vastis Aetnae fornacibus efflet, 
expediám. primum totius subcava montis 
est natura, fere silicum suffulta cavernis. 
omnibus est porro in speluncis ventus et aer; 
ventus enim fit, ubi est agitando percutus aer. 
hic ubi percaluit calefacitque omnia circum 
saxa furens, qua contingit, terramque, et ab ollis 
excussit calidum flammis velocibus ignem, 
tollit se ac rectis ita faucibus eicit alte. 
fert itaque ardem longe longeque favillam 
differt et crassa volvit caligine fumum 
extruditque simul mirando pondere saxa; 
ne dubites quin haec animal turbida sit vis. 
praeterea magna ex parti maris montis ad eis 
radices frangit fluctus aetumque resorbet. 
ex hoc usque mari speluncae montis ad altas 
perveniuntubiter fauces. hac ire fatendumst 
. . . . . . .
et penetrare mari penitus res cogit aperto 
atque efflare foras ideoque extollere flammas 
saxaque subjacetare et arenae tollere nimbos. 
in summo sunt vertice enim cratere, ut ipsi 
nominitant; nos quod fauces perhibemus et ora.

Sunt aliquot quoque res quarum unam dicere causam 
non satis est, verum pluris, unde una tamen sit;

81 Camb. one Vat. Lamb. 683 fere silicum A corr. Flor. 81 Camb. for fere 
sili cum. 687 contiguit Flor. 51 Brix. Mar. for contiguit. 690 Fert itaque 
in ms. notes. 695 resorbet Flor. 51 Camb. 3 Vat Mar. for resolvet: a fine 
correction. 697 see Camb. Journ. of phil. i p. 40, where I said that at least 
one verse is here lost; in the smaller ed. I proposed a verse such as this, Fluctibus 
admixtam visi venti; intrareque ab isto: which will serve to shew the general 
meaning. Lach. violently reads penitus percutia in apertum for penitus res cogit 
aperto. 701 vertice enim Turneb. advers. xxii 19, In. Voss. in ms. notes, Bentl. 
for vertigem. Turneb. also proposes and seems to prefer vertigem which Lamb. 
ed. 3 adopts from him. vertice item Mar. Ald. 1 Junt. 702 quod. quas Font.
corpus ut exanimum siquod procul ipse iacere
conspicias hominis, fit ut omnis dicere causas
conveniat leti, dicatur ut illius una.
nam neque eum ferro nec frigore vincere possis
interisse neque a morbo neque forte veneno,
verum aliquid genere esse ex hoc quod contigit ei
scimus. item in multis hoc rebus dicere habemus.
Nilus in aestatem crescit campisque redundat,
unicus in terris Aegypti totius amnis.
is rigat Aegyptum medium per saepe calorem,
aut quia sunt aestate aquilones ostia contra,
nanni tempore eo qui etesiae esse feruntur,
et contra fluvium flantes remorantur et undas
cogentes sursus replent coguntque manere.
nam dubio procul haec adverso flabra feruntur
flumine, quae gelidis ab stellis axis aguntur.
ille ex aestifera parti venit amnis ab austro,
inter nigra virum percocto saecula colore
exoriens penitus media ab regione diei.
est quoque uti possit magnus congestus harenae
fluctibus adversis oppilare ostia contra,
cum mare permotum ventis ruit intus harenam;
quo fit uti pacto liber minus exitus anni
et procilvis item fiat minus impetus undis.
fit quoque uti pluviae forsan magis ad caput ei
tempore eo fiant, quod etesia flabra aquilum
nubila coniciunt in eas tunc omnia partis.
scilicet ad medium regionem diei
cum convenerunt, ibi ad altos denique montis
contrusae nubes coguntur vique premuntur.
forsitan Aethiopum penitus de montibus altis
crescat, ubi in campos albas descendere ningues
tabifcis subigit radiis sol omnia lustrans.
Nunc age, Averna tibi quae sint loca cumque lacusque
expediam, quali natura praedita constant.
principio quod Averna vocantur nomine, id ab re
inpositumst, quia sunt avibus contraria cunctis,
e regione ea quod loca cum venere volantes,
remigi oblitae penarum vela remittunt
praecipitesque cadunt mollis cervice profusae
in terram, si forte ita fert natura locorum,
aut in aquam, si forte lacus substratus Avernist.
is locus est Cumas aput, acri sulpure montes
opleti calidis ubi fumant fontibus aucti.
est et Athenaeis in moenibus, arcis in ipso
vertice, Palladis ad templum Tritonidis almae,
quo numquam pennis appellunt corpora raucae
cornices, non cum fumant altaria donis:
usque adeo fugitant non iras Palladis acri
pervigili causa, Graium ut cecinere poetae,
sed natura loci ope sufficit ipsa suapte.
in Syria quoque furtur item locus esse videri,
quadripedes quoque quo simul ac vestigia primum
intulerint, graviter vis cogat consideire ipsa,
manibus ut si sint divis mactata repente.
omnia quae naturali ratione geruntur,
et quibus effiant causis apparat origo; 
ianua ne forte his Orci regionibus esse 
credatur, post hinc animas Acheruntis in oras 
ducere forte deos manis inferne reamur, 
naribus alipedes ut cervi saepe putantur 
ducere de latebris serpentia saeca ferarum. 
quod procul a vera quam sit ratione repulsum 
percipe; nam de re nunc ipsa dicere conor. 
Principio hoc dico, quod dixi saepe quoque ante, 
in terra cuiusque modi rerum esse figurae; 
multa, cibo quae sunt, vitalia, multaque, morbos 
incutere et mortem quae possint accelerare. 
et magis esse alii alias animantibus aptas 
res ad vitai rationem ostendimus ante 
propter dissimilem naturam dissimilisque 
texturas inter seeae primasque figuræ. 
multa meant inimica per auris, multa per ipsas 
sinuintuar naris infesta atque aspea iactu, 
nec sunt multa parum tactu vitanda neque autem 
aspectu fugienda saporeque tristia quae sint. 
Deinde videre licet quam multae sint hominii res 
acriter infesto sensu spurcaæque gravesque; 
arboribus primum certis gravis umbra tributa 
usque adeo, capitis faciant ut saepe dolores, 
siquis eas supter iacuit prostratus in herbis. 
est etiam magnis Heliconis montibus arbos
floris odore hominem taetrum consuetum necare.
scilicet haec ideo terris ex omnia surgunt,
multa modis multis multarum semina rerum
quod permixta gerit tellus discretaque tradit.
nocturnumque recens extinctum lumen ubi acri
nidore offendid nares, consopit ibidem,
concidere et spumas qui morbo mittere suevit.
castoreoque gravi muliebri sopita recumbit
et manibus nitidum teneris opus effluuit ei,
tempore eo si odoratast quo menstrua solvit.
multaque praeterea languentia membras per artus
solvunt atque animam labefactant sodibus intus.
denique si calidis etiam cunctare lavabris
plenior et laveris, solio ferventis aquai
quam facile in medio fit uti des saxa ruinas!
carbonumque gravis vis atque odor insinuatur
quam facile in cerebrum, nisi aquam praecipimus ante!
at cum membra domus percepit fervidu', nervis
tum fit odor viri plagae mactabilis instar.
onne vides etiam terra quoque sulfur in ipsa
gignier et taetrum concrescere odore bitumen;
denique ubi argenti venas aurique secuntur,
terrai penitus scrutinentes abdito ferro,
qualis expirat Scaptensula subter odores?
quidve mali fit ut exhalent aurata metalla!
qua hominin reducti facies qualisque colores!

Ald. 1 Junt. for indeo tris. 789 is rightly joined by Camb. Lamb. Gif. Wak.
with 790. Creech Lach. etc. connect it with 788. 791 acri Lamb. ed. 2 first
for acris. 798 et spumas Madvig in Henrichsen de fragm. Gottorp. p. 87 for et
pumos: spumas Lamb. found in marg. of cod. Memmian. Lach. puts this verse
after 801 and reads et spumam ut perversely: older corrections are unworthy of
799 cunctare Lach. for cunctere. 800 et laueris, solio Lach. for effueris solio.
et frueris solio Madv. 1 l.: the passage is very doubtful. 803 aquam Flor. 31
1 l. membra hominis Lamb. fervidu', nervis Ed. (fervida, nervis Wak.): the
n of nervis was written over the line and wrongly attached to domus: hence domus.
fervidor vis Lach. for fervida servis A Nico. fervida servis B: fervida
fervis Lamb. Is. Voss. in ms. notes, Madv. 805 viri Pius in notes, Lach. for vini.
806 ipsa Flor. 31 Camb. Pont. for ipse. 808 argenti Flor. 31 Camb. Mon.
nonne vides audisse perire in tempore parvo
quam solet et quam vitai copia desit,
quos opere in tali cohibet vis magna necessis?
hos igitur tellus omnis exaestuat aestus
expiratque foras in apertum promptaque caeli.
Sic et Averna loca alitibus summittere debent
mortiferam vim, de terra quae surgit in auras,
ut spatium caeli quadam de parte venenet;
quo simul ac primum pennis delata sit ales,
impediatur ibi caeco correpta veneno,
ut cadat e regione loci, qua derigit aestus.
quo cum concurrit, hic eadem vis illius aestus
reliquias vitae membris ex omnibus aufert.
quippe etenim primo. quasi quendam conciet aestum;
posterius fit uti, cum iam ceedere veneni
in fontis ipsos, ibi sit quoque vita vomenda
propterea quod magna mali fit copia circum.

Fuit quoque ut interdum vis haec atque aestus Averni
aera, qui inter avis cumquest terramque locatus,
discutiatur, prope uti locus hic linquatur inanis.
cuius ubi e regione loci venere volantes,
claudicat extemplo pinnarum nius inanis
et conamen utrimque alarum proditur omne.
hic ubi nixari nequeunt insisterque alis,
scilicet in terram delabi pondere cogit
natura, et vacuum prope iam. per inane iacentes
dispergunt animas per caulas corporis omnis.

*frigidior porro in puteis aestate fit umor,
VI

rarescit quia terra calare et semina sique forte vaporis habet, propere dimittit in auras. quo magis est igitur tellus effeta calore, fit quoque frigidior qui in terrast abditus umor. frigore cum premitur porro omnis terra coitque et quasi concrescit, fit scilicet ut coeundo exprimat in puteos sique gerit ipsa calorem.

Esse apud Hammonis fanum fons luce diurna frigidus et calidus nocturno tempore furtur. hunc homines fontem nimis admirantur et acri sole putant supter terras fervescere raptim, nox ubi terribili terras caligine texit. quod nimis a verast longe ratione remotum. quippe ubi sol nudum contractans corpus aquai non quierit calidum supera de reddere parte, cum superum lumen tanto fervore fratur, qui quae hic supter tam crasso corpore terram percoquere umorem et calido satiare vapore? præsertim cum vix possit per saepa domorum insinuare suum radiis ardentibus aestum. quae ratiost igitur? nimirum terra magis quod rara tepet circum fontem quam cetera tellus multaque sunt ignis prope semina corpus aquai, hoc ubi roriferis terram nox obruit umbris, extemplo penitus frigescit terra coitque.

haec ratione fit ut, tamquam compressa manu sit, exprimat in fontem quae semina cumque habet ignis, quae calidum faciunt aqvae tactum atque saporem, inde ubi sol radiis terram dimovit abortus


848. Πλην. Μ. Ι. 21, 106 (103)
et rareficit calido gliscente vapore,
rursus in antiquas reudeunt primordia sedes
ignis et in terram cedit calor omnis aquae.
frigidus hanc ob rem fit fons in luce diurna.
praeterea solis radiis iactatur aqua
umor et in luctem tremulo rarescit ab aestu;
propter aer fit uti quae semina cumque habet ignis
dimittat; quasi saepe gelum, quod continet in se,
mittit et exolvit glaciem nodosque relaxat.

Frigidus est etiam fons, supra quem sita saepe
stuppa iacit flammam concepto protinus igni,
taedaque consimili ratione accensa per undas
conuict, quocumque natans impellitur auria.
nimirum quia sunt in aqua permuta vaporis
seminia de terraque necessest funditus ipsa
ignis corpora per totum consurgere fontem
et simul exspirare foras exireaque in auras,
non ita multa tamen, calidus queat ut fieri fons,
propter aer dispersa foras erumpere cogit
vis per aquam subito sursumque ea conciliari.

quod genus endo marist Aradi fons, dulcis aquae
qui scatit et salvas circum se dimovet undas;
et multis alis praebet regionibus aequor
utilitatem opportunam sitientibu' nautis,
quod dulcis inter salvas intermissum undas.

sic igitur per eum possunt erumpere fontem
et scatere illa foras, in stup pam semina quae cum

after Bede for laticis: Lamb. too notices it in notes. saporem Lamb. for vaporem: a necessary change, though Bede also has vaporem. 870 gliscente Wok. for miscente, 'elegant et vero' says Lach. 877 Dimittat Camb. for Demittat.
vita vulg. 888 Praeterea Lach. for Praeterea. 890 marist Aradi fons Bern. Lach. for maris parat fons: a certain correction, as A and B have each this heading 'de fonte aradi in mare'. maris Aradio fons Is. Voss. in ms. notes. mari spirat fons Flor. 81 Camb. Mar. etc. 891 conciliari Lamb. for conciliare.

VI

convenient aut in taedai corpore adhaerent, ardescunt facile extemplo, quia multa quoque in se semina habent ignis stuppeae taedaeque latentis, nonne vides etiam, nocturna ad lumina linum nuper ubi extinctum admoveas, accendier ante quam tetigit flammam, taedamque pari ratione? multaque praeterea prior ipso tacta vapore emius ardescunt quam comminus imbuat ignis. hoc igitur fieri quoque in illo fonte putandumst.

Quod superest, agere incipiam quo foedere fiat naturae, lapis hic ut ferrum ducere posseit, quem Magneta vocant patrio de nomine Grai, Magnetum quia sit patriis in finibus ortus. hunc homines lapidem mirantur; quippe catenam sase e anelliis reddit pendentibus ex se. quinque etenim licet interdum pluresque videre ordine demissos levibus iactari auris, unus ubi ex uno dependet supter adhaerens ex ali que alius lapidis vim vinclaque nescit: usque adeo permananter vis pervolat eius.

Hoc genus in rebus firmandumst multa prius quam ipsius rei rationem reddere possis, et nimium longis ambagibus est adeundum; quo magis attentes auris animumque reposco.

Principio omnibus ab rebus, quascumque videmus, perpetuo fluere ac mitti spargique necesset corpora quae feriatur oculos visumque lassant. perpetuoque fluunt certis ab rebus odores; frigus ut a fluvius, calor ab sole, aestus ab undis aequoris exesor moerorum litora propter, nec vari essent solitibus manare per auras.

denique in os salsi venit umor saepe saporis, cum mare versamur propter, dilutaque contra
934 cum tujimir miscri absinthia, tangit amaror. usque adeo omnibus ab rebus res quaeque fluenter
930 fertur et in cunctas dimittitur undique partis nec mora nec requies interdatur ulla fluendi, perpetuo quoniam sentimus, et omnia semper
cernere odorari licet et sentire sonare.
936 Nunc omnis repetam quam raro corpore sint res commemorare; quod in primo quoque carmine claret. quippe etenim, quamquam multas hoc pertinet ad res noscere, cum primis hanc ad rem protinus ipsam, qua de disserere adgredior, firmare necessest nil esse in promptu nisi mixtum corpus inani. principio fit ut in speluncis saxa superne sudent umore et guttis manantibu' stillent. manat item nobis et toto corpore sudor, crescit barba pilique per omnia membra, per artus. diditur in venas cibus omnis, auget alitque corporis extemis quoque partis unguiculoso. frigus item transire per aes calidumque vaporem, sentimus, sentimus item transire per aurum atque per argentum, cum pocula plena tenemus. denique per dissaepa domorum saxe voces pervolitant, permanat odor frigusque vaposque ignis, qui ferri quoque vim penetrare suavit denique qua circmin Galli loricæ coeret.
955 et, tempestate in terra caeloque coorta,
956 morbidæ visque simul cum extrinsecus insinuat, in caelum terrasque remotae iura facessunt,
quandoquidem nil est nisi raro corpori nexu.

Huc accedit uti non omnia, quae iaciuntur corpora cumque ab rebus, eodem praedita sensu atque eodem pacto rebus sint omnibus apta.

principio terram sol excoquit et facit are,
at glaciem dissolvit et altis montibus altas extractasque nives radiis tabescere cogit.

denique cera liquefit in eius posta vapore.

ignis item liquidum facit aes aurumque resolvit,
at coria et carnet trahit et conducit in unum.

umor aquae porro ferrum condurat ab igni,
at coria et carnet mollit durata calore.

barbigeras oleaster eo iuvat usque capellas,

efluat ambrosius quasi vero, et nectare tinctus;

qua nil est homini quod amariu frondeat esca.
denie deramcarcinum fugitat sus et timet omne ungentum;

nam saetigeris subus acre venenumst,
quod nos interdum tamquam recreare videtur.
at contra nobis caenum taeterrima cum sit

spurcitics, eadem subus haec iucunda videtur,

insatiabiliter toti ut volvantur ibidem.

Hoc etiam superest, ipsa quam dicere de re

adgreior quod dicendum prius esse videtur.

multa foramina cum variis sint reddita rebus,
dissimili inter se natura praedita debent

esse et habere suam naturam quaeque visaque.

quippe etenim varii sensus animantibus insunt,

quorum quisque suam proprie rem percipit in se;

nam penetrare alio sonitus alioque saporem

which is the same thing. *iura* A p. m. caused by *remotae*, or as Lach. says because

the archetype had both *iura* and *iura* which he reads and I now read: see notes 2.

958 raro corporis nexu Lach. for *raro corporis nexum.* 962 sol Flor. 81

Camb. Mar. etc. for quo. 964 que added by Flor. 81 Pont. Mar. Ald. 1 Junt.

extractas ningues Arv. at end of Catull. *alte Extractas ningues* Nauger.


*liquescit.* s’ Heins. in ms. notes: but on this cod. Modini see introduction p. 24.

971 ambrosius Ed. for *ambrosias.* *ambrosiae quasi vere et nectaris* tinctus Lach.

elegantly, perhaps rightly.

972 Qua... *amaris frondeat esca* Lach. for Qua...

two Vat. Mar.*

975 amaracinum Mar. Junt. for *maracinum.*

977 iucunda Camb. Mar. Ald. 1 Junt. *Gil. for ciunda A, inunda B.* *iucunda* Flor. 81
cernimus e sucis, alio nidoris odores.
praeterea manare aliud per saxa videtur, atque aliud lignis, aliud transire per aurum, argentoque foras aliud vitroque meare.
nam fluere hac species, illac calor ire videtur, atque alius aliius cius transmitter eadem.
scilicet id fieri cogit natura viaram multimodi varians, ut paulo ostendimus ante,
propter dissimilem naturam textaque rerum.

Quapropter, bene ubi haec confirmata atque locata omnia constiterint nobis praeposta parata,
quod superest, facile hinc ratio reddetur et omnis causa patescit quae ferri pelliciat vim.
principio fluere e lapide hoc permulta necesset semina sive aetum qui discutit aera plagis,
inter qui lapidem ferrumque est cumque locatus. hoc ubi inanitur spatium multusque vacefit
in medio locus, extemplo primordia ferri
in vacuum prolapsa cadunt conjuncta, fit utque anulus ipse sequatur estque ita corpore toto.
nec res ulla magis primoribus ex elementis
indupedita suis arte conexa cohaeret
quam validi ferri natura et frigidus horror.
quod minus est mirum, quod dico, ibus ex elementis corpora si nequeunt e ferro plura coorta
in vacuum ferri, quin anulus ipse sequatur;
quod facit, et sequitur, donec pervenit ad ipsum
iam lapidem caesisque in eo compagibus haesit.
hoc fit idem cunctas in partis, unde vacefit
cumque locus, sive e transverse sive superne

two Vat. munda Nicc. res munda Lamb. 986 987 alio, alicio, alicio. alic, alicque, alic Lamb. 988 989 =995 996 (996 997). 991 lignis
1012 quod dico, ibus ex elementis Ed. for quod dicitur ex elementis. quod dicitur Lach. which I do not understand. quod paulo diximus ante Lamb. wildly. quod dicitur, [ex elementis] Bern. 1013 e ferro B Camb. Avan.
corpora continuo in vacuum vicina feruntur; quippe agitantur enim plagis aliunde nec ipsa sponte sua sursum possunt consurgere in auras. hic accedit item (quare queat id magis esse, haec quoque res adiumento motuque iuvatur) quod, simul a fronte est anelli rarior aer factus inanitusque locus magis ac vacuatus, continuo fit uti qui post est cumque locatus

aer a tergo quasi provehat atque propellat. semper enim circumpositus res verberat aer; sed tali fit uti propellat tempore ferrum, parte quod ex una spatium vacat et capit in se.

hic, tibi quem memoro, per crebra foramina ferri parvas ad partis subtiliter insinuatus trudit et impellit, quasi navem velaque ventus.

denique res omnes debent in corpore habere aera, quandoquidem raro sunt corpore et aer omnibus est rebus circumdatus adpositusque. hic igitur, penitus qui in ferrost abditus aer, sollicito motu semper iactatur eoque verberat anellum dubio procul et ciet intus scilicet: ille eodem fertur quo praecipitavit iam semel et partem in vacuum conamina sumpsit.

Fit quoque ut a lapide hoc ferri natura recedat interdum, fugere atque sequi consueta vicissim. exultare etiam Samothracia ferrea vidi et ramenta simul ferri furere intus abenis in scaphis, lapis hic Magnes cum subditus esset: usque adeo fugere ab saxo gestire videtur.
aere interposito discordia tanta creatur
propterea quia nimimum prius aetust ubi aeris
praecipit ferrique vias possedit apertas,
posterior lapidis venit aetust et omnia plena
invent in ferro neque habet qua tranet ut ante.
cogitut offensare igitur pulsareque fluctu
ferrea texta suo; quo pacto respuit ab se
atque per aces agitat, sine eo quod saepe resorbet.
illud in his rebus mirari mitte, quod aetust
non valet e lapide hoc alias impellere item res.
pondere enim fretæ partim start: quod genus aurum;
et partim raro quia sunt cum corpore, ut aetust
pervoset intactus, nequeunt ippellier usquam;
ligneæ materies in quo genere esse videtur.
intertrasque igitur ferri natura locata
aeris ubi acceptit quaedam corpuscula, tum fit,
inpellant ut eam Magnesia ãumine saxa.
Nec tamen haec ita sunt aliarum rerum aliena,
ut mihi multa parum genere ex hoc suppedientur
quae memorare queam inter se singlariter apta.
saxa vides primum sola colescere calce.
glutine materies taurino iungitur uno,
ut vitio venae tabularum saepius hiscans
quam laxare quot compages taurea vincia.
vitigeni latices aquaii fontibus audent
misceri, cum pix nequeat gravis et leve olivom.
purpureaque colos conchylia iungitur uno
corpore cum lanae, dirimi qui non quest usquam,
non si Neptuni fluotu renovare operam des,
non, mare si totum velit eluere omnibus undis.

1072 aquai. in aquai Mar. Ald. 1 Junt. vulg. wrongly: comp. 562 and 668.
1077 eluere B corr. Vien. frag. Mar. for eiumere B, eiumere A Nioe. 1078 non
VI

denique non auro res aurum copulat una
aerique aes plumbō fit uti iungatur ab albo?
cetera iam quam multa licet reperire! quid ergo?
nec tibi tam longis opus est ambagibus usquam,
nec me tam multam hic operam consumere par est,
sed breviter paucis praestat comprehendere multa.
quorum ita texturae ceciderunt mutua contra,
ut cava convenient plenis haec illius illa
huiusque inter se, iunctura haec optima constat.
est etiam, quasi ut anellis hamisque plicata
inter se quaedam possint coplata teneri;
quod magis in lapide hoc fieri ferroque videtur.

Nunc ratio quae sit morbis aut unde repente
mortiferam possit cladem confiare coorta
morbida vis hominum generi pecudumque catervis,
expediam. primum multarum semina rerum
esse supra docui quae sint vitalia nobis,
et contra quae sint morbo mortisque necessitatem
multa volare. ea cum casu sunt forte coorta
et perturbarunt caelum, fit morbidos aer.
atque ea vis omnis morborum pestilentaque
aut extrinsequis ut nubes nebulaeque superne
per caelum veniunt, aut ipsa saepe coortae
de terra surgunt, ubi putorem umida nactast
intempestivis pluviosis et solibus icter.
nonne vides etiam caeli novitate et aquarum
temptari procul a patria quicumque domoque
adveniunt ideo quia longe discrepitant res?
nam quid Britannia caelum differe putamus,
et quod in Aegypto est qua mundi claudicat axis,
quidve quod in Ponto est differe, et Gadibus atque

auro res Faber em. for non res auro B, res auro A Nicc. 1079 Aerique aes Lamb.
excellently for Aeraque. 1083 praestat B Avae. Bentl. restat A Nicc. vulg.
1089 fieri Flor. 31 Camb. Mar. etc. for fieri. 1090 to 1191, i.e.
two leaves, are wanting in cod. Victor. or Mon.: the readings of 'Marul.' given to
these vss. I have taken from Victorinus' copy of Ven. spoken of in the introd.
1091 cladem B corr. Ald. 1 Junt. for cradem. 1099 extrinsequis
B Ald. 1 Junt. intrinsequis A Nicc. 1100 coortae Lach. for coorta; but I am
not sure it is necessary. 1101 putorem. putorem Naugier. Lamb. etc.
1106 Britannii Ed. for Britannis. Britannuum Lamb. 1109 colore Flor. 31
usque ad nigra virum percocto saecla colore? quae cum quattuor inter se diversa videmus quattuor a ventis et caeli partibus esse, tum color et facies hominum distare videntur largiter et morbi generatim saecla tenere. est elephas morbus qui propter flumina Nili gignitur Aegypto in media neque praeterea usquam. Atthide temptantur gressus oculique in Achaes fnibus. inde aliis alius locus est inimicus partibus ac membris: varius concinнат id aer. proinde ubi se caelum quod nobis forte alium commovet atque aer inimicus serpere coepit, ut nebula ac nubes paulatim repit et omne qua graditur conturbat et immutare coactat; fit quoque ut, in nostrum cum venit denique caelum, corrupmat reddatque suis simile atque alienum. haecigitur subito clades nova pestilitasque aut in aquas cadit aut fruges persidit in ipsas aut alios hominum pastus pecudumque cibatus, aut etiam suspensa manet vis aere in ipso et, cum spirantes mixtas hinc ducimus auras, illa quoque in corpus pariter sorbere necessitasti. consimili ratione venit bubus quoque saeppe pestilitas et iam pigris balantibus aegror. nec refert utrum nos in loca deveniamus nobis adversa et caeli mutemus amictum, an caelum nobis ultro natura coruptum deferat aut aliquid quo non consuevimus uti, quod nos adventu possit temptare recenti. 

Haec ratio quondam morborum et mortifer aestus

finibus in Cecropis funestos reddidit agros
vastavitque vias, exhaustit civibas urbem.
nam penitus veniens Aegypti finibus ortus,
aera permensus multum camposque natantis,
icubuit tandem populo Pandionis omnei,
ininde catervatim morbo mortique dabantur.
principio caput incensum fervore gerebant
et duplicis oculos suffusa luce rubentes.
sudabant etiam fauces intrinsecus atrae
sanguine et ulceribus vocis via saepta coibat
atque animi interpres manabat lingua cruore
debilitata malis, motu gravis, aspera tactu.
inde ubi per fauces pectus comperat et ipsum
morbida vis in cor maestum confluget aegris,
omnia tum vero vitai clastra lababant.
spiritus ore foras tactrum volvebat odorem,
rancida quo perolent proiecta cadaver a ritu.
atque animi prorsum tum vires totius, omne
languebat corpus leti iam limine in ipso.
intolerabilibusque malis erat anxius angor
adsidue comes et gemitu commixta querella.
singultusque frequens noctem per saepe diemque
corripere adsidue nervos et membra coactans
dissoluebat eos, defessos ante, fatigans.
nec nimio cuiquam posses ardore tueri
corporis in sura mo summam fervescere partem,
seis potius tepidum manibus proponere tactum
et simul ulceribus quasi inustis omne rubere
 corpus, ut est per membra sacer dum diditur ignis.
intima pars hominum vero flagratab ad ossa,

aestus Macrobi. sat. vi 2 7, Pont. Ald. 1 Junt. Lamb. for mortifer ae: the last letters having dropped out. mortifer aer Lamb. in notes. mortiferai Camb. morti' ferei Lach. who is then driven to read in 1141 morbus for ortus: orcus Avane.


19—2
flagratabat stomacho flamma ut fornacibus intus. nil adeo posses quicquam leve tenueque membris vertere in utilitatem, at ventum et frigora semper. in fluvios partim gelidos ardentia morbo membra dabant nudumiacientes corpus in undas. multii praecipites lympsis putealibus alte incidunt ipso venientes ore patente: insedabiliter sitis arida, corpora mersans, aequabat multum parvis umoribus imbrem. nec requies erat ulla mali: defessa iacent in corpora. mussabat tacito medicina timore, quippe patentia cum totiens ardentia morbis lumina versarent osculum expertia somno. multaque praeterea mortis tum signa dabantur, perturbata animi mens in maerore metuque, triste supercilium, furiosus voltus et acer, sollicitae porro plenaecue sonoribus aures, creber spiritus aut i. gens raroque coortus, sudorisque madens per collum splendidus umor, tenuia sputa minuta, croci contacta colore salisque, per fauces raucas vix edita tussi. in manibus vero nervi trahere et tremere artus a pedibusque minutatim succedere frigus non dubitabat. item ad supremum denique tempus compressae nares, nasi primoris acumen tenve, cavati oculi, cava temporis, frigida pellis duraque, in ore truciectictum, frons tenta tuncelbat.

1171 Vertere in utilitatem Lamb. for verteret utilitatem: but he reads also posset and suggests quicquam in 1170 without cause. at ventum Lach. for ad ventum which the older editors keep and connect with what follows: Lucr. prob. wrote ad for at. frigora Flor. 31 Camb. Marul. for frigore. 1174 (1178) brought here first by Naugier.: placed after 1171 by Marul. Junt. lympsis Flor. 31 Camb. Marul. for nymphis. 1176 mersans A Nioe. inerrans B. messanae Venn. frag. acc. to Rhein. mus. n. f. xv p. 409. inurens Bern.: but clearly B's reading is a mere clerical error. 1178 mali ms. of Macrob. vi 2 13, Brix. for marli. 1180 ar- dentia morbis. ac nutia mortis Lach.: a fine, but not I think necessary emendation. 1186 spiritus Macrob. Flor. 31 Camb. Pont. for spiritum. 1187 umor. humor ms. of Macrob. vi 2 11 for umum. 1189 raucus ms. of Macr. Pont. Avan. for raucu. tusi Marul. Junt. for tusse. tusseis ms. of Macr. 1195 in ore trucei Ed, for inoreticat B Venn. frag. inoreticat A. inhorret tacet Nioe.: the -et is the common corruption of the old termination -et; comp. 16 coget for
nec nimio rigidi post artus morte iacebant. octavoque fere candenti lumine solis aut etiam nona reddubant lampade vitam. quorum siquis ibi vitarat funera leti, ulceribus taetris et nigra proluvio alvi posterius tamen hunc tabes letumque manebat, aut etiam multus capitis cum saepe dolore corruptus sanguis expletis naribus ibat: hoc hominis totae vires corpusque fluebat. profluvium porro qui taetri sanguinis acre exierat, tamen in nervos huic morbus et artus ibat et in partis genitalis corporis ipsas. et graviter partim metuentes limina leti vivebant ferro privati parte virili, et manibus sine nonnulli pedibusque manebant in vita tamen, et perdebat lumina partim: usque adeo mortis metus his incesserat acer. atque etiam quosdam cepere obivia rerum cunctarum, neque se possent cognoscere ut ipsi. multaque humi cum inhumata iacere corpora supra corporibus, tamen alituum genus atque ferarum aut procul apsiliebat, ut acrem exieret odorem, aut, uti gustarat, languebat morte propinquaque. nec tamen omnino temere illis solibus utlare comparebatur avis, nec tristia saecula ferarum...

cogei and 1199; so 184 ms. Triviat, ii 836 Armat et. ictum Lamb. for rectum. Durustusque horret iactus Vat. 3227. inhorrescens ictum Lach. after Rutgersius. inhorrebat ictum Lach. in ore incens ictu Nonius. tenta tumebat Heins. in ms. notes and Lach. for tenta mebat. tenta mebat Nic. tenta mebat Flor. 31 Camb. 3 Vat. Mon. tenta manebat Nonius B corr. Vet. 3275. 1196 rigidis Lach. for rigid. post artus. post strati Lamb. prostrati Pont. Junct. 1199 ibi Ed. for ut est: ibi became first iuet, then ut est: see n. to 1195. vis Lach. without force. 1200 Ulceribus Lamb. after Thucydides for Viceribus: i and l confused as in 500 other places: so 1271 Viceribus: Viceribus A corr. Nic. vulg. here as there. Wak. in both places argues for visceribus; but A and B 1166 had Et simul visceribus; 1148 Sanguines et visceribus; v 995 super viscerat tetra, visera A corr.; v 1068 Vicus enim, Ulcus A corr.: thus in every place where the word occurs in Luer. our sole original authority substituted i for l: this may serve to shew on what sandy foundations Wak. builds, when he maintains iacere coniectum utorem against coniectum, and fifty suchlike cases. 1205 qui Lamb. for cul. 1219 his Mon. Brix. Junct. for is. is Flor. 31 Camb. incesserat Lamb. for incusserat. 1217 exieret Lach., exieret Brix. for exieret. 1219 solibus.
exibant silvis. languebant pleraque morbo et moriebantur. cum primis fida canum vis strata viis animam ponebat in omnibus aegre; extorquebat enim vitam vis morbida membris. [incomitata rapi certabat funera vasta.]

nec ratio remedi communis certa dabatur; nam quod ali dederat vitalis aeras auras volvere in ore licere et caeli templae tueri, hoc aliis erat exitio letumque parabat.

illud in his rebus miserrandum magnopere unum aerumnabile erat, quod ubi se quisque videbat implicitum morbo, morti damnatus ut esset, deficiens animo maesto cum corde iacebat, funera respectans animam amittebat ibidem. quippe etenim nullo cessabant tempore apisci ex aliis aivos avidi contagia morbi,

lanigeras tamquam pecudes et buceras saecla.

idque vel in primis cumulabat funere funus.

nam quicumque suos fugitabant visere ad aegros, vitai nimium cupidos mortisque timontis

poenibat paulo post turpi morte malaque, desertos, opis expertis, incuria mactans. qui fuerant autem praesto, contagibus ibant atque labore, pudor quem tum cogebat obire blandaque lassorum vox mixta voce querellae.

optimus hoc leti genus ergo quisque subibat.

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inque aliiis alium, populum sepelire suorum certantes: lacrimis lassi luctuque redibant; inde bonam partem in lectum maerore dabantur. nec poterat quisquam reperiri, quem neque morbus nec mors nec luctus temptaret tempore tali. Praeterea iam pastor et armentarius omnis et robustus item curvi moderator aratri languebat, penitusque casa contrusa iacabant corpora paupertate et morbo dedita morti. examinis pueros super examinita parentum corpora nonnumquam posses retroque videre matribus et patribus natos super edere vitam. nec minimam partem ex abris is maeror in urbem confluxit, languens quem contulit agricolarum copia conveniens ex omni morbida parte. omnia complebant loca tectaque; quo magis aetus confertos ita acervatim mors accumulabat. multa siti protracta viam per proque voluta corpora silanos ad aquarum strata iacabant interclusa anima nimia ab dulcedine aquarum, multaque per populi passim loca prompta viaeque languida semanimo cum corpore membra videres horrida paedere et pannis cooperta perire corporis inlivie, pelli super ossibus una, ulceribus taetere prope iam sordique sepulta. omnia denique sancta deum delubra repletar

Brix. Ver. Ven. for incura. 1247 one or more verses are evidently lost here, or the passage was left in an unfinished state. 1249 in lectum Mar. Junct. for iniectum: in lectum Mar. p. m. in Mon. and Victorii Ven. 1250 morbus Flor. 31 Camb. Mon. for morbo. 1259 ex agra is maeror Ed. for ex agra maeroris. is was absorbed by abris; then maeroris was written to fill up the verse. 1260 Confluxit, languens. Confluxit labes Lacli.: a violent alteration. 1262 complebant. complebat Junct. not Pont. or Mar., complebant Lamb. for condiebant. condiebant A corr. Nicc. aetsus. aetsu Lacli. aetsus however agrees so entirely with the words of Thucydides, that I think a verse has fallen out such as quo magis aetus Conflicbat cve cve. aetsu Mar. Junct. Bern. 1264 protracta Lacli. for prostrata: Wak. reads structa for strata in 1265. 1265 iacabant Ver. Ven. for iacabant. tacebant Nicc. with t written over t: hence, while Flor. 31 Camb. etc. keep iacabant, Ver. Ven. which usually adhere to the older text of Nicc., have the corrected reading. 1271 Ulceribus Lamb. first for Viceribus. Viceribus A corr. Nicc. Flor.
corporibus mors examinis oneratakque passim

cuncta cadaveribus caelestum templo manebant,

hoepitibus loca quae compleant aedituentes.

nec iam religio divom nec numina magni

pendebantur enim: praezens dolor exsuperabat.

nec mos ille sepulturae remanebat in urbe,

quo pius hic populus semper conserat humari;

perturbatus enim totus trepidabat, et unus

quisque suum pro re praesenti maestus humabat.

multaque res subita et paupertas horrida sauset;

namque suos consanguineos aliena rogorum

insuper extracta ingenti clamore locabant

subdebantque faces, multo cum sanguine saepe

rixantes potius quam corpora deserentur.

31 Camb. all Vat.: Lach. separates 1270 from the context by [.]

1274 manebant


1279 Quo pius


Quo pius B Vien. frag. Lamb. Ut pius Flor. 31 two Vat. Avanc. at end of Catull.

Creec. Ut pius one Vat. Mar. Ald. 1 Junt. ‘Lucretii ingenium parum cognoverunt qui praeoptant pius’ says Lach.: yet the os ἡπορέω ἀπιπρόω of Thuc. 11 52

speaks strongly in favour of B and Lamb.: comp. Aen. iv 464 piorum Med., piorum

Vat. Pal. etc. humari. humare N. P. Howard, perhaps rightly.

1280 trepidabat B. repedabat A Nice. Flor. 31 Camb. two Vat. Mon. etc.

1281 praesenti

added by Ed. conspustum Lach. consortem Flor. 31 Camb. Mar. before, Junt.

Lamb. etc. after pro re. cognatum Avanc.

1282 res subita et Camb. Vat. 1136

and 1264 Othob. for subita et A, subita fit B. res subitae et Lach. vis subita et


1285 facies Flor. 31 Camb. Mar. for saepe,
LUCRETIUS.

NOTES II

EXPLAINING AND ILLUSTRATING THE POEM

Jerome, in his additions to the Eusebian chronicle, under the year of Abraham 1923 = Olymp. 171 3 = U.C. 660 or B.C. 94 has these words Titus Lucretius poeta nascitur, postea amatorio poculo in fuorem versus cum aliquot libros per intervalla insaniae conscribisset quos postea Cicero emendavit, propria se manus interficit anno aetatis XLIII. 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 acceptis illis consulibus iterum duobus quibus erat natus, evenique ut eo ipso die Lucretius poeta decederet. Lucretius died then on the ides of October U.C. 699 in the second consulship of Pompey and Crassus; and Jerome has misdated the year of his birth by three or four years. Schoene's careful critical edition of the chronicle, founded on excellent manuscripts, enables us now to speak with confidence of Jerome's testimony. Two of the best of them assign the birth of Lucretius to the year of Abraham 1922 instead of 1923. In either case Jerome is wrong by a few years, as in many other instances; and we have not the key to explain the error. It appears to me as certain as such a point can well be, that Lucretius was born in the latter part of B.C. 99, or else in the early months of 98, as is assumed by Usemer in the Rhenish Museum, vol. xxii p. 442 and vol. xxiii p. 678; since in either case he would be in his 44th year on the ides of October 55, U.C. 699. Now no one who has read what so many scholars have written on the question, Joseph Scaliger, Ritschl parergon p. 609—638, Mommsen Abh. saechs. Ges. ii p. 669—693, Reifferscheid l. l. p. 363—435, will doubt that Jerome's additions to the chronicle are servilely copied from the lost work 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 Carus attached to the name of Lucretius is a very doubtful one occurring in Mommsen’s inscr. reg. Neapol. Lat. 1653 ‘Beneventi in aedibus archiepiscopi’. But Prof. Sollar well remarks that literary distinction at this time was almost confined to the higher classes; and we need not infer from the rarity of the cognomen that he did not belong to an old family. In this age the cognomen was often varied even in the same family; the father of the contemporary poet and orator C. Licinius Calvus is always called Licinius Macer; nay Calvus himself is once so styled by Cicero ad Q. fraterem ii 41. Lucretius therefore may well have belonged to the high patrician gens of the Lucretii Tricipitini whose glories were chiefly linked with the early history of the commonwealth and were doubtless in great measure legendary, but not the less valued perhaps on that account. Though Lucius Publilius and Spurius are more common among the Tricipitini, and a Hostus is named by Val. Maximus, yet a T. Lucretius was consul with P. Valerius in 246, the second year of the commonwealth, and again in 250 with the same colleague; Titus too was the name of the father and grandfather of L. Lucretius Tricipitinus who was consul and triumphed over the Aequi and Volsci in 232. Flavius appears in the fasti consulares as a cognomen of these Tricipitini. Ofella, Gallus, Trio are attached to other Lucretii, probably plebeians, but sufficiently illustrious. 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 poemata ut scribis ita sunt c.s. 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 1, 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 refer 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 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 Aratus 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 epicureans both Greek and Roman: to one of them, Philodemus 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 idiest 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. 111 15, who thus writes to his friend Proculus, Petis ut libellos tuos in necessu legam examinemque an editione sint digni, adhibes preces, adlegas exemplum; rogas etiam ut aliquid subsecivi temporis studiis meis subtraham, inpertiam tuis: adicis M. Tullium mira benignitate poetae munera regnisse. The exemplum in question may well have been the poem of Lucretius: Cicero in truth may have stood in much the same relation to our poem that Augustus did to the Aeneid, patron more than actual editor. Such a function might be a compliment either to the author, as in the case of Lucretius and that mentioned by Pliny; or to the editor: comp. Probus' life of Persius
'leviter retractavit [Persii librum] Cornutus et Caesio Basso, petenti ut
ipai cederet, tradidit edendum'. Bassus was Persius' earliest friend:
amicos habuit a prima adulescencia Caesium Bassum poemat cet'.
Professor Sellar in his 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. A brilliant critic in Macmillan's magazine,
no. 67 p. 52, calls in question this tradition and finds it difficult to get
over the fact that Lucretius is dismissed by Cicero in a dozen cold
words. If however the whole circumstances of the case are examined,
this difficulty will I believe wholly or in great measure disappear.
These dozen words occur in a hurried note to his brother of less than a
dozen lines; it is the only note addressed to Quintus during the whole
and more than the whole interval between the death of Lucretius and
the publication of his poem. The only other letters written by him
during those months are a few formal dispatches to officials on public
business, with the exception of one brief hurried note to Atticus written
in November from his Tuscanal, to which he had retired for a few days'
relaxation. In this note he gives half a dozen words to his own de
oratore which he tells Atticus is now fit for publication and may at
once be transcribed by his copyists. He did not therefore write to
Atticus or others about Lucretius, because he was in Rome, seeing Atti-
cus daily and, if Lucretius' poem was then in his hands, discussing
doubtless with him and others its merits and condition. I find in
Cicero no such anxiety, as this writer finds, about the phrases of any
friend's essay. The expression 'inhibere remos' occurred in his own
academics: he had rashly allowed Atticus to substitute it in the copies
already made for his own 'sustinere remos'. When he found out the
true meaning of that nautical expression, he writes in the greatest hurry
and trepidation to try and prevent the solecism going forth to the world,
especially to the archcritic Varro to whom the work was dedicated. The
mere mention then of Lucretius, slight as it is, would seem to indicate of
itself some relation between him and the orator. As remarked on 11
1992, it is not Cicero's custom to quote from contemporaries, numerous
as his citations are from the older poets and himself. Had he written
on poetry, doubtless Lucretius would have had a prominent place in it;
but even where in his rhetorical works he criticises so fully the orators
of the day, he abstains from quoting their words. In all his writings
the name of Catullus does not once appear, though his poems deal so
much with the topics and names of the day most interesting to Cicero;
notwithstanding his brilliant compliment to the orator which must have
been thoroughly felt, his agreement with him in politics, his lampoons
on Caesar and the Caesarians; though they both in different ways
suffered so grievously from Clodia or Lesbia the terrible 'Clytaemnestra
quadrantaria', the Medea of the Palatine. It has been shewn in our
notes that more than once in his philosophical works he must refer to Lucretius. Had the poet been alive when the de finibus or the de natura was written, he might have taken the place of Torquatus or Velleius.

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: probably both; for later in this very year he writes to his brother in Britain, III 6 6, that he despair of procuring for him accurate copies of Latin writers, ita mendose et scribuntur et veneunt. It is not easy in any other way to explain the agreement of Macrobius and Nonius with the archetype of all existing manuscripts in some indisputable corruptions. The story of his madness has been examined by Prof. Sellar l. l. 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 φύσεως 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 more important 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 in that age could 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; though much the same might be said of them in the age of their first propounders. 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 majestic in its general outline, with some strangely suggestive anticipations of the latest marvels of physical science. 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 dux vitae dia coluptas! Are examples wanted? then contrast the varied graces and exuberant beauty of Virgil, when he is pleased to assume the garb of an epicurean, with the leaden dullness 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, and from the brilliant rhetoric of Martha in his Lucrée. Lessing in his essay to prove that Pope because a poet could not be a metaphysician says 'if I am asked whether I know Lucretius, whether I know that his poetry contains the system of Epicurus, I would confidently answer, Lucretius and the like are verse-makers 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 outline on their minds. The two first books
appear to be finished and to have received almost the last touches of the
author with the exception perhaps of 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; something too in which he
was in advance even of the age of Newton. 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 tolerably finished; and in no portion of his
work does he more fully display his power of sustained and systematical
reasoning. Here too, if his premisses 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 expounded, he wrestles with its
gigantic difficulties and often overcomes them with singular power energy
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 show 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 sub-
limity 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 and 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, 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 shewn 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 Lucretius 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 Accius: their extant fragments 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 appears 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 owing probably in great measure to his admiration for Lucretius that Virgil and thereby Latin poetry were saved from falling even more
than they did under this baneful influence. Epicurus of course Lucretius 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 Thucydidedes and Hippocrates. Doubtless too he had carefully studied the old philosophers Democritus Anaxagoras and Herscilitus, but mainly for their philosophy. 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 'cantores Euphorionis' who presumed to despise Ennius. Many years before Lucretius 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 Lucretius. 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 demonstrated, not by one or two, but by twenty manifest imitations of the few hundred lines still existing. In poetical diction and metrical skill Lucretius 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 Lucretius undoubtedly wished it to be known that the latter was his master and model in Latin poetry. Free from all jealousy and empty pretension, he took every opportunity of acknowledging 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 Democritus 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.

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: Scaliger declares emphatically that there is no better writer than Lucretius of the Latin language. Laminus and Lachmann have scarcely
been surpassed in modern times as Latin scholars and Latin writers, and
both moreover studied Lucretius with unwearied diligence: the former
who edited Plautus Cicero and Horace as well as Lucretius pronounces
him to be ‘omnia poetae Latinorum qui hoc die existat et qui ad
nostram aetatem pervenient elegantissimus et purissimus idemque
gravissimus atque ornatussum’; 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 ‘sermonia castissae’, his ‘lactea ubertas’
and the like. 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 adunction of his great contemporary to shun like a rock a new
and unusual term; but has taken a poet’s privilege to coin hundreds of
new words which have been pointed out where they occur and to intro-
duce 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 Democtenes, 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 Democtenes 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 superseded 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. 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 cen-
turies. If what is said of a Theocritus be thought presumptuous, there
is no question that it is true of prose writers. Epicurus who was born
in the same year as Menander 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 un-
couth 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 Panaelius or Philodemus he would feel his own immeasurable superiority.

In three places Lucretius complains of the poverty of his native tongue: i 136 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 anapaests 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 i 830 foll. where he observes that the poverty of his native speech does not permit him to express in Latin Anaxagoras’ homoeomoria, 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 entelechia or homoeusia, or the τὸ τὰ ἄτονα itself. The third passage is III 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 compels 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 cultivated modern languages derive the chief portion of that wealth in scientific 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. 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 re tam lucida pango Carmina, musaeo contingens cuncta 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 introduce 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, transmitted 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 shew 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 dactyls at the beginning Religionibus atque minis, Omnia denique sancta, Suscipientaque curaret, Quipe potentia cum, Vertice Palladis ad templum; with a spondee and dactyl Ergo vivida vis, At primordia gignundis, Praetermittere et humanis, Aut extrinsicus ut: more rarely a dactyl and spondee or two spondees, but then a monosyllable must follow, Sive voluptas est, Non temere utra vi; Inmortali sunt, Nam cum multo sunt, Vis est, quarum nos: once indeed with great boldness, but with singularly happy effect, III 527 Et membratim vitalem dependere sensum. Instances of such rhythms in Virgil may be counted on the fingers: he has Scilicet omnibus est labor inpendendus, Armentarius Afer, Sed tu desine velle, Spargens umida mella, probably in imitation of Lucretius; and Per conubia nostra after Catullus’ Sed conubia laeta, with him too a mere exceptional rhythm for a peculiar effect. In Cicero’s early work the Arates similar instances are found, Verum tempora sunt, Inclinator 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, Amnibus inveniuntur aperto, Finita variare figurarum ratione, Omne genus perfusa coloribus, Pocula crebra unguenta, and a hundred such. Cicero has some pretty verses in his prognostica which suggest the manner of Lucretius, Vos quoque signa videitis, aquae dulcis alumnas, Cum clamore paratis inanis fundere voces, Aburdato sono fontis et stagna cietis... vocibus instat, Vocibus instat et adeiudus icicit ore querellas: 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 materiæ simplicitate, or vis animai, saecla animantium, mente animoque, and does not even avoid such harsh elisions as quandoquidem extat, perpetuo aevi, praeterea usquam. Now in Virgil such endings as quadrupedantium ancipitemque, and in Catullus such a one as egrediendum are exceedingly uncommon. But these poets make one striking exception in favour of Greek words and delight to close a verse with hymenaeus Deiopea Thersitochunque and the like: a concession to Greek rhythm and a prettiness which Lucretius would not care for. As for the other rhythms just mentioned, Virgil says
INTRODUCTION

magnam cujus mentem animumque animo hauri, in acknowledgment probably of his obligations to Lucretius: they produce a striking effect in the Aeneid from their extreme rarity: Lucretius again does not decline spondaic endings as natural, aesternumque, et mortalis, sint in motu; once even inventi sint; but these are much rarer than such endings 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 them much more frequently than quadrupedantum egregidentem and the like: Catullus luxuriates in movements like these Nereides admirantes, ac moenia Larisasae, fuctus salis adlutebant, and Virgil and Ovid often affect such terminations to a line as Iovis incrementum, Phrygia agmina circumsexit; but more in Greek than in Latin words. This however is no concession to ancient practice, but a modern prettiness introduced by the school of Alexandrine imitators mentioned above: see Cicero ad Att. vii 2 1 iacelli nobis Flavit ab Epiro lenissimus onchesmites. hunc στρονδικτορα et cui voles ἐν νεκρῖτων pro tuo vendita. Was it scorn of such affectation that made Lucretius altogether avoid such στρονδικτορας in his last book? Other forms of spondaic endings, borrowed from the Greek and mostly applied to Greek words, are not uncommon in Catullus Virgil and Ovid. They need not be mentioned here, as they generally have something of learned artifice and recondite elegance about them, 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 matris et Neptuno Aegaeo after the manner of the Greeks. Lucretius does not avoid sometimes very harsh and prosaic endings such as constare; id iac esse. When Virgil has such terminations of a verse as procumbit humi hos, 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, perdolurum esse videtur, permutato ordine solo, minus oblato acriter icu, nisi concilio ante coacto: in elisions generally he is sometimes less, sometimes more violent than Virgil. One other point is worth observing: 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; excerptum lumina solo, tibi suavis daedula tellus, not suavis tibi; tibi rident aqua ponti, diffuso lumine caelestum, genitabilis aura favoni 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; labentem 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.

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 poets use it to produce a poetical effect; Plautus and the comic poets employ it for comic purposes: the following from the captivi, *Quanta pernis pestis veniet, quanta labes larido, Quanta sumini apumendo, quanta callo calaminas, Quanta lanis lasstudo, quanta porcinaritis,* will furnish a good example. Cicero does not despise such artifices 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 poems 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 

\[ m \ p \ v \] 

pronounced 

\[ w \] 

are often used with striking effect. The last sometimes expresses pity as its sound well fits it to do; *Viva videns vivo septiri viscera busto:* comp. Virgil’s *Neu patriae validas in viscera vertite vires;* and Cicero’s *virus, ut aiunt, est et videns cum victu ac vestitu suo publicatus:* or force or violence, because the words indicating such effects begin many of them with the letter: *vivida vis percitt, centi vis verberat, ventorum validis viribus, Vel violenta viri vis, quid volnera velient:* comp. Virgil’s *Fit via vi, Livy’s vi viam faciunt, Lucilius’* Vis est vita, *vides, vis oet;* Ennius’ *vidi Priamo vi vitam avitari;* 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 

\[ m \ p \ v \] 

and 

\[ v \] 

*parara Non potuit, pedibus qui pontum per vada possent Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saeda:* comp. Ennius’ *Marsa manus, Paetigna cohors, 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, setungi sequae gregari, disturbans dissolvenque, retroque repulse reverti, condens conciliatum, Eros et exanguis, pertusum congesta quasi in cas Commoda perfuero atque ingrata interire:* comp. Virgil’s *Insomniem 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 omnio,*
omnibus omnino; tempore in omni omnibus ornatum rebus; again and
again Multa modis multis multarum rerum; pueri circum puerum; Nil
sint ad summam summam totius omnem; Tactus enim tactus; aurea dicta,
Aurea; sonitu sonant, penitus penetrare, funditus fundamenti; costa
inestate, Innumerabilem enim numerum, Innumero numero, Immortalia
mortali, Mortalem vitam mors cum immortalis ademit; tempore iniquo
aegu animo: cet. cet. 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 unfrequently 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 pro-
ducing effect might be noted in Lucretius, such as his habit of putting
together substantives without any copula: Prata latus rivos segetes; Ossa
crur orbis calor unor visera nervi; Aera solam ignem terras animalia
frugis; varius conexus pondera plagas Concursus motus; Concursus
motusordo positura figuris; Volneribus clamore fuga terrae tumulis:
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.

Another point of resemblance between Lucretius and the older
writers must not be passed over unnoticed. The language seems once to
have claimed for itself, and with good reason, the same right of forming
compound words, as the Greek always retained. Thus in Lucretius
alone there are forty or fifty compounds like terrilocus horisonus or
terrigenus Trojaeum etc., many of them ἄξιοι λέγομεν, such as silvisignus
Audisignus. Now these words are just as regularly and organically
formed as any in Greek: primigenus seems as legitimate as ὑποσύγεος,
terrigenus as ψηφεύει. But by one of those mysterious laws of language
which have to be observed and not reasoned about, the classical language
soon began to limit this right of forming compounds, and Lucretius in
this respect too must be pronounced decidedly archaic. Virgil is already
much more niggardly in his use of compound words; and the tendency
of the language was more and more to discard them, until barbarous writers like Tertullian forced it back in the opposite direction. Lucretius in vi 129 uses perterricrepus: this word Cicero in one of his latest works the orator, 164, quotes from an old poet and condemns for 'asperitas', as well as versutiloquus. Now these two adjectives are formed quite regularly; and so are the repandirostrum incurvicervicum of Pacuvius; but Quintilian, who in his instit. i 6 65—70 states the limits within which the Latin of his day might form compounds, observes 'cum supraocola mirati sumus, incurvicervicum vix a risu defendimus'. See also Livy quoted in n. to v 839. The right of forming compound nouns and verbs by prefixing the different prepositions always remained in full force; and no one having his attention called to this point can read a page of Cicero or Livy without feeling what an influence over style and expression this usage of the language exercised, an influence almost equally apparent in any page of an English or French writer.

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 and even 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 refer 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 poemata ut scribis ita sunt multis luminibus ingenii multas tamen artis. Nearly all editors are now agreed in writing ita sunt, non multis cet.; but sense alone must determine the right reading: to put non before multas 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 νεότερος, 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 ms. 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 multae: he says Cicero could not deny to Lucretius art: 'quod in Marco sane mirandum esset, quippe qui eius artis qua Lucretius pollet ne minimum quidem partem in carminibus suis adsecutus esset. contra idem cur pauca ingenii lumina in Lucretii carmine animadverterit, 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 Ennius 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 sacer qui vastum pectora nutrit, Qui prius in nobis esse solebat, absit; what Horace means by ingenii benigna vena; and Ingenium cui sit, cui mens divinior; what Juvenal means when he says of Demo- sthenes and Cicero utrumque Largus et exundans leto dedi ingenii fons. 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 Aratae 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. In that early work for instance Cicero suppresses the final s of short syllables just as freely as Lucretius does: in his orator written two or three years before his death he says of this licence 'iam subrusticum videtur, olim autem politius'. What remains of their poetry, proves that both Augustus and Maecenas 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 Favorinus two centuries later when, as Gellius 1.21 records, he spoke of Lucretius as poetae ingenio et fucundia praecluentis.—But I cannot help suggesting, what I have long suspected, that the corruption does not lie in the words cited above, but in those which follow. The short letter thus concludes according to the mss.: Lucretii poemata ut scribis ita sunt multis lumihibus ingenii multae tamen artis sed cum veneris virum te putabo si Salustii Empedoclea legeris hominem non putabo. The sentence seems to me clearly to require something to be joined with virum te putabo, in order to contrast with si Salustii cet.: this now would be a very easy correction, Lucretii poemata, ut scribis, ita sunt, multis lumihibus ingenii: multae tamen artis esse cum veneris, virum te putabo; si Salustii Empedoclea legeris, hominem non putabo: it is manifest how easily the es of esse might be absorbed in the is of artis; the is of inveneris in the os of cum. Marcus would then mean to say: on a first perusal you have rightly seen that there is much genius in the poem of Lucretius. If when you have had time to study him, you discover much of art as well, I shall think you a right worthy man; if you can get to the end of Sallust’s Empedoclea, I shall not think you a human being at all. This would give the proper antithesis between vir and homo; and would strengthen the probability that Marcus was editor. [Bergk conjectures that some words have fallen out and that we are to read: Lucretii poemata ut scribis ita sunt: multis lumihibus ingenii, non multae tamen artis. sed si ad umbilicum veneris, virum te putabo; si cet. This has found favour with many; but I cannot approve of it. Whichever of the two was editor, it would have been preposterous in the one to address the other in this way; and how could Quintus have written in such terms without having read the poem, a poem after all of 7000 verses.]

Catullus, though it was published so short a time, scarcely a year perhaps, before his death must I think have known it, when he wrote his marriage of Peleus and Thetis, as he has there imitated it in more places than one; from which I infer that this poem of Catullus was one of his latest: on this point compare the passages brought together in the note to 55. When the nature of things was published, 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 the seventeenth, the century of English erudition, he was of course well known to Milton and has been often imitated by him in the Paradise Lost: he had the fortune too to be entirely translated by one of the most accomplished cavalier gentlemen and by the most accomplished of puritan ladies before Dryden and Creech turned their thoughts to the same task. In more recent times he has been perhaps less praised and read; yet in France he has never been without enthusiastic admirers: it will be enough to specify Voltaire in the last century; Villemain, Sainte-Beuve and Martha in the present. Among Germans Goethe never failed in sympathy and admiration for Lucretius. 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 nature, 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 Ennius ann. 53 *Venus et genetrix patris nostri*. Ovid without doubt refers to Lucr. both in *trist.* 11 261 *Sumpserit, Aeneadum genetrix ubi prima: requirit, Aeneadum genetrix unde sit alma Venus*, and fasti iv 90 foll. where the whole of our passage is brought under contribution; comp. too Auson. epigr. 33 *Aeneadum genetrix hic habito alma Venus. 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
NOTES II

317

genitrix are now declared spurious; some I doubt not have been wrongly copied. 
Aeneadum genitrix is scribbled on the outer wall of the basilica of 
Pompeji; corp. inscr. iv 3072. Lamb. compares meretrix meritus 
with genetrix genitus: Lach. adds genetivus and obstetricis institor, 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 obstetricis too is intermediate between stator and institor: comp. 
receptum accèdere and the like. This is true: but authority calls imperi- 
ously for genetrix, and genetus 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. hom. div. vol.: vi 94 Calliope, requies hominum 
divomque voluptas.

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 vicus; and the cosmographia Aethici p. 716 
ed. A. Gronovius says of the island between Portus and Ostia 1ta autem 
vernali tempore rosa vel ceteris floribus adimpletur ut prae nimietate sui 
odoris et floris insula ipsa libanus almac Veneris nuncupetur. Macrob. 
sat. iii 8 3 Laevius etiam sic ait Venerem igitur alnum adorans, Seu 
femina isve mas est, Ita ut alma Noctiluca est. Plautus rudens 694 has 
Venus alma; Apul. metam. iv 30 the goddess in wrath says of herself 
en verum naturae priscia parentes, en elementorum origo initialis, en orbis 
totius alma Venus. Empedocles termed her ζεύερος: see Plutarch amat. 
p. 756 ε.

2 3 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 pro-
verb: mare terra caelum di vostram fidem, says Plaut. trim. 1070; Ita 
imichi videntur omnia, mare terra caelum, consequi iam ut opprimar, 
Amph. 1055; ut nulla pars caelo mari terra, ut poeite loquar, praeter-
missa sit, says Cic. de fin. v 9. Ovid fasti iv 93 thus imitates Lucr. 
Iurage dat caelo terrae natalibus undies Perque suos initus continet omne 
genius. Bentl. points out that Lucr. has himself imitated Eurip. Hipp. 
449 φοιτε δ' αν' αιδηρ', έτι δ' εν θαλασσι κλυδωνι Κύπρις, πάντα δ' εκ τα- 
τρις έχει, and 1261 Ποιμάτι δ' έτι γαϊαν ειάχηςτον θ' Αλμουν ἐτί πόνον. 
Θλυγι δ' Έρωτ, φε μανομόχα κράδια πτάνων έφορμάτη Χρυσοφάγης, φώνων 
'Ορσυκών σκυλάκων Πελαγίων θ' έσα τι τε γε τρέφει, Ταν άλυον αιθομένων 
δέρκεται, Άνδρας τε συμπάνων δε Βασιλέα τιμαί, Κύπρε, Τωδε μοία 
κρατώνει: the last clause is parallel with 21 Quae qwomiam etc. But 
both Eurip. and Lucr. seem indebted to the Homeric hymn iv 1 'Ἀφρο-
BOOK I

Dίης Κόρινθος ἣν θεοῦτι ἐπὶ γλυκῶν ζημαίων ὄροις Καὶ τε ἐδαμασάτο φύλα καταβαθμῶν άνυρήσον Οἰνωνος τε δεικτέας καὶ θηρία πάντα Ἡμέν δε' ἤρθεν τολμά τρέφει τὸ ὅσα πόνος: the orphic hymn IV 4 follows in the same track. Πάντα γὰρ ἐκ σωθὲν ἵππων ἔπεξαί ὡς τίς κόσμος. Καὶ κρατείτως τρισάων μορφῶν, γεννᾶς τε τὰ πάντα "Οσα τ' ἐν σώφρων ἔστι καὶ ἐν γοής πολυκάρπος Ἐν πόνοις τε βοηθή. 2 cael. lab. sig.: Aen. III 515 Sidera...tacet labentia caelo; Ovid fasti III 113 caelo labentia signa. labentia well describes the smooth easy motion 'ohne Hast doch ohne Rast': so iv 444 signa videntur Labier adversum nimbos. Cie. Arat. fragm. 3 said before Lucr. Cetera labuntur celeri caelestia 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 ν 630. frugiferentis appears to be a ἡπάξ λέγμον. 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 varias volucres lastantia quae loca aquarum Concelebrant...Et quae pervolgant nemora aria pervolitantes, where Concelebrant and pervolgant might clearly change places: comp. also Cie. de imp. Cn. Pomp. 61 At eam quoque rem populus Romanus non modo vidit, sed omnium etiam studio visidendam et concelebrandam putavit: the goddess therefore fills at once with her presence, pervolgat, earth and sea, and thus performs the part of a multitude: this sense is therefore more poetical than, and also implies, that of peoples. 5 lumina solis: in the nom. and acc. the plur. is much oftener used than the sing. by Lucr. to express the φῶς ἡλίου: it occurs more than once in Ovid. 6 To, after the vocatives and relatives of the first five vss., follows as in Hor. od. i 35 4; Catull. 2 9: but there 7 and 8 should be transposed and we should read credo ut, cum gravis acquisescat ardor, Sit solaciolum sui doloris. te...Adventures tum: 12 te...tumque initum: this form of expression is singularly stately. 7 daedalum well explained in Paulus Festi p. 68: daedalum a variestate rerum artificiorumque dictam esse apud Lucretium terram, apud Ennium Minervam, apud Virgilium Circen, facile est interlegere, cum Graece δαέδαλλον significet variarum. 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 Summittis a favourite word of Lucr. in this signification. rident here, as II 559 ridet placidi pellacia ponti and v 1006 ridentibus undis, has simply the sense of nitet diffuso lumine in 9, and rident in III 22: there seems to be no reference to that plashing ringing ripple so often seen on Greek and Italian seas in spring which Aeschylus expresses by γάλασμα, and Aristot. probl. xxiii 1 and 24 by ἄνευν: that is implied in the cachinnat and cachinnatis of Catullus and
Accius. 9 *Placatumque: vi 48 Ventorum ex ira ut placentur; so Virg. tumida aequora placat and placataque venti Dant maria, the opposite of Horace’s iratium mare.

10 Nam cet. 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 Veneris praemuniosis ante Pennatus graditur.* [species erna disi i.e. species veris: comp. 119 Per gentis Italas hominum, and n. to i 474; and iv 733 Cerberaque canum facies: it means that aspect of day which belongs to spring. iv 137 mundi speciem violare serranam.]

11 reserata: the serra being removed from the door of its prison. Ovid fasti ii 453 et sex reserata diebus Carceris Aesolii iamus laxa 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 Aethoris et terrae genitabiis 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 mactabilis is qui mactat; so Virg. penetrabile tellum et frigus; Ovid penetrabile tellum et fulmen = quod penetrat, in which sense Lucr. more than once has penetratis; in Horace dissociabilis = qui dissociat, in Plautus impetabilis = qui impetrat, in Plautus Cicero Livy Ovid Tacitus and Suetonius existibilis = existitatis; in Livy and Tacitus permitabilis = permittitatis; in Terence placcabilis est twice = aptius ad placandum, in Persius reparabilis = qui reparat, in Ovid resonabilis = qui resonat: Val. Flaccus i 782 exorabilis carmen: comp. in Horace illacrimabilis Pluiona with illacrimabiles urygentur. terribilis = qui terret, horribilis = qui horretur. With gen. aura fav. comp. Catal. 64 282 aura tepidi secunda favoni, and Pliny nat. hist. xvi 93 Hic est genitialis spiritus mundi a favendo dictus, ut quidam existimaveret. 12 Aeriae: v 825 Aerisae simul volucres; Manil. i 237 Aerisae colunt volucres; Calpurn. xi 28 Et genus aerium volucres. primum: Virg. geor. ii 328 and Ov. fasti iv 99 and Chaucer at beg. of Canterbury tales all make the birds first feel the coming of spring: ‘So priketh hem nature in his corages’. 13 percussae is literally ‘knocked down, struck to the ground’: see Forcellinus and Bentl. to Hor. epod. 11 2: hence often ‘stunned, smitten through all the frame’ by a strong passion, as here by love, 261 by the rapture of a gratified craving: comp. Plaut. trin. 242 Nam qui amat, quad amat, quom extemplo eius saevius percussus est, where percussus is restored from the Ambrosian, the other ms. having percussus, 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. Wák. misquotes Martial, and besides him only quotes or misquotes such writers as Hilary and Tertullian to support feræ pec.: Forbiger refers to Varro de re rust. ii 1 5 and Colum. ix 1, passages which make strongly against him: by pecudes feræ Varro means tame animals or pecudes found in a wild state, viz. sheep goats swine bulls asses horses; Columella goats deer boars, which though wild may yet be kept in herds on an estate. Again feræ 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 transant. Can feræ pec. mean brutes made headstrong by passion? comp. Cat. 61 56 Tu fero iuveni in manus Floridam ipse puellulam Dedis: much as Plaut. trin. 750 adolescenti...Indomito, pleno amoris ac licentiae: otherwise feræ seems highly prob. 'generally', 'without exception': so ii 370 Ad sua quiesque fere decurrunt ubera lactis; and 218 incerto tempore ferme 'at quite an uncertain time', and iii 65 Turpis enim ferme contemptus 'without exception', v 242 Haec eadem ferme mortalita cernimus esse: comp. Virg. Aen. iii 135 Ianque fere sico subductae litora puppes, where I do not understand the doubts of editors: Livy xli 3 4 cetera deformis turba... praeda fere futura, si belli hostes meminisset. Yet Statius silv. 1 2 184 makes alma Venus say Alitum pecundumque mihi durique ferarum Non renuere greges oct. \( \text{pab. laeta: here again, as throughout this address, the epithet is at once poetical and idiomatic: pab. lact. occurs 6 or 7 times with armenta, arbusta, cineta: thus Virg. laetas segetes and the like. But it was also a word of the people: see Cato and Varro in Forcell. and comp. Cic. de orat. iii 155 laetas segetes etiam rustici dicunt; and orator 81 where he repeats the same: Livy too i 7 4 has pabulo laeto, xxiv 3 4 laeta pasqua; Manil. iii 654 imitates Lucr. Tunc pecundum volvurumque genus per pabula laeta In Venerem partumque ruunt.} \[ 15 \text{ita capta: Te sequitur...quo quamque ind. per. = ita quaque capta...Te s. quo; or quo quamque ind. per., te sequitur: such constructions are not uncommon in Lucr.: 170 Inde ensacitur atque oras in luminis exit, Materies ubi inest cuiusque = quique enas...inde ubi eius mat. inest. Not unlike is v 1110 divisere atque dedere Pro facie cuisseque = cuique pro facie eius: like in principle are 1 152 Quod multa in terris fieri cadoque tuentur Quorum operum causas nulla ratione videre Possunt; 289 ruit, qua quiquid fictibus obstat; 695 Unde hic cognitum est ipsi quem nominat ignem; iii 133 et in illam Translaterunt, proprio quae tum res nomine egebat; vi 313 ex illa quae tum res excipit ictum; 896 sectere illa foras, in stuprum semina quae cum conveniunt oct.: with these comp. Hor. sat. 1 4 2 Atque alii quorum comedia prisa virorum est; 10 16 Ili, scripta quibus comedia prisa vivis est; epod. 2 37 malarum quas amor curas habet; Juv. iii 91 Ille sonat, quo mordetur gallina marito: again iv 560 neque illam Internoscere verborum sententia}
NOTES II

quae sit; II 1143 Iure igitur perequunt, cum rare facta fluendo Sunt et cum externis succumbunt omnia plagis = omnia perequunt cum cet.; III 391 Usque adeo prius est in nobis multa ciendum, Quam primordia sentiscent cet.; 836 In dubioque fuere utrorum ad regna cadendum Omnibus humanis esset = In d. fuere humani utrorum cet.; IV 50 Quo quae mem branae, vel cortex nominandast, Quod speciem ac formam similem gerit eius imago; v 853 habere cet. = habere utrumque Mutua qui cet.; v 266 Nec tanto possent venientes opprimere imibri...Si non estraecis foret alte nubibus aether: i.e. venientes [nubes] cet.: 503 Concipiunt [i.e. nubila] ...Cum supera magnus mare venti nubila portant; II 91 neque habere ubi corpora prima Consistant = habere corpora ubi: quite similar is Ov. trist. III 5 53, causelessly tampered with by editors, Spee igitur superest facturum ut molliat ipse...poenam = facturum ipsum ut molliat. IV 387 Qua vehinmari navis fertur is more usual and like Liv. i 1 3 ei in quem primum egressi sunt locum, Troia vocatur: a constr. not uncommon in the best authors: comp. also IV 397 Exstantisque procul cet. and n. there; and i 22 foll. 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 Achinis; i 84 Denique nostra iuvat lumina quidquid agis. Terence is fond of this use: comp. eun. 40 denique Nullum est tam dictum quod non sit dictum prius; heaut. 69 denique Nullum remittis tempus neque te respicis, 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 Quanam 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. rapacis is well explained by Ovid met. viii 550 nec te committite rapacibus undis: Ferre trabes solidas obliquaque volverse magno Murmure saxa solent. vidi contermina ripas Cum gregibus stabula alta trahi: Virgil also applies it to rivers, Seneca to a torrent, Ennius (!) ann. 303, Ovid, Seneca to a sea-current. 18 Virg. georg. i 209 Antiquaeque domos avium. 19 incutient more usually applied to fear or some other bad passion; but 924 to love as here: comp. too Hor. epist. i 14 22 Incutient urbis desiderium; though there perhaps it is satirical: Livy xxix 22 4 tantaque admiratio incissa. 20 generation
'kind by kind': of adverbs in -tim or -sim generally with this force there are from twenty to thirty in Lucr. Bopp vergl. gram. III 243 points out that they are adverbial accusatives of lost abstract substantives: tractim prop. 'with drawing', cursim 'with running', caesim 'with cutting', confortim 'with massing together': see too Corssen Lat. Formenl. p. 281 foll. who enumerates more than 200 of them. saecla 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 II 1113: a sense peculiar to him with the exception of a few imitators: he has it perhaps only once, III 1090, or at most 3 times, see I 202 and III 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 AB always with the best mss. and inscriptions: also qui quae and qui quid in the sense of qui quis; but usually qui quid as a relative: see Lach. to v 264. dias; can Lucr. by this word mean either 'bright' or 'open' according to all its analogies in Latin Greek and as we are told Sanscrit? Pontanus ap. Victor says 'dias i. lucidas'. Lucr. uses the word only twice after this, II 172 dia voluptas and v 1387 pastorum...otia 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 36 'hoc idem magis ostendit antiquius Iovis nomen; nam olim Dovis et Dispiter dictus, id est dies pater. a quo dei dicti qui inde, et dies et divum. unde sub divo dius Fidius', and so on: also VII 34 he quotes from Pacuvius (?) Caelitum camilla, expectata ad venit, salve hospita, and after explaining camillus and camilla continues 'hinc casmilus nominatur Sanothree mysteriis dius quidam administris dis magnis': then too surely the name of the mysterious dea dia, who had her attendant camilla, whether she were Talus, 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 543 is also Camilla and consecrated to Diana. luminis oras, 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 oras in its proper sense, that of an edge or coast or limiting line. The phrase is found twice in the annals of Ennius; twice in Virgil, once in Valerius Flaccus: Lucr. has also aerethis, terrarum, Acheruntis oras. 24 scribendis versusibus are of course datives: comp. georg. I 3 habendo pecori, and see Madvig emend. Liv. to IX 9 where he properly reads vilia haec capita luuendae sponsioni feramus: 'dativo gerundivi in consilio significando admodum libere Livius utitur, ut I 24 me gerendo bello ducem creaveres, III 5 his avertendis terroribus in triduum feriae indictus, IX 26 14 dictatores deligere exer-
condis questionibus, 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 ἐπὶ φύσιν in 37 books, of which some miserable and ill-deciphered fragments are published in the volumina Herculaneensis. 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. Macrobius sat. vi 5, § 2 and § 12, twice quotes Egnatius de rerum natura: he preceded Virgil who imitates him, and can scarcely have been later than Lucr. as he elides the final s. 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. Res has with him many abstract meanings; but as a physical term it 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. iv 385 naturam noscere rerum = causas cognoscere rerum, natura often meaning the inner nature and essence of things.

‘pangere figere, unde plantae pangi dicuntur, cum in terram demittuntur; inde etiam versus pangi vel figi in cera dicuntur’ Paulus Festi p. 212: comp. Colum. x 251 ceto litera…Pangitur in cera docit mucrone magistri: but Cicero, ad Att. ii 6 2, 14 2, uses the word in speaking of his own prose. 26 Memmiadas a hybrid word formed on the analogy of, though more regularly than Scipiiadas which latter word Lucr. Virgil and Horace have all borrowed from Lucilius, unless Ennius employed it before him: Tuscidarum and Apulidae are found in Lucilius, and Luciliadas (l): Romulidae is common enough: L. Müller de re metr. p. 389 gives a list of seven such formations from late writers: and he observes that Daunias in Horace and Appias in Ovid are not dissimilar. 27 Od. 8 725 Παρροῖς ἁρμονίσα, κεκασμένον ἐν Δαναόις: Cic. pro Cornel. frag. 2 Q. Metelli adulescentia ad summam laudem omnibus rebus ornata: excellere being much the same as ad summam laudem: de imp. Cn. Pomp. 20 maximas Mithridatis copias omnibus rebus ornatas atque instructas suisse.

29 and 32 moenera: this antique form Lucr. uses three times, as well as moerorum twice, and poeniceus and poenibat: see also n. to ii 830 poeniceus. moen. mil. and bell. moen.: v 1308 in munere belli.

21—2
militiae: Lucr. employs this old form of the gen. very often in the case of substantives, more rarely in that of adjectives: see n. to II 52: a dat. in -ai is quite unknown to him. 30 sopita; Paterc. ii 89 sopitus. ubique armorum furor; 125 haec omnia...sopit ac sustulit. 31 tranq. pace: even in prose, Livy xxvi 26 11 qui vel in pace tranquilla bellum excitare possent. 32 Mav. Arm.: Aen. ix 717 Mors armipotent. 33 in gr. se Rei.: Ter. Andr. 135 Tum illa, ut consuetum facile amorem cerneres, Reiicit se in eum. 34 Reiicit or reiicit, never reiicit; and so of the other compounds of iacio: these are the only spellings known in the best ages. aet. dev. vuln. am.: v 1321 volnere victos literally: Virg. Aen. viii 394 varies the phrase: aeterno fatur devinctus amore. vulneris and cognate metaphors are frequently applied to love in iv. 35 Atque iia sup.: Ov. met. iii 22 Atque iia respiciens. ter. cer. rep.: Cic. Arat. frag. viii has tereti cervice reflexum of Draco’s head: Aen. viii 633 tereti cervice reflexum of the she-wolf: Ov. met. x 558 of Venus Inquo sinu inuenis posita cervice reclinis. teres is defined by Festus ‘in longitudinal 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 tereo 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 fleshly, neither too long nor too short: so brachiolum teres in Catullus, teretes surae and teres puer in Horace. Apul. florid. 15 p. 51 says of a beautiful statue cervix suci pleno, malae ubere, genae teretes, where the epithets are nearly synonymous: comp. too iv 58 the teretes 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., ore teres in Persius, teres atque rotundus in Horace. 36 Pascit, avidos, inhiatns: the simple directness of the terms has a singular force: comp. Tasso Ger. lib. xvi 19 E’ famelici squardi avidamente In lei pascendo: Spenser is full of imitations, such as this Long fed his greedy eyes with the faire sight. pascere oculos is a common phrase: ii 419 oculos qui pascere possunt: see n. there. inhiatns in: the verb generally takes a dat. or acc.; but Cic. Brut. 22 in te intuenti, 26 in quam cum intuer. 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 osculo pendas.

38 corpore sancto seems to belong both to recubantem and circumfusa. 39 circumf.: Livy viii 35 8 degressum eum...circumfusi: the same const. as in Lucr.: Ov. met. iv 360 Et nunc haec iuveni, nunc circumfunditur illac, and xiv 585 colloque parentis Circumfusa sui: in both which places it governs a dat., as in Pliny ii 161 circumfundit terrae undique
NOTES II

Homines: comp. 87 the accus. virgineos circumdatus comptus with vi 1036 the dat. rebus circumdatus adpositusquis, which is the usual prose constr. as Cic. in Catil. i 2 Tectis ac moenibus subjectus prope iam ignes circum-
datique: but Livy vii 34 11 follows Lucr.: circumdare undique collem armatis volunt. Virg. Aen. viii 406 has Coniugis infusus gremio of the husband in the arms of Venus; Sen. Med. 946 infusus mihi Coniugitae artus. loquellas, also querella, and prob. luella: see Lach. to iii 1015, who says the i is doubled after the long vowel, when a short one precedes it: so also medella etc.; but suadela tutela and the like, when a long vowel precedes the long vowel: a canon fully borne out by inscriptions and the best mss.; if we may depend on their mss. Cicero and Persius wrote cæmelus, Catullus phæsellus. 40 plac. pac.: vi 73 placida cum pace: placida pace I find twice in the Aeneid, twice in Ovid, twice in Seneca. inclusa: Plautus Pers. 251 has Iovi inclusa. 41 agere hoc: here and iv 969 Nos agere hoc autem et naturam quaerere verum 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 ΑΓΕ, as in Coriol. p. 225, προσέχειν τοις ιεροίς καὶ μηδὲν ἔργον ἰμβαλέν μεταξὺ μηδὲ χρείαν ἀσχολας. 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 clem. i 12 2 Exterritio senatu ‘hoc agamus’ inquit ‘P. C. seditionis pauculi meo iussu occiduntur’: Juvenal, speaking of poetry, vii 20 Hoc agite, 48 Nos tamen hoc aquis. 43 desse: Cic. pro Sest. 101 Propugnatores autem republcae qui esse voluerunt, si leviorem sunt, desciscunt; si timidiiores, desunt; ad fam. vi 6 6 veritus sum desse Pompei salutis, cum ille aliquando non defuisset meae; Caesar bell. Gall. v 33 2 Cotta…nulla in re communi saluti deetr. On comparing these lines with many passages in the Greek writers, it will be seen that the Roman here has been too strong for the epicurean. desse, and 711 derasse with one e: see Vel. Longus ap. Lach.: but iii 861 deerrarunt.

41—43: it seems to me that Lucr. was writing these lines towards the close of 695 or four years before his death, when Caesar was consul and had formed his coalition with Pompey. Memmius was then praetor designate, in fierce opposition to Caesar and at that time on the side of the senate with Cicero and doubtless Lucretius. There was almost a reign of terror: see Livy epit. 103 Leges agrariae a Caesare consule cum magna contentione, invito senatu at altero consule M. Bibulo, latae sunt. Hear what Cic. says, writing to his brother in that year, i 2 15 Rempub-
licam funditis amissimus…si qui ante aut alieniores fuerant aut languidiores, nunc horum regum odio se cum bonis coniungunt…praetores habe-
mus amissimos et acerrimos cives, Domitiium Nigidium Memmiun Lenti-
tum; 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 mss. in Cic. ep. ad fam. xiii 19 2 C. Maenius Gemellius 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? In either case 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, 'non quo sit [Atticus] ex istis [epicureis]; est enim omni liberali doctrina politissimus; sed valde diligit Patronem, valde Phaedrum amavit'. And surely Lucr. too had much esteemed Patro, much 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: νουθετάται μὲν ὑπὸ τῶν πολλῶν ὡς παρακών ἁθουσαίων δὲ λέγει τοὺς πολλοὺς. Montaigne, essais III 5, has well perceived the characteristic features of this address. 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 rumine ce reicit, pascit, inhians, mollis, fovet, medullas, labefacta, pendet, percurret, et cette noble circumfusa mère du gentil influens j'ay desdain de ces menués 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. 1 45, that Epic. did not forbid sacrifice and prayer to the gods; 'habet enim' says Velleius 'venerationem iustam quidquid excellit'; but he adds that Lucr. prays here not as a philosopher, but as a poet. The stoic Cleanthes' hymn to Jupiter is conceived in much the same spirit: he addresses the god as Ζεὺς φώτος ἀρχηγί, whom all mortals should address, Ἐκ σοῦ γὰρ γίνοις ἐγὼν.

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. 1 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 Helicon. 'Inmortalis mortalis si foret fas flere, Florent divae Camenae Naevium poetam', Naevius wrote for his own epitaph: with Campanian insolence, Gellius says; but well they might weep for him; for in him their Homer died. 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 vi 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; Heracleitus in his allegories declares that Homer, in naming strife Ares and love Aphrodite, confirmed the τὰ ξυνάλκις δόγματα or doctrine of Empedocles.

Long as this discussion is, I will call attention to another point: observe 26 Memmiadas nostro quem tu, des, cet. and compare the coins of the Memmii in Cohen's médailles consul. and esp. Mommsen's Roem. Muenzw. p. 597: it will be seen that Venus crowned by Cupid appears on the coins of this Memmius and apparently his eldest brother Lucius. We come to the flatterers of the Julii before we find so large a proportion of the coins of any family with Venus on them. [Martha in his book on Lucr. published in 1869 (p. 61). 'propose une explication nouvelle', and draws, I am glad to see, the same inference from the coins of the Memmii which I had done, and so does H. Sauppe in the Philologus for 1865, p. 182]. Virgil, who is said to have taken it from the Punic war of Naevius, tells us that the Memmius claimed descent from the Trojan Mnestheus. Aen. xii 127 Mnestheus is called Assaraci genus. The Memmius may have claimed Venus for ancestress, though Virgil reserved that honour for the Julii. At all events she 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 Hercules 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 remote ancestor, with a Ceres and the legend Memmius aed. cerialia primum fecit. At the opening of book v Ceres is spoken of and a long enumeration made of the deeds of Hercules, which are shown to be far inferior to those of Epicurus. In the beg. of vi the discovery of corn is recorded, but declared to be of less importance than 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' Roman poets of the republic p. 276 foll.
NOTES II

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 AB suggests a still greater disturbance. Quod superest is a favourite expression of Lucr. for ‘to proceed to what remains’ ‘moreover’; and is 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 195, where it is in another part of the sentence: perhaps Aen. ix 157 is likewise a case in point. vacua aures is well illustrated by Quintil. inst. x 1 32 *Neque illa Sallustiana brevitas qua nihil apud aures vacua atque eruditas potest esse perfectius, apud occupatum variis cojigationibus iudicem et saepius ineruditum captanda nobis est.* Livy xl i 14 2 praecessuratis non aribus magis quam animis ab Eumenes rege, omnis et defensor et deprecatio legatorum respuebatur, where respue. illustrates contemptus relinquus of 53; xl vi 19 9 is ad occupatas iam aures sollicitatumque iam animum cum venisset; 31 6 imploreve aures: Plautus has vocivas aures; Horace vacua aures. sagacem a favourite epithet in Lucr. of animus and mens: the metaphor is from the scent of dogs, and is well illustrated in Forcell. where however de nat. deor. should be de divin.

51 Sem. a curis: wisdom and happiness being unattainable without a rapaxia or perfect exemption from care and trouble. veram ad rationem = Epicuri philosophiam: comp. v 9 vitae rationem inventam quam 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 59, the sense in each case different: and comp. 128—130 ratio...qua fiant ratione...ratione sagaci within three lines: the auctor ad Heren. iv 18 gives as an instance of faulty repetition nam cius rationis ratio non estat, ei rationi ratio non est fidem habere. ii 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 vigilatae serenas. disposta, as iii 420 pergum disponere carmina: it has the same sense as digerere. 54 de sum. cae. rat. as below 127 superis de rebus habenda Nobis est ratio. 55 incipiam rather attempt than simply begin; so iv 29 Nunc agere incipiam; Ter. Andr. 493 quem tam aperere fallere incipias dolis: see Conington to Aen. ii 13, who refers to Henry: the two meanings however easily pass into one another: vi 432 Rumpere quem coepit nubem; and so inceptum, coemptum.

55 foll. rerum primordiâ 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 resolves it into ordia prima; 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 principis, in the plur. only: 707 principium applies to those philosophers who had only one first-beginning. principium he never employs, thus showing that primordia is his proper and distinctive term, and the other a mere substitute, which he need not therefore here mention: 11 313 primorurn is used for principiorum. 'First-beginnings' seems to me to give the peculiar force of the term better than any other word I can hit upon: ἀρχαί, τῶν ὀρθῶν ἀρχαί and the like are the equivalents in Epicurus and others. He goes on to enumerate several synonyms: materie i. q. ἀνα, corpora genitalia or prima; corpora alone or corpora rerum is more common and used at least as often as primordia; he also has corpora materiae; corpuscula too is not uncommon: semina rerum which he mentions here or semina alone is frequent enough. σῶμα, ἄτομα σώματα and the like in Epicurus. Lucr. has no equivalent for αἱ ἄτομοι or ἄτομα σώματα. Cicero uses corpuscula, atomi, id est individua corpuscula, and individuum as a subst. to express the atoms of Epicurus or Democritus. Lucr. does not here mention elementa which is frequently found in his poem and answers to one of the commonest Greek words στοιχεῖα. ὦγκος, 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: figurae or 'shapes' is not unfrequent with him for his atoms, corresponding in this sense to the ἀιδοὶ and ὥσει of Democritus, who also has φῶς and the strange δί. 56 57 Unde = ex quibus, Quove = et in quae. Unde, Quove, Quas all refer to primordia. Quove: iii 34 Quove; but in the spurious repetition iv 47 Quoque. v 71, 184 and 776 Quove: 168 and 176 are not in point, as ce has there its proper force. vi 29 Quidve: ii 64 Quaeque: v 185 Quidque. In the above cases the ce seems =que: comp. Wagn. quaest. 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 quaque creari 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 also AB Gott. etc. have Quaeque; and iv 634 and vi 533 quareve = quareque, which would not be ambiguous. 57 eadem is of course fem., perempta being synon. with res peremptae. Lucr. has no objection to change to the neut.: 157 res quaeque, 158 quaeque neut.; iii 424 Quatenus est unus inter se coniunctaque res est: see n. to iii 184: 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.
corpus rebus seems = cor. quae sunt gen. rebus: see Conington to Aen. ii 556, who there quotes Aen. x 135 *aut collo decus aut capiti*, and 203 *ipsa caput populis*; 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 *suumus* and other parts of the verb are dissyll. or trisyll. indifferently in Lucr. *usu-pare*: see Forc. for instances from Cicero of this use. 61 *primis* seems in appos. with *illis*: *illis, ut primis*: comp. Virg. ecl. vi 33 *ut his exordias primis* Omnia.

In order to apprehend the poet’s drift, which I seem to myself to see more clearly now than I formerly did, the whole of the verses from 50 to 135 must be kept in view at the same time. The loss before 50 of more lines than one apparently has broken the connexion with what precedes. Lucretius wishes at the outset to impress upon his readers that his purpose in writing is not to gratify scientific curiosity, but to free man from the two great obstacles to happiness and tranquillity of mind, fear of the gods and fear of death. He begins then with saying that he will tell of the true system of heaven and the gods. This promise he carries out in a portion of the 5th and 6th books. In the rest of the paragraph he says he will explain the nature of his first-beginnings: that explanation fills the greater part of the first two books, and is dwelt upon here with so much emphasis, because they form the necessary groundwork of his whole physical philosophy. In the next paragraph, 62—79, Epicurus is glorified for having first proved the vanity of this fear of the gods; the sinfulness of which fear is shewn in the following verses, 80—111, by a vivid picture of the sacrifice of Iphigenia. And not only fear of the gods must be banished, but also fear of death. This can be done by explaining the real nature of the soul, and the true theory of images, which will save us from being frightened by stories about hell, and of the return to earth of the ghosts of the dead: vss. 102—135. These topics are discussed at length in the 3rd and 4th books. The motive for the seemingly somewhat artificial arrangement of these introductory paragraphs will now be understood; through ignorance of which some recent scholars have played sad havoc with the poem by vain and mischievous transpositions and the like.

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 *l*: so the best mss. of other authors also: *religio* only once, v 114, in AB. 65 *super* often in Lucr. has the sense of *in super* or *praeterea*, never I think that of *des super*: 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.
168
Haec super e vallo prospectant Troes, '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: Cic. ad Att. vii 3 10 quod homo Romanus Piraeus scripsit, non Piraeum. toll. con. oc.: Livy vi 16 3 nec adversus dictatoriam vim aut tribuni plebis aut ipsa plebs attollere oculos aut hiscere audebant; Prop. 15 37 Et contra magnum poies hos [oculos] attollere solen1 (Sen.) Octav. 841 Contraque sanctos coniugis vultus meas Attollere oculos.
contra at the end of this and the next verse are of course in intentional apposition, as are primus and primum. 66 fama deum: see notes 1: so Livy x 24 17 ad famam populi Romani pertinere; Aen. viii 731 Attollens umero famamque et fata nepotum; Heyne and Conington seem to me rightly to explain in the same way Aen. iv 218 famamque forensis 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 Invitat perf.: so vi 587 Disturbat urbes, and v 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. arto always; so autumnus, but auctus and the like: comp. quintus, Quintus, but Quinctius; in the list of πρότερον in Wescher and Foucart's inscrip. rec. à Delphes no. 18 we find the praenomen Κύντως more than once, but l. 112 Τίτος Κόλλαξ of Flamininus; yet in the new corp. inscr. Lat. 1008 Quinctus is once found; and Plaut. trin. 524 A has quinto, merc. 66 Ba has quieto; but this spelling seems to have been quite obsolete in the time of Lucr. though recalled by the affected antiquarian Fronto: the corp. inscr. has quinctilis and Quinctilus; the old ms. of the last five books of Livy both Quinctilus and Quintilus Varus; comp. too furtius sartus setius tortus indultus fultus. 71 cupiret: Enn. ann. 10 Ova parire solet; 384 si vivimu' sive morimur; Ov. met. xiv 215 cupidusque moriri: from Plautus and Terence many similar forms might be given.
73 Epic. is the subject of Processus and peraggravit. flamm. moen. mundi a noble expression which frequently recurs, to denote the fiery orb of ether that forms the outer circuit of the world: its nature is fully described in the fine passage v 457—470, ending with Omnia sic avido complexi cetera suepsit, imitated in paradise lost iii 731 The rest in circuit walls this universe: the use of 'universe' is of course quite unepicurean. It may be a question whether mundi in this phrase means the whole world, or is a synonyme, as it so often is, of caelum or aether:
it certainly appears to have the latter meaning in vi 123, where capacis
well expresses the avidus complexus of ether; the former seems more
poetical and is confirmed by the imitation in Manilius i 151 Flammorum
vallo naturae moenia fecit, where naturae clearly denotes the whole world:
this constant imitator of and carper at Lucr. has also 486 moenia mundi
in a passage where he is trying to refute Epicurus and him. 74 an
emphatic oxymoron: he passed beyond this world and traversed in
thought the immeasurable universe; Cic. de fin. ii 102 must surely
have been thinking of this passage when he says haec non erant eius qui
innumerabilis mundus infinitaque regiones quam nulla esset ora, nulla
extremitas, mente perigravisset: see Madvig: and Hor. od. i 28 5 animo-
que rotundum Percursisse polum moritura. mente animoque a more
poetical tautology: iii 84 animum dico, mentem quam saepe vocamus;
and all through that book they are synonyms; he more than once too
uses mens animi, as does Catullus after or before him: Virgil was prob-
ably thinking of these words and this rhythm in Aen. vi 11 magnam
cui mentem animumque; though the expression is common in prose, and
is found in Cicero, Caesar, Livy and Tacitus. 75 Lamb. seems right
in comparing referit victor with Aen. iv 93 laudem et spolia ampla referitis:
where referitis however is simply 'carry home', as Plaut. Poen. iv 2 25
domum haec ab aede Veneris refero vasa. At the same time it here
unites the common and cognate meaning of a messenger or the like
bringing back a report: the two senses I have tried to combine. The
end of this and the whole of the next two verses are repeated again in
this book and in the 5th and 6th. 77 alte term. haer.: the metaphor
is of course from a stone pillar fixed in the ground as a boundary
between two properties: ii 1087 vieae depactus terminus ale; Aen. iv
614 hic terminus haeret: not unlike are Accius 481 Vetus fatorum terminus
cic isesus, et Hor. carm. sec. 26 stabilesque rerum Terminus.
78 pedibus subiecit: Livy xlv 31 3 obnoxios pedibus corum subieicit;
xxxviii 46 3 pedibus paene hostium aciem subiecit; viii 9 5 super tulum
subiectum pedibus stantem; Sen. epist. 94 56 pedibus aurum arguentum-
que subiecit; Suet. Calig. 26 veste detracta subiectaque militum pedibus:
Virg. geor. ii 490 Felix qui potuit rorum cognoscere causas Aique metus
omnis et inextricabile fatum Subiecit pedibus strepitumque Achernatis avari
evidently alludes to this and some other passages, iii 37 Et metus ille
foras praeceps Achernatis agendus, 1072 Naturam primum studet cognos-
cere rerum, and v 1185 quibus id fieret cognoscere causis. Formerly I
thought that perhaps Virgil referred to some ideal philosopher, such as
Eurip. fragm. inc. 101 Dind. paints, "Ολβως δονίς τῆς ιστορίας "Ευξε
μάθησιν κ.τ.λ. and that Lucretius and the magni docta dicta Sironis
might have prompted Virgil to think rather of Epicurus than of Lucr. him-
self. Conington, who in his first edition says 'that Virgil clearly refers
specially to Lucretius', in his second seems to come to much the same
conclusion as I had come to. But now, when I compare geor. 475—
482, in which Virgil expresses his longing to be the poet of science, with
490—492 Felix qui cet.; and then 483—489, in which he declares that,
if his genius is unequal to that, he will seek the country and its enjoy-
ments, with 493 494 Fortunatus et ille cet., I feel that by his Felix qui
Virgil does mean a poet-philosopher, who can only be Lucretius. For
see my note at 449, where I shew at length how Virgil's whole
mind, when he was writing his second georgic, must have been saturated
with the poetry of Lucretius. Sainte-Beuve in his étude sur Virgile,
p. 108, observes that Lucretius alone among Latin poets seems to have
been honoured by Virgil 'comme un véritable ancien'. 79 comp.
Manil. 452 Exaequentique fidem caelo mortalia corda.
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 Lucr. to denote some special point in the general
question. 80—83 comp. Epic. in Diog. Laert. x 123 ἀνείβης δ' οὖν ὁ
τοῦ τῶν πολλῶν θεῶν ἀναμφί, ἀλ' ὁ τάς τῶν πολλῶν δόξας θεῶν
προσάντων. 82 indugere; also indupere and induperator are often
used with him; indeptus and tacere induc for incere once each, as well as
indu manu 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 and indipiscor do occur in Plautus: the latter with
indigere induo remained in use: Ribbeck scæna. Rom. frag. p. xii quotes
other forms from the old glosses. quod contra: this expression is
found in Cic. Cato 84; Lælius 90; pro Quinctio 87: comp. too de fin.
v 76 quod item fratrit puto; 83 quod vestir non item. Here, and 221
Quod nunc...quia, 623 Quod quoniam ratio reclamat, and in quod uitinam,
and the common quod si, quod nisi, quod ni, the quod I now think is to
be explained as Ritschl after Bergk explains it, neue Plaut. Exc. p. 57;
as the old abl. with the sense of qua re, quam ob rem and the
like. When quod or quo went out of use in such senses, the quod
remained stereotyped in these phrases, as a mere symbol not understood.
Buecheler, as Ritschl observes, will compare the quod circa of the lex
Repetund. l. 13, the same as the quod circa of the later lex Iulia municip.
il. 103, 118; the quocirca in fact of literature. I would thus explain
Livy xxxviii 43 12 nihil est, quod se ab Aetolias separant. illa emphatic
in a bad sense, as iv 181 and 910 ille gruum clamor: ii 363 Fluminques
illa in a good sense. 84 quod pacto, as 912. 86 prima vir. a harsh
expression, like Ov. am. 1 9 37 Summa ducum Atrides: Statius perhaps
imitates Lucr. in sylv. iii 3 197 tibi cuncta tuorum Parebunt, and v 1 79
quie cunctis suorum Novit: ta πρώτα followed by a masc. gen. is common
enough in Greek. 87 infusa a flock of wool knotted regularly along
NOTES II

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 geor. III 487, and Ov. ex Ponto III 2 74 Ambiat ut fulvas insula longa comas, Dumque parat sacrum, dum velat tempora vitta, of Iphigenia about to sacrifice Orestes and Pylades: she wears in Lucr. the insula of a victim instead of the vittae of a bride, which would have better become the virgines comites; these words probably implying that her hair was arranged in the sex crines for her expected marriage: Ov. fasti II 557 Nec tibi, quae cupidas matura videbere matri, Comat virginas hasta recurva comas; as this custom was a marked feature of marriage: capiundas crines, Plaut. most. 226. The constr. of circ. comp. is like 38; see n. to 39. comitus, that is compta coma, used by Afranius also according to Festus: in III 845 it has quite a different sense. 88 the constr. is Ex utr. mal., pari parte; pari parte being almost an adv. in the sense of pariter: v 674 Et pariter mollem malis demittere barbam: Lucr. never cares to avoid such ambiguities. 92 genibus summ. lit. ‘let down by her knees’: comp. Ov. met. IV 340 genua submisit: and VII 191 in dura summisso poplité terra: Valer. Max. VI 8 4 ut se tremibunda Pindari genibus summitteret, the constr. is quite different; though it is just possible that genibus in Lucr. also may be the knees of others: Sueton. III 20 sequae patre ad genusa summisit. petebat more graphic than the perf. 93 in tali temp.: Lucr. is fond of this use of in: 234 in eo spatio: in tempore occurs more than 20 times; it is found too in Cicero, Livy and other prose writers: v 670—672 twice certo tempore, once in certo tempore; he says in puncto tempore, temporis in puncto, but puncto diei; in partibus anni and partibus anni. 94 Lamb. compares Eurip. Iph. A. 1222 πρφηγον σε· εκείνου παρία καὶ συ παπερίε, which Lucr. imitates, and not, as Blomfield thinks, Aesch. Agam. 214 (220): ‘comp. Aeschin. Ctes. § 77’ J. E. M.

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. 95 sublata like λαβεῖν αἰρεῖν 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 ministri and the viri who executed this formal rape. tremisb. expressing at once the trembling of the victim, and the fluttering anxiety of the bride: tremibunda AB: see Lach.: so mss. of Aen. x 522, of Valer. Max. VI 8 4. 96 deducta, said of the victim, is also a proper term for escorting the bride to her husband, miti deductae fax omen praebuit. 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 manum
per aevum, Deducta et fatali igne et aqua Stygia; Tac. ann. xiv 63, of Octavia, hic primus nuptiarum dies loco funeris fuit, deductae in domum in qua nihil nisi luctuosum haberet. soll. 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. 61; the hymneal being sung partly while she was in her own home, partly as she was escorted thence to her husband's house and partly while she was with her husband. comitari pass. also in Ovid, who has comitat, comitare, and more than once comitavit. 98 99 the position of the words is very artificial: inceste, denoting the pollution of blood, is separated from concideret in order to contrast better with casta and nub. tem. when all occasion of pollution should be far away: maesta disjoined from hostia and put between mactatu and parentis gains great additional force: then notice mact. 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 Excitus and felix faustusque in the foll.; casta inceste see n. to 11 1054 innumero numero, and introduction p. 312. 99 mactatu seems a ἀναξ λεγόμενον. 100 Exitus the setting sail from Aulis: comp. iv 398. 101 Tantum...malorum is found in the Ciris 455 cited by Waks. as well as in v 227 Cui tantum set. 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 ἄφρων 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 foll. of that play, ἀπώλεσον ο', ὡς τέκνον, ὁ φανερός πατήρ Αὐτός καρνών, οὐκ ἄλος οὐδ' ἄλη χρή, and 1315 οῦ δυστάλα' ταύτ'... φανερομαι διάλυμαι Σφαγῶν αὐνοίασον αὐνοσιν πατρός; and with 101 comp. 1334 μεγάλα παθέα 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—145: 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 Ennius: his hell being populated 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. The task is difficult; but my love and admiration of you, Memmius, encourage me to labour to make these questions clear. 102 Tustemet or tutinmet, 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. Virgil and succeeding writers made vates once more a name of honour and denoted by it an inspired bard, something higher than poeta, as Virg. ecl. ix 34: the same again brought into fashion the antiquated and despised camenae or cammenae, 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 Marcius of the 2nd Punic war cited by Livy and Macrobius: comp. Horace's annona volumina vatun: the epicurean Velleius in Cic. de nat. deor. i 55 contemptuously joins haruspices augures harioli vates coniectores: Enn. trag. 356 superstitioni vates impudentesque arioli; Livy xxv 18 sacrificuli ac vates ceverant hominum mentes: xxxix 8 3 sacrificuluis et vatae; 16 8 sacrificulos vatesque; Sall. orat. Philip. 3 vatun carminibus. Zeus gram. Celt. i p. 57 shews that the word is the same as the old Irish sáth, Strabo mentioning as the three highest classes among the Gauls βάρδοι τι καὶ οὖρας καὶ δρυδᾶς, and explaining οὖρας to be ιεροκοι καὶ φανέρισιοι. 103 terrilocus: lexicons give no other instance of the use of this word: Virg. Aen. v 524 has terrifici occinerunt 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 fing. son.: Virg. ecl. viii 108 ipse sibi somnia fingunt. 105 vertere = evertere in Virg. Aen. i 20 ii 652 x 88: also in Horace Ovid and perhaps Cicero, as shewn by Forc. 106 turbare: Wack. compares Aen. xi 400 omnia magno Ne esset turbare metu. 107 Et merito: nam: Ov. met. ix 585 Et merito; quid enim cet. certam finem: finis is always fem. in Lucr.: the mss. ii 1116 have extremum finem which Lach. rightly alters. 109 Relig. often used by Lucr. 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 multibribus religionibus te implicuisse, though elsewhere he derives it from reloegere. Fick vergl. woerterb. p. 488 traces it to a root signifying 'to care for', 'to trouble one's self for', connecting it with ἄλησω, ἄλως, etc. (Homer Διός ὀεῖς ἄλως): nec-lego 'not to care for'. 110 restand: common enough in the poets for resistendi: see Forc.: Livy iv 58 4 summa vi restare. 111 Lach. here and v 303 adds est omitted in mss. because, he says, it cannot be omitted after the gerund, unless an infin. 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. Lucretius has at least a dozen instances of the acc. after the gerund, instead of the participial constr.;
but the accus. is gen. a plur. except III 626 eam faciendum est, and 926 mortem putandum est: comp. Serv. I. l. where pacem petendum is read on his authority and that of other grammarians against the best ms.: Livy xliv 5 6 the ancient and sole ms. has ad spernendum pacem; but Gronov. and Madvig change it to spernendum: the constr. is known to Cicero Cato 6 viam, quam nobis quoque ingrediendum sit.

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 parire solet genu’ pinnis condecoratum, Non animam; et post indu venit divinitu’ pullis Ipsa anima. 114 dirempta refers of course to visum and iniminet se, as well as to interess. 115 lacunae 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 saxa revellens Perculit et caecas lustravit luco lacunae. 116 pecudes alias seems clearly a Grecism, like Herod. i 216 θιόνοι μν και ἄλα πρόβατα ἄμα αὐτοῦ, and Empedocles 141 Καρστέν ἄνθρωποι ζε και ἄλλων ἕνα διόνυ θηρίων: III 611 tenerus alias with reference to animam; Plaut. Men. 839 hircus alius; Aen. vi 411 alias animas; Livy vii 8 1 vulgus aliud armatorum; ix 8 4 in ceteris humanis; Tac. ann. iii 42 aliud vulgus obaeratorum aut clientium; hist. iv 56 ceterum vulgus. iniminet a very favourite word of Lucr. 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 in, or neut. with per: often too passive; once, iv 1030, followed by an accus.; elsewhere by a dat. as 113, or a prep. per or in. 117 Enn. noster: he is so called by his admirer Cicero, pro Archia 18 and 22. 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 Voribus’ quos olim Faunae vatesque canebant; Cum neque musarum scopulos quisquam superarat Nec dicti studiosus erat: the mus. scop. being the rocks of Helicon. To this Porcius Licin. refers sp. Gell. xvii 21 45 Poenico bello secundo musae pinnato gradu Intulit se bellicosam in Romuli gentem foram. The way in which Lucr. speaks of Ennius here is striking, when we compare what Heraclit. alleg. Homer. c. 4 says of Epicurus: ἂτασαν ἐφόροι τευτυκήν δέξατρ δέλεαρ ἐφορτομένοι: it would seem that an enthusiastic pupil must differ in temperament from his master. 119 gentia It. hom. seems simply to mean those races of men which are Italian, not unlike iv 733 Cerbereas-
NOTES II

122 body and soul do not hold together and reach this Acheron, but only pale idols. *permaneant* seems especially said of the soul or body continuing after death, like *διαμένων*; comp. Sext. Emp. adv. math. ix. 72 καὶ καθ αὐτὸς ἐν διαμένωνς [αἱ ψυχαί], καὶ οἷς ὀξύς ἠλέγαν ὡς Ἐπίκουρος, κἀλ. and 74 εἰ σῶν διαμένων αἱ ψυχαί. Cic. Tusc. disp. i. 108 cera circunditos condunt ut quam maxima permaneant diuturna corpora; of the soul more than once, as ib. 18 qui discedere animum cenaeat, alii statim dissipari, alii diu permanere, alii semper; 36 permanere animos arbitramur consensus nationum omnium; qui in sede maneat cet: below he quotes a passage from an old tragedian, probably Ennius, to which possibly Lucr. may here refer, Unde animae excitantur obscura umbra, operto ex ostio Alise Acheronis, falsa sanguine, mortuorum imaginibus, as it is read in Baiter and Halm's ed.; Ennius may have got the word himself from Epicharmus; frag. B 7 Lorenz ἀνω τὸ πνεύμα διαμένει καὶ οἰκονόμων: Sen. epist. 57 ἡς permaneere; 76 25 manen in the same sense, 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 permane*, i.e. usque ad Acher. templam, Lach. compares several passages: Ovid ars ii 120 Solus ad extremos permanet ille rogoe is perhaps the most in point; comp. too Vitruv. iii praef. 2 aeterna memoria ad posteritatem sunt permanentes; Suet. Aug. 78 ad multam necem permanebat. 123 Virg. has at least four imitations of this v.: geor. i 477 repeats the very words; comp. Homer's βρῶσιν εἰσοδα καμόντων. 124 Ennius ann. 6 Viesus Homerus adesse poetæ is a fragm. of this vision: Cicero more than once infers from these words that it was a dream, not a real vision. *sem. flor.*: Ov. met. vii 702 semper florentis.
Hymnettis; culex 407 semper floridus tinus; Sen. Oed. 532 Cupressus vireta semper...truncus; Ovid fasti iv 519 semperque parente; Ter. Andr. 175 ei semper lenitas. 125 the tears were doubtless in regret for life: Aen. ii 271 Hector seems to weep for his own wounds and the fall of Troy: comp. too II. ψ 105. 126 expander = v 54 rerum naturam pandere: it is a rare word. 127 foll. refer back to 54 foll.: we must not only rightly explain the system of heaven and the nature of the gods, in order to rid men of their fear of them; but likewise the real nature of the soul and of those images which are emitted from all things, that we may not dread eternal punishment, or believe like Ennius that ghosts can come back to visit the earth. 128 meatus, a favourite word of his: v 76 solis curius lunaeque meatus. 130 tum cum: tunc cum AB; also iii 710, vi 250 both have tunc before a consonant, but nowhere else: Lach. therefore, as Flor. 31 Camb. before him, properly reads tum after the usage of older writers: see also Wagner quaest. Virg. xxv 5: tunc before a consonant is common in Livy and the silver age. 132 Et quae res etc. as explained in the 4th book: res is the imagines or simulacra, 'images or idols', ēða, 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 is shown by iv 33, which is the best comment on it, Atque cedem (simulacra) nobis vigilantibus obvia mente Terrificant atque in somnis, cum sece figuras Contuimus miras simulacroque luce caretum: it is well explained by N. P. Howard, Journ. of philol. i p. 116, who observes that somnoque sep. is a brachylogy for 'et quae res, nobis somno sepultis obvia, mentes nostras per somnum terrificet': the 'vigilantibus obvia' only of course affect us when under the influence of disease. 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. A curious comment on these vss. and Jerome's or Suetonius' assertion that Lucr. was 'amatorio poculo in furorem versus' is furnished by the same Suetonius in what he says of Caligula iv 50 'creditur potionatus a Caesonia uxore amatorio quidem medicamento, sed quod in furorem vererit. incitatatur insomnia maxime; neque enim plus quam tribus nocturnis horis quiescebat, ac ne iis quidem placida quiete, sed pevda miris rerum imaginibus': comp. Lucr. figuras Contuimus miras. 133 som. sep.: v 975 somnoque sepulsi: 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 osse: Cicero also uses morte obita. As he treats of the soul and these images so fully in iii and iv, it might seem that the motives he here assigns are too narrow; but like a true disciple of Epicurus he wishes to persuade his reader or himself that he discusses these questions not for their scientific interest, but to
free man from vain fears of the gods and death, and to produce that tranquillity of mind, without which happiness is not possible: he reiterates the same just below, 146—158.

136 Noc me animi fuit is found also 922 and v. 97: Ter. ex. 274 ut salus animi est: this use of animi is common after many verbs and adjectives: pendere animi is in Cicero; Plautus trin. 454 has Satin tu et sanus mentis aut animi tui, shewing the idiom is not confined to animi. Madvig emend. Liv. p. 136 says ‘neque Cicero neque Livius neque quisquam post comedos et Lucretium (apud quem est animi fuit) genitivum illum adiunxit nisi iis verbis, quae dubitationem et sollicitudinem significant’. 139 on this and similar passages see what is said above p. 306 307. egestatem: Sen. epist. 58 i quanta verborum nobis paupertas, intimos egestas sit cec.; Pliny epist. iv 18 inopia ac potius, ut Lucretius ait, egestate patrii sermonis. 141 amicitiae, with reference probably to the great importance Epicurus attached to the cultivation of suitable friendships. susterr laborum occurs in Enn. ann. 405. 142 noctes serenas: comp. Virg. ecl. 1 x 44 to pura solum sub nocte canentes: serenas seems merely a poetical epithet. 143 demum: comp. 486 solido vincunt ex corpore demum; Aen. 1 629 hac demum voluit consisteri terrae. 144 praepand. lum. Lamb. explains ‘διαφωνεῖ, praefecerat facieis; praefferendo faceis lumen aperire. uno verbo Latino praecursero’; and comp. v. 657 auroram differt et lumina pandit; Cio. Arat. 40 hiberni praepandens temporis ortus.

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. 148 147 148: these verses are repeated in the 2nd 3rd and 6th books, and form in fact the keynote of epicurean 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 δόξα ap. Diog. Laert. x 142 διαφωνεῖ ημᾶς αι ταί τῶν μεταφών άποφημε άγωγον καὶ αι ταί θανατόν μήποτε πρὸς ήμᾶς ἔτοι...οίκ δὲ προσεδομέα φυσικαία: Cio. de fin. 1 64 the epicurean Torquatus says Sic e physiceis et fortitudo summitur contra mortis timorem et constantia contra metum religionis et sedatio animi omnium rerum occultarum ignoratio sublata. 146 igitur: well then to come to my subject, difficult as it is in Latin: and the terrorem animi tenesbraque refers to all he has said in 62—135. 147 though connected by the conjunctive neque, lucr. tela are the radii solis: comp. 479 Non consurus neque esse. 148 species, the outward form and aspect = 950 Naturam rerum qua constet compta figura. ratio is the inner law and principle after which nature develops itself, naturae ratio being a translation of Epicurus’ φυσικαία. 149 cuius i.e. naturae: it is monoyll. also in Lucilius, and Virg. catal. 11 35 Non cuius ob rapitur, as is eius in Cic. Arat. fragm. xiv ἄνετης eius ipse manet: and this is the usual
scansion of cuius and eius in the scenic poet: excubia sumet: v 331
neque pridem esordia cepit: Cicero has esordium duceat: the metaphor is
doubtless from beginning a web: see Forc. s. v. ordior and esordior: the
same metaphor. is kept up in 418 ut repetam coeptum perpetue dictis
and vi 42 inceptum pergam perpetue dictis: the auctor ad Heren. 11 42 quos
from an old poet Nunc ego te ab summo iam detemam esordio: id. iii 11
principium sumetur aut a; iv 19 principium sumuntur; Aen. iv 284 quae
prima esordia sumat: all of them perhaps pointing to the same metaphor.
150 so Diog. Laert. ix 44 of Democritus, μηδειν ἐκ τοῦ μη δοτος γίνεσθαι.
Aristotle again and again declares this to be common to all physiologists:
Lucr. adds to the definition divinitus and just below divino numine,
because this is the fruitful source of religious fears. See Tyndall, Fragments
of Science p. 91, ‘One fundamental thought pervades all these state-
ments, there is one tap from which they all spring: this is the
ancient maxim that out of nothing nothing comes, that neither in the
organic world nor in the inorganic is power produced without the expend-
diture of other power’. nihil: nil is always a monosyll. in Lucr., nihil
and nilo are always disyll. 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 need
be disyll. and tri syll. respectively. After the usual fashion of mas. A
and B with hardly an exception write nihil, nihilum, nihilo: see Lach-
mann’s precise note, who shews that Virgil in reality uses nihil only
twice as a disyll. 151 continet seems to be used as in Quint. 1 3 6
quodam continent metus, quodam debilitat; Livy xxx 20 5 quae pauca
magis metu quam fide continebantur: Lexicons give other instances.
153 Quor. operum: see n. to 15. 156 (157) quod sequimus Bentl.
explains by τὸ εὐγεμένον, τὸ ἀπροειμένον, as vi 808 ubi argenti venas
aurisque secuntur: comp. Cic. ad Att. iii 16 si esps erit, Epirim; ein
minus, Cysicus aut alud quid sequerur; x 18 2 Formias nunc sequi-
mur; xii 27 1 sequor celebritatem; Aen. iv 361 Italiam non sponde sequor.
157 158 (158 155) et—et—explain quod sequimur: these two verses
therefore merely state in other words Nullam rem e nilo gigni divinitus.
158 (155) quaeque is neut.: comp. 57.
opera sine divers is said per-
haps with reference to Accius 159 Nam non facile sine deum opera
humana propria sunt bona.

159—214: if things could arise from nothing, any animal might be
born any where, any fruit grow on any tree. But that every thing is
produced from a definite seed is proved in many ways: flowers corn fruits
come at stated seasons: again animals and plants require time to grow
up: the products of the earth want rain at stated times, animals food:
men are of a definite size, and never grow to a gigantic bulk: lastly the
fruits of the earth require cultivation, and do not improve spontaneously.
—From the nature of the case this is rather a full statement of what he
means by nothing coming from nothing, than a proof: his theory of fixed
unchangeable seeds of things or atoms he subsequently demonstrates with
great clearness and power: some of his arguments even Newton seems
not to have disdained to borrow. 159 almost a transl. of what Epic.
himself says in his letter to Herod. Diog. Laert. x 38, quoted by Lamb.
and others, συνιάν γίνεται ἐκ τοῦ μὴ δύνασθι πάν γαρ ἐκ παρατοῖς ἑιναι ἢ συνε-
ματος γε συνιάν προσθέομεν. 161 mare: this abl. is common in Ovid,
and is found in Plautus who puns on amare and a mare, and in both the
Varro: see Neue Formentl. p. 233 and Priscian and Charisius quoted
there. Ovid has saepest bimnestre and more than once rivale, Lucan
natale: comp. 1013 simplici and i 635 pernici and n. there: see also the
instances given by Mommsen, Hermes i p. 466 § 3: the antiquarian Fronto,
ad M. Caes. iii 13, recalls in mare. primum followed by no deinde or
other particle: vi 1068 Saez video primum oct.: this form of expression
is common enough in Cicero and others; as Ter. Andr. 211; Virg. geor.
iii 384; Juv. ii 4: see too Madvig de fin. i 17. 162 is squamigerum
nom. sing. or gen. plur. i for the former you have mortale, humanum
genus and the like; but Lucr. also says hominum genus, etc. and else-
where he uses the word only as a subst., squamigerum pecudes occurring
twice: Lamb. marks it as a gen.: there is the same ambiguity in Aen.
iii 221 Caprigenunde pecus; with which Macr. sat. vi 5 14 compares
caprigenum trita unguis of Accius, and caprigeno pecori of Pacuvius;
from whom Cic. proxemn. fr. 6 borrows caprigeni pecoris. v 1156 divum
genus humanumque shows how indifferently Lucr. uses both construc-
tions: iii 73 the gen. consanguinem seems a harsher contraction than
squamigerum; or iv 586 genus agricolum, or Aeneadum: see also n. to v
727 Chaldaea. Cic. orator 155 156 compares caprigenum trita unguis with
varia non est, planeque duorum virorum iudicium aut trium virorum
capitalium aut decem virorum stilitibus iudicandis dico numquam'. 163
arm. at. al. pec. may be looked upon as one clause in appos. with gen. om.
fer. 166 Virg. geor. ii 109 Nec vero terrae ferre omnes omnia possunt:
the expression is prob. almost proverbial, like non omnia possimus omnes.
167 Quipe is here joined with 168 Qui: ubi—cuique being a separate
clause: so 242 Quipe belongs to quorum: ubi—corpore being a separate
clause: but 182 Quipe ubi are of course connected: he never cares to
avoid such ambiguities of construction. 169 ut nunc, very common
in Lucr. when he is passing from what is not to what is true; also 221
quod nunc, 675 Nunc igitur; 110 and vi 570 Nunc, alone: nunc, nunc
autem, nunc vero are thus used by Cicero; and nunc is common in Livy.
170 171 for constr. comp. n. to 15. inde ubi = ex eo, in quo. 171
materies and corpora prima are of course synon.; see n. to 55 foll.
172 common as quare is in Lucr., this is the only instance of hac re-
hanc ob rem: Cicero uses sae re; but we find sac re in Balbus ap. Cic. ad Att. ix 7 B 2; Balbus and Oppius ib. A 2; Mela i 54; ii 63; 97; iii 31; Sen. epist. 9 9 twice; Phaedr. iv 10 4; Prisip. 13 4. 173 secreta means distinct and peculiar to each.

174 Cic. Tusci. disp. v 37 says neque est ullam quod non ita video... ut aut flores aut fruges fundat aut bacas; the flores aut fruges fundat answers precisely to rosam—frumenta—fundi—but then for vides you would expect vides to complete the parallel, so that vides fundi seems to be said with a change of meaning and to = fundere se, i.e. fetus; comp. 351 Crescen. arbusta et fetus in tempore fundunt. 176 Si non...quia; as in 203, i 746: iv 1199 Si non...quod; iii 406 Si non omnimodos; iii 355 Si non...quod (relat.). 178 tempesates from the context implies the due seasons, as Lamb. rightly interprets: Cic. ad fam. xiv 4 5 si esset licitum per nautas, qui tempesatem praeertmittere noluerunt; xvi 1 2 et comites et tempesates et navem idoneam ut habeas, diligenter videbis: for advent can hardly mean, as Wak. explains it, 'are propitious': a god advent, stands by, and by that very act is prae consens or propitious: again a patron advent, ụpọta, to advocate your cause: Livy xxvi 48 7 sussis C. Laelius praefectus classis, legionarius M. Sempronius Tuditanus aderat: but neither of these uses applies to tempesates: the praesentes Austri of Hor. sat. ii 2 41 is ironical. 181 at. at. par. an.: Virg. was prob. thinking of this expression and rhythm when he said geor. ii 149 atque alienis membris aestes. 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 desirissimis: the words there, as here, admitting no ambiguity; 1021, repeated v 419, has also three, neque consilio primordia rerum Ordine se suo quaque sagaci mente locarunt: v 296 multa calagine taedas Consimili properant ratione ardone ministro Suppediatur; and vi 27 28: Caes. bell. G. vii 24 3 edemque tempore toto muro clamore sublato duabus portis ab utroque latere turrium erupto fidebat; Cic. ad Att. iii 15 4 quo te non meo caue maximo dolore esse affectum scio; 22 3 premor luctu desi- derio omnium meorum; Q. Cic. comm. pet. 10 collum gladio sua dextera secuerit. 185 ad 'after' or 'upon': vi 316 ad intum; Cic. verr. iv 32 ad hospitium adventum; ad fam. iii 5 3 ad quem adventum; Livy vi 27 9; ix 7 7; xxi 61 4; Tac. ann. ii 6 ad famam; Ov. met. ii 774 ima ad suspiria; Sen. de benef. iv 6 6 ad surgentem iam aestatem; see Gronov. 186 infantibus parvis: comp. Cic. orator 161 quod iam subructicum vides- tur, olim autem politius, eorum verborum, quorum saedem erant postremas duae literae suas sunt in optimus, postremam literam detraxebant, nisi vocalis insequatur. iuxta non erat ea ofuenio in versibus quam multis fugi- unt poetae novi. ita enim logoebamur qui est omnibus' princeps non omnibus princeps et vita illa dignu' locoque non dignus. This suppres-
sion of s is common in Lucr. and is not avoided by Cicero himself in his verses: in all the older poets, Ennius Lucilius etc. it is of course very frequent. Prob. Cic. includes Catullus among the poetas novi, though he has one instance of the licence in the last v. of his poems, tu dabi suppliciam: 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 scribemus. Lucretius' frequent employment of this archaism, after it had been generally dropt, may be one of the reasons which made Cicero deny him ars, if indeed he did deny it him: see introduction p. 313. 187 probably he meant the rhythm to be an echo of the sense. arbusta: as arbores cannot come into the verse, Lucr. always uses for it arbusta in the nom. and acc.: but as arboribus is suitable enough and often used, in the only instance of arbustis, v 1378, the word has its ordinary meaning of plantations of trees. 188 quando in the sense of quoniam or quandoquidem and always governing an indic. is oftener employed by Lucretius than in the temporal sense; and is common in the older writers: Madv. de fin. v 21 and 67 allows it also in Cicero. With 188—190 comp. ii 707 Quorum nil fieri manifestum est, omnia quando Seminibus certa certa genetris creata Conservare genus crescentia posse videmus: that there is a hiatus here such as I have suggested I feel certain, and I believe I have given almost it: the words of the author: comp. too 180 Quod si de nilo fierent, subito exorerentur, Incerto spatio atque alienis partibus anni: where the opposite is stated, paulatim contrasting with subito, tempore certo with Incerto spatio cet. How any critics should now maintain as Wnk. maintained, that the passage is complete as it stands and that crescentes = res crescentes I cannot understand: see n. to 57. 191 grandescere, used twice again by Lucr. and by Cic. prognost. fragm. 5.

192 Huc accedit uti, a prosaic but very common phrase in Lucr.: also A. 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 will here mean the number of years over which a life, probably a human life, extends: comp. Virgil's imitation in geor. ii 295 Multa virum volvens durando saecula vinct; and Aen. xi 160 vivendo vici mea fata: in all these cases the alliteration has influenced the phrase. 207 Aeres...auras and aerias auras are very favourite pleonasm 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 necque tam flexible necque quod tam facile sequatur quocumque ducam, quam oratio, where it has the same force; as also orator 52: de nat. deor. ii 65 he translates by aestera. Qui tenero terram circumductam amplexitur addita, Kai γεν πέρατι ἰχνου ἔρασιν ἐν ἀγαλματι of Euripides. 209 manibus is the abl. instr., by manual labour, = 11 1165 manuum labores: Cic. de offic. ii 13 sine hominum labore et manu; 14 sine hominum manu atque opera.

mel. red. set.: comp. Cic. de orat. ii 131 quo meliores futus posset et grandiores edere (ager): reddere is regularly used in this sense. futus with one exception always in Lucr. means the produce of the earth or trees. 210 videlicet has here the construction of videre licet: so ii 469 Scilicet esse globos: the same constr. is found in Plautus, Terence, Sallust, once in Cicero, ad Att. v 11 7, and in the antiquarians Fronto and Gallius: on the other hand Lucr. ii 809 Scire licet... putandum est, uses scire licet for scilicet. 211 212 repeated with slight change v 210 211. cimus he uses only in these two places, ciere being the sens. form: iii 303 percit; vi 410 concit; ii 327 excitit: he also has excitit. 213 214 if there were no first-beginnings, things might be much worse or much better quite independently of our control.

215—234: nothing can be reduced to nothing: things dissolve 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 at 159, continues καὶ εἰ ἐφέτητο διὸ τὸ ἀφανῆμον εἰς τὸ μη ὃν, πάντα δὲ ἀφανεία τὰ κράματα, οὐκ ὑπερ τῶν τῶν εἰς δειλότο. dissoluto: as in 3 places, i 559 iii 706 vi 446, this word must be of 4 syllables from the necessity of the metre, Lucr. never ending a verse with 3 spondees, I have followed Lach. in 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. interemiat and 226 peremit: A and B, as all good ms. of all good authors, invariably thus spell these words; as also neglego and intellege. 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 γάρ: occasionally we find them in three successive clauses: ii 749 enim, 751 enim, 753 Nam; iii 754 enim, 756 enim, 757 enim; v 7 Nam, 13 enim, 14 Namque: thus Cicero ad Att. ii 3 2 has nam—et enim—nam—in 4 consecutive short sentences; and xvi 6 2 enim—enim—enim in 3. 221 Quod nunc: see n. to 82 quod contra: and comp. Varro de re rust. iii 3 8 quod nunc,
ut habeant multos apros ac copreas, complura ingera maceriis conclu-
dunt; Cic. de fin. i 67. nunc: see n. to 169. aut. const. sem.: Madv.
Cic. de fin. iv 19 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 consto. 222 Donec
vis obit — exactly 246 dum. . . Vis obat: donec and donique ‘until’ in
Lucr. take an indic. with the exception of 1v 997 Donec . . . redant; and
this is the usual constr. in the older writers: the word is scarcely found
in Cicero, though usque eo, donec . . . venimus has been pointed out to me
in the Verr. (2) i 17: v 178 donec is ‘so long as’: in 11 950 I am inclined
to take solviit to be a perfect, with a change of constr. in next v.: the
tems of the indic. will then always be the perf. except v 997 Donique
privaverat, where the pluperf. seems to be an attraction of the prec.
imperfects. For the usage of Tacitus, who employs the word very often,
see Woefliin in the philologus vol. 27, p. 127. 224 videri here has the
force of case, which φαυετθοπο often has in Greek: 262 it has its usual
sense of ‘to seem’, and 270 it is a simple passive of video: Lucr. uses
homonyms in this way again and again without appearing to strike
him that there can be any ambiguity: we meet for instance in the
or in contiguous vs. with corpora in its ordinary sense and in that of
atoms: as 11 714 multique 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 Redducit
always has this quantity in Lucr. and generally this spelling in
AB: the same is true of reecedere which occurs thrice, reeduce re occurring
four times: the ancient and sole ms. of the last 5 books of Livy has
reducit, reduccendi, reduciturum, but reductum; Plautus and Terence
always reduco, at least where the verse shews the quantity: comp.
reddo: but Menach. 520 Redident; whereas Ovid Propertius Juvenal
(Virgil does not use the word) have reccido; but most hexameter and
other poets reduco: the perf. reppuli reperti retulit reccidi are of course
necessarily long. 230 ingenui is almost sui: comp. vi 613 Addo nos
fontis of the sea: Auson. Mosell. 65 sub ingenuis agitatae foniibus
herbae: Plaut. miles 632 unites suae bovi ingenia indoles, i.e. nativa.
externa is the opposite of this, ‘which come from without’, adventicia:
comp. Cic. de nat. deor. ii 26 Nec enim illae externae et adventicivs haben-
dus est tepor, sed ex intinis maris partibus agitatione excitatus: Livy iv
30 7 nec caestests modo defierunt aquae, sed terra quoque ingeniis umore
eyens vis ad perennes sufficit annos: where caestests and ingenio are
contrasted, as ingenui and externa here: comp. too Juv. iii 20 nec inge-
nuum violarent marmora tofum, who was prob. thinking of Ov. met.
iii 160 levibus tofis nativum duxerat arcum. Sense and context so
imperiously require mare to be the accus. after supped. that I now con-
cede it, my attention having been directed to Cic. in Catil. ii 25, si
omissions his rebus quibus nos suppeditamur, eget ille; which Halm ad l. says is the sole instance in Latin of this constr. and which is confirmed by Arusianus Messius who quotes it in support of 'suppeditar hac re'. This constr. in Cicero and Lucr. may be examples of what was more common in the older Latin; for Plautus, Terence etc. often have an accus. for a dat. after indulgeo, inservio, parco, ignosco, etc. as te indulgebant, unum inservire amansem: but probably nisi omnis suppeditatur; 1167 vix arvis suppeditati is the same constr. longe: Livy xxv 12 9 vomicamque quaer gentium venit longe, from a carmen of Marcus: Cic. ad Att. v 2 2 cum Hortensius veniret . . tam longe; Mela ii 30 Strymon . . annis est longeque ortus; Aen. x 843 Adgnovit longe geminum. 231 aest. sid. pas.: comp v 524, which mentions this as one of several possible cases; though it seems rather stoical than epicurean: comp. too Virg. Aen. i 608 polus dnum sidera pascat. 232 debet: this word Lucr. employs with singular fondness in a very peculiar sense: to denote that which follows either as a natural or a necessary consequence: he applies it to all things alike, animate and inanimate: ii 1139 Omnis debet enim.

233 consumpes: sumpes seems to occur in Naevius' triphallus, fragm. comic. 97: Lucr. iii 650 has abstrape, v 1159 protraxe; Virgil traxe, Horace surrexe, Catullus promisses; many others, dixe and the like, are found in Plautus: cognosce renosce cresce in Lucr. are simpler contractions like nosse: i 987 confuxus: comp. vixet extinxem in Virgil, erepsum in Horace; the abundance of such forms in Plautus and Terence and the general use of falso ausim shew that they belonged to the language of common life. dixit is found even in Cicero: see Madv. de fin. ii 10. diesque: see n. to 557: the argument too of this v. is there more fully enforced: comp. too Cic. pro Cael. 77 iam aestas omnia, iam usus, iam dies mitigari; Livy xxii 39 12 meliores...nos tempus diesque factit. 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 indupedita of course agrees with materies: comp. 244: Lamb. here errs as well as Wak. 241 Madv. Cic. de fin. ii 84 says that satis caset causa leti = 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...praesidii for praesidium: acutor ad Heren. at beg, vix satis situm studio suppeditare possumus, where Madvig would read auti; ad Att. xii 50 si satis consilium quadem de re haberem, where Lamb reads consiliis: he also refers to Ovid met. iii 149 Fortunamque dies habuit satis and Virg. Aen. xi 366 sat funera fusi Vidimus. In all these passages satis appears to me to have much the same force as in Lucr. 'in sufficient measure'; as well as in Sen. Herc. Oct. 1829 religiues auxilium dabunt: Erunt satis praesidia. 245 constant = sunt, as so often in Lucr. 249 corp. mat.
another term for his first-beginnings. 250 *perient*: the rains perish as rains; yet 262 *haud penitus perient*; but reappear in other shapes. Comp. Virg. geor. ii 325 *Tum pater omnipotens fecundis imbribus aether Coniugis in premium laetae descendit et omnis Magnis alt magna com-
mixtus corpore fetus*; and Aesch. frag. of Danaid. *"Oµp Bethlehem* ειναι-
tos ευπαρχον πατερον Έκυος γαῦν κ.τ.λ. which Lucr. may have had in view: see notes to parallel passage ii 991 foll. and v 318 foll. From the Vedas to the pervigilium Veneris poets and philosophers love to cele-
brate this union of ether and 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 down in abundant rains which at once quick-
ened 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 innubitus aether* of iii seems in vi omnis in imbrem vertier: other poets follow Lucr. and Virgil: Ov. met. i 269 funditur ab aethere nimbi; fasti i 682 aetherea apargite semen aqua; iii 286 ebris aethera siccat aqua; Sen. Hipp. 674 omnis impetus ruat Aether et atris nubibus condit diem; Oed. 632 nec parum pluvio aethere Satiata tollis. *'Le peinture est renfermée dans un raisonnement' says Martha, p. 282, of vv. 250—264: his further remarks are eloquent and just.

252 nitidae fruges occurs five times: it seems to imply crops well-
kept and so flourishing and good-looking: Cic. Ver. iii 47 says *Quos ego campos anteae nunc ad desertos videbam, ut*; Virg. geor. i 153 *interque nientis culta. fruges* in Lucr. either signifies grain-crops alone or includes leguminous products in contradistinction to fruits of trees etc. 253 Wakefield well observes that Virg. ecl. x 54 *Arboribus: crescent illae, crescentis amores*, imitates the language and rhythm of this verse, while the sense is quite different. Compare also with ii 2, geor. i 158 *magnum alterius frusta spectabilis acervum*; with ii 32 and v 1395, geor. ii 310 *Prasserim si tempestas; with ii 408 et mala tactu, geor. iii 416 aut mala tactu; with iii 232 *Tenuis enim quaedam...aura* and the various uses of *perlabitur* in Lucr., Aen. vii 646 *Ad nos vix tenuis famae perlabitur aura*; with iv 1065, geor. i 114 *Coniectum 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. xi 906 *vacuum per inane* said of the air; though Lucr. once, ii 116, uses *per inane* himself in the same way. Such instances show 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 297: comp. however Virg. geor. ii 328 resonant avibus virgultus canoris. With videmus canere comp. iv 598. 257 pingui used as a subst. by Virg. geor. iii 124 denso pingui: as well as catal. vii 4 Scholasticorum ratio madens pingui: it often occurs in Pliny nat. hist. 258 Corp. dep. Bentl. says 'scil. cum parturient': can be 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 fessuum militia latus Depone: Ov. met. i 300 ponunt suæ corpora phocæ. can. lac. um.: the two epithets are quite regular, as lac. um. = simply lac or lactis umor, and candens is an epith. ornans, as in γάλα λευκόν: comp. i 945 and iv 20 suaviloquenti Carmine Pierio...Et quasi musaco dulci...melle; v 1194 O genus infelix humanum; vi 387 fulgentia caelestia templæ: and Virgil's toris genialibus alis, corpus exangus Hectorum, sinuque crepantis Carbasœs; Catullus' lepidum novum lustral; horridamque Thraciam Propontida, trucesmus Ponticum sinum; Propertius' pugnamque sinistram Cannenses: comp. too ii 342 mutaœque natantes Squamigerorum 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 aquis, aquae, aquarum, sudoris, some of them repeatedly: lacteus umor occurs more than once in Ovid. 260 Artibus: this form is retained by our mss. in four other places: once only, v 1077, we find artibus: doubtless the u remained longer in this than in other words, to distinguish it from the dat. and abl. of ars: see Neue i p. 372—376 for the statements of the old grammarians. 261 pecudes: see n. to 13. 262 videntur (perire). 263 alid Lucr. uses not unfrequently; ali the dat. sing. more than once, but alis never: Catullus has alid, and alis nom. 263 264 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 ii 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 in his thoughts the old dogma of the physici, more than once asserted by Aristotle, as metaph. ii 2 p. 994 b 8 ἃ τικινθο ποίησα τικινθο τοις γίνεσι. 265—328: 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 seabrine; yet the process of growth and decay is unseen in all. **265 Nunc aye,** 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 ἄγω ὁρεῖ...τῶν θεῶν κλύει and 182 Εἰ άγω, νῦν τοι ζωή λήφα, and 101 ἩΛλα αἰγα μυθω κλῦθι, and 124. **270 videri** = 268 cerni: a sense common in Lucr., not very unusual in Cicero; as de off. iii 38 ibi cum palam eius anulus ad palmam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, cum in locum anulum inverterat: ib. i 14 he translates the ἐνάγετα κ.τ.λ. of Plato by si oculis cernetur; de fin. ii 53 by si videretur: Caes. de bell. civ. iii 36 8 ut simul Domitiani exercitus pulvis cernetur et primi antecursoris Scipionis videre tur. **271 portus:** the wind beats against them and prevents all ingress to ships; rendering them therefore more dangerous than the open sea. This so careful an observer as Lucr. would doubtless understand. **272 ruat** used 289 and 292 in same sense: Plautus and Terence appear each to use it once and only once actively; Virgil more frequently. Virg. geor. iii 197 has arida differt Nubila. **274 montis supremos** is found in Virg. geor. iv 460. **275 Silufragis:** 305 fluctifrago: Lucr. seems the only classic who uses these words, which are both active. **persurit Cum frem. saev. murmur.** a striking tautology; unless indeed, as I sometimes think, the pontus of mss. can be defended, saevit—pontus being a clause apart and finishing the comparison in a way so often followed by Virgil; as geor. i 334 Nunc nemoria ingenti vento, nunc litora plangunt, which may indeed be a reminiscence of Lucr.: comp. too Hor. epod. 15 2 nunc mare, nunc siluae Thresicio Aquilone sonant. cum fremitu or fremitum, murmure or cum murmure, all equally Latin: iv 539 cum summo clamore profusus; but vi 147 magnō clamore trucidet; 1284 ingenti clamore locabant: Enn. ann. 477 Cum magno strepitu Vulcanum ventu' vegebat: Plaut. Amphitr. 244 maximo Cum clamore involvant. **277 nimium = ne mirum = non mirum acc. to Donat. Ter. euh. 508 'solve nimimum [a proof by the way that he wrote it as one word] et fac non est mirum...nam non significat et non non. ni pro ne Vergilius, laeti discrimine parvo Ni teneant [and Lucr. he might have added: see n. to ii 734]. ne pro non Plautus, nevult inquit pro non vult': but as mirum ni, nisi, mirum est ni, mira sunt ni have much the same force in Plautus, Terence, Caecilius, etc., Ribbeck, Beitr. z. l. v. d. Lat. partik. p. 17, is prob. right in saying that nimimum = ni or nisi est mirum: Caecil. 254 nomen virginis, nisi mirum est, deintegrabit. Lucr. is peculiarly fond of this word: he generally
employs it in drawing what he thinks a certain conclusion from what precedes. 

_book 1_

corp. caeca, as 295: sometimes he applies the phrase to his invisible first-beginnings; as 328 Corpus in caecis = 1110 primordia caeca. 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, 11081 sic montivagum... Sic hominum... sic denique multas Squamigerum cet.; 11783 Si mare, si terrast cordi, si denique caelum; 11434 Nec mare nec caelum nec denique terra neque aer. 279 Verrunt, a favourite metaphor which he uses five times. 280 Nec rat. alia... Et cum; 11414 Neu simili... cum... Et cum; 418 New... simili constars... qui... Et qui; 11544 Nec simili... Cum... Et validissim. Cum; v 1073 non differre... ubi... Et... Et cum; 1081 aliae... voces... Et quom; 111092 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 Virgil never has ac before c or qu with one exception, vi 440 simul ac grandam, 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 by Propertius: Livy often neglects it. 281 foll.: there are three similes in the Iliad, Δ 452, E 87, Α 492, each of which, especially the two last, Lucr. may have here had in his mind: ποταμός πληθυντ ιτικνών Χειμάρρων δη τέκνη βίων πέτασει γεφύρας. Τὸν δ’ οὖν ἄρ τέ γέφυρα τιγρήνης ἤργανον, Οὐς ἄρε ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών ιτικνών. 'Ελθοντι ιτικνών, ὦ τπαρίσιν Διὸς ἰδρύσεις καὶ πλῆθος ποταμός πεδίους κάτω Χειμάρρων καὶ ὄροφον ὑπαίκσεως Διὸς ἰδρύσεις. Πολλάς δὲ δῖναι δὶς αὐλάς πολλάς δὲ τὰ πετόντα 'Εσφύρεται. Virg. Aen. xii 523 ubi decursus rapidus de montibus aëris cet. was thinking of 283; and so was Spenser faerie queene 11 11 18 Like a great waterflood that tumbling low From the high mountains etc. 281 Lamb. joins mollis with aquae, but I think the usage of Lucr. requires it to agree rather with natura; as 11 233 corpus aquae naturaque tenuis Aesis; v 148 Tenuis enim natura demum; 11 646 Omnium enim divum natura, where see note. natura aquae = simply aqua; so natura animi, demum, and the like again and again: so that the relative may be referred to it, as well as to flumine. 284 concien is used in its first meaning also vi 731 Nubila conciuntur in; and so coniectus the particip. more than once. 287 Mobibus are of course the piers of the bridges; and grandia aeva in 289 are the stones of these and the other parts of the bridges swept away by the flood. validissim cum viribus occurs in Emm. ann. 301: Virg. Aen. v 368 has vaste cum viribus; Cic. Arat. 146 funestum magnis cum viribus annem which Lucr. may have had in mind: 195 Cicero writes validissim viribus austrum without cum. vi 73 placida cum pace quietos, 279 ipse sua cum Mobilitate cæsæcti are like in principle; and vi 1233 maesto cum corde tacitant: Cicero in his Arates 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.
NOTES II

288 dat stragem: see n. to IV. 41. sub undis...volvit is found in Aen i 100. 289 quiqquid, with c = quicquid: it is an archaisms not uncommon in Lucr. who has unum, primum, summum quiqquid: it is found in Plautus, and is unknown to Cicero: see Madvig de fin. v 24: nor to Livy, as xxxviii 17 13 in sua quiqquid sede. For the constr. see note to 15: it = qua aliquid fluctibus obstat, id ruit annis: comp. n. to 966 quem quiqquid locum possedit. With qua quiqquid comp. v 773 Qua feri quiqquid posset ratione; iii 787 and v 131 ubi quiqquid: comp. too Aen. vii 400 io matres, audite, ubi quaeque, Latinae: Plaut. Bacch. 252 I would read Istius hominis ubi fit quaeque (quaque ms. quamque Lamb. Ritschl Fleckeisen mentio: Livy ix 23 15 qua potest quiqquie; Sall. Iug. 51 l ubi quemque periculum ceperat; 60 l ubi quique legatus aut tribunus curbat. 291 procumbit is used of the wind in same sense vi 558. 293 Virg. Aen. vii 567 has torto vertice torrens, and Lucr. is purposely using terms common to rivers and winds. vertice torto and rotanti turbine seem to be the same thing; and the tautology is like that in 275. 296 moribus: Virg. geor. i 51 Ventos et varium caeli praediscere morem; which Pliny xviii 206 thus expresses quippe Vergilium iubente praedisci ventos ante omniam ac siderum morem. 297 aperto the opposite to casceus.

300 tuinur: also tuantur tuère are found in Lucr. and contuimur: the older writers frequently form this verb and its compound acc. to this conjug.: comp. cimus above. 301 Usum. oc. iv 975 sensibus usurpare. Plautus too has neque oculis neque pedibus neque oculis usurpavi: see Forc. 306 saeodem, edem and eodem are found as disyll. in Lucr.: idem (plur.) and iadem are always diss.; but eadem eandem eundem, where the vowel is short by nature, are always trisyll.: eodem eadem do not occur in Lucr.: they might be either diss. or trisyll. dispessae: dispessus is also used by Lucr. serescunt: this passage is quoted by Nonius 175; and it seems to be the only known use of the word: serenus is clearly connected with it and Nonius adds 'inde Vergiliius docte geor. i [461] unde serenas Ventus agat nubes', having just explained serescei by siccatur. 307 umor umidum umecto and umerus are rightly read in AB. 311—314 comp. Ov. ars i 473 Ferreus adidio consumitur anulus usu. Interit adidia vomer aduncus humano. 311 solis annis, because the annus was made by the revolution of the sun: Varro de ling. Lat. vi 8 'tempus a bruma ad brunam, dum sol redit, vocatur annus, quod ut parvi circuli anuli, sic magni dicebantur circites anl, unde annus'; but in Lucr. the coming together of annis and Anulus is quite accidental: v 644 Quae volvent magnos in magnis orbitibus annos, of stellar years. 312 anulus, not ann. habendo has not the same subject as the sentence: so Virg. geor. ii 250 lentescit habendo; Lucil. xxx 132 Muell. quod proset habendo: comp. iv 1102 Nec satiare quem spectando corpora coram; 1068 Uclus enim vivescit et invertereat alendo; and Virgil's imitation, geor. iii 454 alitur vitium vivitque tegendo: v 1369
indulgendo blandogena colendo of the earth; Plaut. asin. 222 Bene saltando connescunt, compellando blandito, Ausculando; Livy xxix 21 ne glissearet prima neglegendo bellum; xlix 17 7 se daturum, quod nec in dando nec datum ullo signo deprendi posset; viii 11 1 praeferendo; vii 2 6 usurpando; Ter. Phorm. 1034 accusando. 313 Stilicidi: Lach. in a masterly note shews that when a long vowel is followed by l, one i is withdrawn when an i follows, if this i be not merely the mark of a case, as villa villis: thus Messalla Messalina; mille milia; villa vilicus; stilla stilicidium; for stiria shews that the i of stilla is long. According to this rule Polio is right, and Servius recognises both Polio and Pollio, and Пολιω is the usual Greek form; but Roman usage seems to have declared for Pollio; in the new corpus inscr. Lat. vol. i Polio is found 6 times, Polio once; in Mommsen’s inscr. reg. Neapol. always Pollio; and so the ms. of Virgil; but Pal. and Med. fail in the four places where his name occurs; Pollio too the collated ms. of Horace; the Pith. of Juvenal vi 387 and vii 176 Polio, ix 7 Pollio; the palimpsest of Fronto twice Polio. Augustus in his res gestae has one striking violation of this law: he always writes milia millibus milliis; and one or other of these words occurs more than 20 times: he probably so spelt from some notion of consistency; comp. his sinus for sumus: milites militare etc. he spells in the usual way. While in a fine circular inscription of U. C. 622, cor. inscr. Lat. i 551, we have miliarios and twice melia, ibid. 701 we find millia, 1012 millibus, shewing that the rule was not then quite fixed. 314 occulte: Forc. gives from Ovid an exactly similar use of the word. 315 strata vi. Sax. = stratas saxo vias: strata having the epithet saxea shews that Lucr. treated it almost as a subst.; even more harsh is vi 1283 aliena rogorum extracta. He uses this constr. more freely than most of the poets: see Conington to Aen. i 422: we had in 86 a very bold instance: clausa domorum, extracta domorum, and with a gen. sing. vera vias, caerula caeli, sublima caeli are some of many other examples. 316 port. pr.: Prof. Mayor refers me to Varro de ling. Lat. v 88 quaem Samothracia ante portas statuit duas virilis species aeaeae, dei magni: he also points out that, Cic. Verr. iv 94, an ex aere simulacrum of Hercules in Agrigentum had its mouth and chin thus worn; and so Minuc. Felix describes Caecilius as kissing the lips of Serapis. Apul. met. xi 17 speaks of the people kissing the vestigia of Isis’ silver statue, as to-day in St Peter’s they kiss the toe of the bronze statue of St Peter. It may be presumed then that the Romans used the right hand of their statues, as Pliny says the Greeks used the chin. 318 the meaning is by the touch of the great numbers who in passing kiss: the words rather imply ‘of those who often kiss’: but it comes in the end to the same thing. 321 praeclusit: this verb he uses v 373 in its literal sense of shutting the door against. Prof. Conington and Mr N. P. Howard have independently pointed out to me that this v. is quite sound
and requires only to be rightly understood: *videndi* is gen. after *natura*:

Conington compares Persius v 101 *natura medendi*. *speciem = visum*: comp. iv 236, 242, v 707, 724: there indeed, as more than once in Vitruvius, it means *oculi visum*; here it means *visum rerum externarum*.

324 Cic. de nat. deor. ii 142 *acies ipsa qua cervinum, qua pupila vocatur*. *contenta* is well explained by iv 802 and 809. 325 is rightly joined by Lamb. with what follows: Lach. wrongly connects it with what precedes.

326 *mare quae inpendent*: comp. Ter. Phorm. 180 *tanta te inpendent mala*; Lucilius *quae res me inpendet*, where Festus p. 161 9 says *me* is for *mihi*: iv 568 *non auris incidit ipsae*; where see note: so v 608 *accidente* has an accus. *vesco* Ribbeck, Lat. Partik. p. 10, seems rightly to make *vescus = ve eucus*: it is he says both active and passive, 'nibbling' and 'nibbled off': he who eats without appetite takes little bites; hence *vescus = fastidiosus*, Paulus Festi p. 368, Gell. xvi 5 7, Nonius p.186, Labb. gloss. *vescus*, *διλύωνας*, *διλυομένης*, *προκοριφή*: hence in Lucr. it means 'nibbling at and slowly eating away the rocks'. Again it is passive in Virgil's *vescum papaver* and *vescas salicum frondes*; and thus we can easily understand Afran. 315 *At puer est vescis inbecillus viribus*; Ovid fasti iii 446 *vescasque parva vocant*, Pliny vii 81 *corpore vesce*, and Paulus Festi p. 379 *vesculi male curati et graciles homines*.

327 *possis = precisely potest of* 324: ii 763 *possis*, 850 *Quod licet ad possis*; where I now see Lach. to be wrong in reading *potis es*: see n. to ii 41 *Cum videas*, and Madv. Lat. gramm. 370 for this use of the indefinite 2nd pers. sing. conj. or potent. the first ex. he quotes is like our passage in which *nec possis = nec possumus*: i 515 *Si non reliquias; ii 4 quibus coreas; 36 si iactoris; 1090 si teneas; 220 tantum quod dicere possis*; 763 and 768 *possis*; iii 213 *cernas*, 370, 856, 960, 1024 *possis*; iv 319 320 *credas, recedas; 325 *pergas; 572 cum videas, possis*; 957 *quem opias*; 1070 foll. *conturbes, cures, possis*; 1231 *possis*; vii 113 *possis*; 168 *videas; 706 *Consipias; 708 *possis*; 1163, 1170 and 1257 *posses; 1268 and v 1332 *videres. 323 Corp. cocc.: see n. to 277; and comp. Manil. 1 131 *Caecque materies caelum perfecti et orbem*, of the epicurean atoms. *gerit res*: the metaphor is taken from the government of a state: *res geruntur, geri 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 stoic Balbus says *nos cum dirimus natura constare administrandique mundum*.

329—389: 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. *corpora natura = corpore, as animi natura, mundi natura = animus, mundus, etc.* *stipata, a favourite*
word to express what is close packed, pressed, rammed together: Wak.
well compares τῷ πυλαίνθαι used in the same sense by Aristot. phys. iv 9
near beg. 330 in rebus, things in being, things formed, in contradis-
tinction to the atoms: see n. to 419: Persius' parody i 1 o quantum est
in rebus inane shows Lucretius' expression was in vulgar use: comp. also
Pers. iii 83 signi De nihil o nihil, in nihilum nil posse reverti. inane
his most general term for void, used as a subst.; the τὸ κεράω of the
Greeks: he also uses vacuo, vacuum inane, inane vacans etque and the
like: spatium, omne quod est spatium, vacuum spatio, locus, locus ac
spatium and the like express space in its extension, wherein things are
and through which atoms move, χώρα, χώρα: it is intactile or manet
intactum; ἀφρής φῶς, as it is defined by Epicurus. 331 Quod cog-
nosse = a nomin. subst. as shewn by Nec sit: 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
10 viam palantis quaerere vitæ; and our 'to be to seek'. 333 summa
rerum, properly the whole sum, universe of things, while haec rerum
summa is this our single world, as explained in n. to 235; comp. n. to
1008 on rer. sum. 334: see notes 1: I cannot conceive this v. to be
genuine; it may have been interpolated by some one who did not see
that 335, as well as 331, referred back to 330. 336 officium, Office:
one of his favourite plays on words, united with alliteration obstare .
omnia... Omnibus; on which comp. what is said above p. 311: the words
are simple homonyms, as in Cic. pro Sex. Rosc. 112 cur mihi te offers
ac meis commodis officio simulato offici et obstas. 340 sub. coelis: see
n. to 315. sublima: Enn. trag. 5 seems to have sublimas, and Accius
sublimo and sublima; Sall. frag. sublima nebula; Sen. Med. 1026 sub-
limi aetheris, and the antiquarian Apuleius met. iv 25 sublimis volatibus.
Lucr. uses more than once the adv. sublime, but never the adj. sublimis:
ii 845 sterilia: ii 621 violenti A Nicc. violentis B; v 1231 violento A
Nicc. violent: exanimus imbocilla hilarus inermes are the only forms
he uses. 341 mul. mod. mul. a favourite formula of his for the
reasons mentioned in n. to 336. 343 sollicito, an epithet he thrice gives
to motus: Virgil applies it to mare, Ovid to rotis: 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 solida; only apparently
so: all res or things in being are rarae, that is have a mixture of void in
them. 349 fleot: Virgil inflacratim, Ovid lacrimavi eburn: for which
Seneca Thyestes 702 has fleuit in templis eburn: 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 at 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 eas, though 214 nubila caeli is the immediate antecedent, not nubes: 757 quadripes...ut si sint maclata: for which Lach. unskilfully reads fit maclatu; and not unlike is iv 933 aeris auris...cius, where see note. 355 rigidum seems to personify cold as if it were stiff like frost. 356 qua: iii 498 Qua quasi consuerunt; 736 qua possint vis nulla videtur; Virg. geor. i 90 vias et, Spiramenta, qua; Aen. v 590 Mille viis, qua. 358 alias aliis...res rebus: he seeks by the collocation of the words to increase the force of the antithesis: comp. 816 variis variis res rebus: 876 omnibus omnis Res...rebus; ii 1166 tempora temporibus præsentia confert Praeteritis, and vii 1085 Ut cava conventant plenis haec illus ulla Huiusque; Livy xxxix 16 4 nunc illi vos singuli universos contionantes timent. 360 glòmere; but glòmerari glòmerata glòmeramen; and Horace Ut vinues glòmus: Lach. gives many other instances of varying quantity; thus Lucr. and Plautus côtournices, Ovid and Juvenal côtournicæ; Lucr. etc. vítiis, Hor. vítiis; Lucr. vícillo and vacillo: see n. to ii 452; iii 504. 363 inanis is of course the gen. of inane, as 365: comp. 517 inane rerum which most editors causelessly alter: natura inanis therefore is like natura animi, aquae etc. 367 Dedicat used by Lucr. three times and always in this sense: comp. indicare: it is synonym. with declarat in 365: Accius 78 te esse Alcmasonis fratem factis factus dedicat. With these vv. comp. what Theophr. ἔπειρα λαμβάνει. 61 says of Democritus, βαρύ μὲν ὁν καὶ κούφον τῷ μεγάλῳ διαφέρει άνθρώπως [in his ἄμυκτα ορ atoms]. οὐ μὴν ἄλλ' ἐν γα τούτοις κούφοις ποιητήρα δν εἶναι τό πλούς ἢν κανόν, βαρύτερον δὲ τό θάρρος, 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 illud is nom. to possit or accus. after praecurrere: whichever it be, the other is understood. praecurrere: the metaph. is obvious: to run before a thing, and so meet it by anticipation. 372 squamigeris: 378 squamigeri i.e. pisces: prob. also 162 Squamigerum: see n. there; and comp. the graphic pennipotentium for birds; and 887 lanigeræ = oves. 377 falsa totum = prorsus falsa, as N. P. Howard observes: so iii 686 totum contra; iv 1088 contra totum. This adverbial use of totum is very common in idiomatic Latin, as in Cicero's letters to Atticus: of very
many instances which I have collected take the following: IX 2 A, I repudiari se totum...putabit; IX 10 3 alia res nunc tota est; X 12 1 Reginus erat totus noster; X111 21 3 est enim verbum totum nauticum; XV 1 2 totum me futurum suum; XVI 5 2 sic enim commutatus est totus: omnis is used in the same way: see n. to II 53; and nullus ‘not at all’: Catul. 8 14 cum rogabéris nulla: Cic. ad Att. xi 17 1 consilium quod capi nullum potest; 24 4 Philotimus...nullus venit; XV 22 2 ab armisque nullus discedert: so Lucr. himself I 427 Si nullum forest: and often in Plautus and Terence. 383 init. movendi: initium motus occurs II 269 III 271: this use of initus for initium seems peculiar to Lucr. 384 de is explained ‘after’: perhaps it expresses ‘at once from a state of’: Faber quotes Plaut. most. 697 Non bonus summus de prando and Aen. II 662 Jamque aderit multo Priami de sanguine Pyrrhus: comp. also the phrase diem de die differre, and Cic. ad Att. xii 3 1 velim seire hodie in statim de auctione, et (aut) quo die venias: somewhat like is VI 290 Quo de concussu. 385 cita = cito: Plaut. Amph. 1115 Citus e cumis exiit: for other instances see Freund lex. s. v. 2. 386 possidat: is this a ἱστοξ λεγόμενον? lexicons give no other genuine instance of its use. 389 prim. quem. i.e. each part successively one after the other: comp. Cic. de invent. I 33 ut et prima quaeque pars, ut exposita est in partitione, sic ordine transiatur et omnibus explicatiæ peroratum sit...et ad primam quamque partem primum accessit et omnibus absolutis finem dicendi fest: auctor ad Heren. III 37 ut identidem primos quoque locos imaginem renovandum causæ animo pervagemus; Livy xliii 32 7 cum tribuni militum, qui centuriones essent, primum quemque citarent: and so v 291 primum tactum fulgoris quemque perire: also 264 primum quicquid aquai, 284 primum quicquid fulgoris, 304 primum quicquid flammatur, Lucretius loving the archaism quicquid for quique, as has been said above. 392 id fieri, i.e. that what has been described takes place, because the air is able to condense itself, and so also to expand where necessary: the subj. shewing it was the erroneous judgment of the thinker, as quaia linguant in 383: Creech argues that some vss. are lost here; but I cannot gather from his note that he had any clear conception of how he meant the lacuna to be filled up. Lucr. is curt and elliptical because he would not I think have found it easy to state fully what seemed to him an absurdity. The power of the air in 392 to condense implied thereby the power of expanding; and 395 seems to me distinctly to prove that 392 contains the gist of the argument: they assert that the air condenses, but it cannot condense without vacuum: a vacuum is formed where it did not exist before, i.e. between the two bodies which have separated: a vacuum is filled which existed before, i.e. somewhere on the outer sides of the two bodies. 392 condenseát and 395 denserier: Lucr. appears only to know the 2nd conjug.: see notes 1 to v 491. 396 si iam posset: see n. to 968. 397 trahere neut. as VI 1190 nervi trahere: see n. to VI 595: perhaps in
our passage Lucr. means to imply the contraction would have taken place without apparent cause. part. cond. in un. repeated III 534 ipsam se posse per artus Introsum trahere et partis conducere in unum: I 650 conductis partibus: which seems to prove that trahere here = se trahere. 398—417: much more might I say; but a keen intellect can now by itself pursue 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. 398 Virg. ecl. ix 56 Causando nostros in longum dicis amores. 400 possum: Virg. geor. 1 176 Possum multa tibi veterum praecerta referre; Cic. pro Caelio 53 possum dicere...possum etiam illa... perquirere...possum omnes latebrae suspicium peragrare dicoendo... sed haec...; pro Sestio 7 possum multa dicere de... sed...; in Verr. (11) 1 125 possum sexcenta decreta perferre...verum...: the usage is very common, analogous with that of poteram, potui, etc. in conditional sentences. 401 convarde is twice used in vi in its literal sense. 402 sagaci: see n. to 50: the metaphor is kept up in vestigia; and the expressions naturally lead to the simile: comp. sagax navum of Plautus, nare sagaci of Ennius. 404 montivagae agrees with ferai, as shewn by III 597 and 1081: Soph. Phil. 943 θηρὸς δὲ θηρίατρο. 405 quietes: I find no other instance of the word in this sense; but Cic. de off. 1 103 and Sall. Cat. 15 use it in the plur. 406 instit. vestigia: so Virgil insisti viam, insistere limen; and Plaut. capt. 794 omnes itinera insistant sua: the constr. is common enough; for the quantity of instit. comp. IV 975 destiterunt, v 415 Consiterunt: he uses also desierunt, exierunt, transulerunt, dididerunt, exciderunt, occiderunt, deciderunt, prodiderunt; VI 4 dederunt, v 474 and elsewhere fiuerunt which, like Virgil's tulerunt, shew that the quantity does not arise from the mere necessity of the metre; and moreover this shortening is not unknown to Plautus and Terence: see Wagner, Ter. eun. 20: as we find potuerunt twice in Laborius; sumpsirunt in a popular v. ap. Suet. Caes. 80; and as ē is common in Phaedrus, it must always have been a familiar pronunciation. 408 laterbras, Cic. pro Caelio 53 omnes laterbras suspicium. 409 insinuare: for syntax see n. to 116: v 73 the constr. is the same. 410 pigraris: this rare verb occurs twice in the fragments of Accius. 411 de plano, e plano, ex aequo loco are opposed to pro tribunali or ex loco superiore: Cicero several times uses ex aequo loco in this sense; and comp. Sueton. III 33 indicessque aut e plano aut e quasiortis tribunali...admonet: Briissonius de verb. signif. s. v. planus cites Paull. recep. sent. v 16 14 custodiae non solum pro tribunali sed et de plano audiri 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. cor. inscr. I 198, 65 and 66, we have twice ubi de plano recte legi possitum; ib. 206, 16 propositum habeto u d p r l p; Orell. inscr.
775 proponi in publico unde de plano recte legi possit; Plin. paneg. 71 deueuxus quidem in planum et quasi unus ex gratulantisbus. 412 hau-
sus e font. : Hor. epist. i 3 10 perhaps refers to Lucr.: Pindarici fontis
qui non expalluit haustus. e font. de pect. in one sentence: iv 694 Ex
alto quia vis mittitur ex re; vi 1012 ex elementis... e ferro; ii 447 In
quo iam genere in primis; iv 97; vi 721. 413 meo diti de pect.: this
use of the poss. pron. with an adj. seems an imitation of Enniius' antique
manner, also imitated by Virgil, as tuo cum flumine sancto for instance:
see n. to iv 394 suo corpore claro. Comp. Hor. epist. ii 2 120 Vemens et
liquidus purpuro simulimus annis Fundet opes Latiumque beatit divitie
lingua; Hor. applying dives to the lingua, which is supplied by the pec-
tus; the heart being the seat of the intellect according to Lucr. and most
ancient philosophers: 731 Carmina quin etiam divini pectoris eius;
v 1 pollenti pectore carmen Condere: comp. too Cic. de consul. suo 74
Fudorent claras secund i pectoris artis; Obs. trist. iii 7 (8) 43 nihil non
mortale tenemens Pectoris exceptis ingeniiique bonis; v 12 2 Ne pereant
turpi pectora nostra situ—21 ingenium longa rubigine laezum Torpet.
diti: on the other hand v 1115 Divinitis: he nowhere else uses either
form. 414 tarda surely agrees with senectus: see n. to v 1414.
415 vit. cl.: this metaph. he twice repeats, iii 396 magis est animus vitali
claustra coercess; vi 1153 vitati claustra lababant: comp. too Cicero's
words cum ego claustra nobilitatis refregissem. 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.

418—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 internos-
cere curat; v 1186 perfugium sibi habeant annia divis Traders; vi 68
remittis Dis indigna putare; 1227 quod ali dederat vitalis aeri auras
Volvere in ore licere et caeli templum tuori, 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
pergam pertexere dictis. 419igitur is more than once put by Lucr.
in the apodosis and has misled editors: iv 199—204 si, quae...Quid quasi
 sunt igitur; 862—865 qua quia sunt...His igitur rebus raros cit: 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; and
v 260 Ergo. Sometimes too Lucr. places igitur late in the sentence; ii 678, where the partic. = a protasis, it is the 7th: vi 1246 ergo comes 5th, ii 569 itaque 5th in the sentence, iv 705 4th: vi 1277 enim is the 9th word; i 219 and vi 701 the 5th in the sentence; it often comes fourth and third: not unlike is his carelessness with que and quoque; see n. to ii 1050. per se manifestly belongs to ut est, not to constitit with which Lach. joins it: ut est has no force alone, and the assertion would contradict Epicurus: comp. Cic. de nat. deor. ii 82 sunt autem qui omnia naturae nomine appellant, ut Epicurus qui ita dividit, omnium quae sint naturam esse corpora et inane quaque his accidunt; in precise conformity with which Lucr. says 445 tertia per se Nulla potest cet.: see too 422 440 and 459 Tempus item per se non est and 466 and 479: from all which it is clear Lucr. does not deny that 'accidents' are, but denies that they exist by themselves, per se. See too Epicurus' own words in Diog. Laert. x 88 οὗτως καθιστάτως εἰπεν φύσις [τὰ σχήματα κ.τ.λ.] δοξαστῶν, and those cited at 445, which Lucr. almost translates. 419 duabus In rebus: 449 duabus Rebus: 503 duarum rerum: Lucr. seems to depart here from his ordinary use of the word res which occurs many hundred times in his poem. Elsewhere it has one of its numerous abstract meanings; or denotes things in being opposed to the first-beginnings out of which things in being are formed. But here too it has almost an abstract meaning, and denotes the general conception of body and void; which he expresses sometimes by natura. 420 Constitit = ιστηκε, stat, or constat, as often in Latin: iii 177 animus quasi sit corpora et unde Constiterit; Seneca suassor. 1 2 ultra Liberi patris tropaeum constititimus; 9 illa demum est magna felicitas quae arbitrio sui constitit; Aen. iii 679 quales cum vertice celso Aeternae quercus aut coniferae cypariis Constiterunt; Ov. ars ii 478 Constiterant (= stabant) uno feminam virque loco; Hor. od. i 9 Vides ut alta sit nive candidum Soranct...geluque Fluminis constiterint acuto; Sen. Herc. Oct. 678 Patrioque puer constitit axem; Cic. ad fam. vii 17 1 iam videris certa aliqua in sententia constitisse; ad Att. viii 11 1 levatur enim omnis cura, cum aut constitit consilium aut cogitando nihil expicatur: it is worth noting that Nonius p. 256 quotes Cic. de fin. v 86 thus 'omnia auctoritas philosophiae constitit in beata vita comparanda': Cicero's ms. constiit; and the two words are synon. Often as he uses the words, Lucr. never has in after constito or const, except in this place: but lexicons give many instances of in after constito; and Cæs. bel. civ. iii 89 3 and Nepos Attic. 14 3 have constare in.

corpora has here its most extended sense: comp. 483: it includes all corpus, whether corpora prima or res: so Epic. himself in Plut. adv. Colot. 13 τὴν τῶν ὅστων φύσιν σώματα εἶναι καὶ κενῶν. 422 comm. sensus: comp. Epic. in Diog. Laert. x 39 τὰ σώματα ὡς ἐστιν αὐτῇ ἡ αὐθεσθεῖς ἐπὶ τῶν μαρτύρει καθ ᾧ ἀναγκαίον τὸ δόξην τῷ λογισμῷ τεκμαίρεσθαι: communis sensus here has much the same force as naturalis
sensus the sense given by nature to all same men: Arist. met. I 1 p. 981
b 13 eikos ton estoan eufontai tekhyn parà tas kouias aiovaseis thumá-
zothei usw ton atropo. Cicero is fond of using it with the same
meaning, whether in the sing. as Lucr. and Epicurus I. 1.: pro Planc. 31
'valeret, inquam, communis sensus omnium et dulcissima commendatione
naturae'; de orat. II 68 'in sensu hominum communi, in natura, in
morbuis': or in the plur. as Aristotle I. I.: thus pro Cluent. 17 'hoc
quod in communibus hominum sensibus atque in ipsa natura positum
atque infirmum est'; de orat. III 195 'quod es sunt in communibus inixa
sensibus nec earum rerum quemquam funditus natura esse solvit expert-
tem'; passages shewing how nearly Cicero connected it with nature.
But de orat. I 12 'a vulgari genere orationis atque a consuetudine com-
nunis sensus abhorrere'; pro Planc. 34 'communis ille sensus in alii
fortasse latuit cet.', and in Horace Seneca Quintilian and Juvenal the
expression rather denotes 'an acquired perception or feeling of the com-
mon duties and proprieties expected from each member of society etc.'
quoted from Sir W. Hamilton by Mayor to Juv. VIII 73; though the two
senses sometimes run into one another. 423 cui, as N. F. Howard
says, depends on fidem = 'cui fidem adhibe'; Livy III 10 6 cui rei priore
anno fides non fuerat; Aen. III 69 ubi prima fides pelago; Aetna 516 figu-
los huc esse fideem; Ov. her. 17 (18) 119 Siquis fides vero est; am. II 2 38 In
verum falso crimen deme fidem. 428 foll. Lucr. again closely follows
Epic. I. 1. 40 ei μη ὑν δ' κεν ὁν καὶ χώραν καὶ αἰσθήματα νόμομαζομεν, οἷκ
ἂν ἐξ ἐς τὰ σώματα ὧν ὑν οἴδη δι' ἐκεῖνο, καθάπερ φαίνεται κυνομενα.
427 si nullum forset: see n. to 377. 429 suprema: 370 foll.; which
shew Lamb, and others to be wrong in reading quaquam in 428: 421
we have qua diversa moventur; but moveri and mearis are not the same;
and Lucr. manifestly refers to 378 Nam quo squamigeri poterunt procedere
tandum, Ni spatium dederint latice? concedere porro Quo poterunt undae,
cet.: mearis = procedere et concedere.
• 430—482 doubtless he dwells at such length and with such em-
phasis 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 odiēn allo tās ἐξει πλῆ
άρας ἐναι, φησιν ὑπὸ τοῦτον γὰρ συνέχεται τὰ σώματα καὶ τοῦ ποιοῦ
ἐκαστὸν εἰναι τῶν ἐξει συνεχομένων αὐτὸς ὁ συνέχων ἀρτε ἐστιν, ὃν σκληρότητα
μὲν ἐν σῳδηρω k.t.l. and 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 accedere sine tactu potest: quod
tangit, corpus est. si extra est, postequam acciderat, rescessit. quod recessit,
motum habet. quod motum habet, corpus est. 432 Quod: see n. to III
94 animum, mentem quam. tert. numero: this redundant use of
numero is sufficiently illustrated by Forc. s.v. 435 Augmine, a word
often used by Lucr. and only by him and his constant imitator Arnobius:
so vi 614 adaugmen: momen too seems peculiar to him and his imitators, for momentum; he also uses fragmnia more than once: glomeramen frustramen vexamen clinamen too he alone of classical writers employs. dum sit i.e. dummodo sit. 438 Corp. num.: the lexicons cite from Cicero and Caesar numerus vini, frumenti, olei and the like; Livy also has magnum frumenti numerum; signati argenti magnum numerum; Cic. pro Cluent. 87 joins numerus and summa, as here: cum ipse pecunia...numero ac summa sua...ostendat. sequetur: will go to make up the sum, expire summan. 437 intactile, another анаζ λεγ. by which he translates the анаζίς of Epicurus. 438 meantem, a favourite word of Lucr. in its proper sense of passing to and fro. 439 vac. in. a striking pleonasm often repeated; just below he has inane vacanqueus: 523 we find even spatium vacuum inane. 440 faciet quid used of course in the technical sense of the Greek ποιησαι τι: fungí peculiar to Lucr. both in the technical sense as here and 443, and in the common sense as III 168 734 ν 358, of πάρσειν. 441 ipsum on its part in contrast to alius agentibus. 442 erit ut possint = poterunt: 620 Nil erit ut distet; III 715 haec erit ut possint: so non est ut possis, est ut possit, est quoque uti possit, est ut perciptiat, est ut videatur; non erat ut fieri possit; v 715 Est eiam quae possit: fit ut, fit uti are still more common: he ventures to say vi 727 fit ut fiat and 729 fit ut fiat. But erit, ut possunt of ms. I now think is right: see n. to II 901 ut dèbant. 443 Epic. in Diog. Laert. X 67 τά κενόν ουτε ποιησαι ουτε παθών δύναται, ἀλλα κίνησιν μόνον δι’ ἐαυτοῦ τοῖς σώμασι παρέχεται. 445—450 comp. Epic. ibid. ἐπί τοῦτο αὐθεντὴν ἐπινοηθηναι δύναται οὔτε περιληπτῶς οὔτε ἀναλόγου τοῖς περιληπτοῖς, ὡς τά καθ’ ὅλας φύσεις λαμβανόμενα καὶ μη ἡ ἀναλόγως τοῖς συμπέρασμα ἥ συμβεβηκότα λεγόμενα: the τά κ. ὀλ. φύσεις. λαμ. = omnis ut est per se 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 οὕτω αἰσθηθόν οὕτω νοητόν. 448 apisci: so vi 1235 apisci contagia, and v 808 terram radicitus apit. 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 client is almost the same as sunt, as often in Lucr.: ‘all things which have a name, which exist’. coniuncta and eventa appear to have been devised by Lucr. himself to distinguish the two kinds of συμβεβηκότα or accidentia, the καθ’ αὑτά or per se, and those not so: the editors after Lamb, quote a passage of Porphyry and decide that coniuncta = συμβεβηκότα, eventa = συμπέρασμα. The truth is that in the passage quoted above from Epicurus, as well as in 67, 68, 70, 71 of the same letter συμβεβ. and συμπέρασμα are
synonymes, denoting either kind of accident; just as Aristotle uses perpetually συμβεβηκὸς both for his καθ' αὐτὸ συμβ. and for the μὴ καθ' αὐτὸ; see last chap. of metaph. ν.; and Cicero in the passage quoted at 419 uses quaeque his accident for both kinds. I might cite many passages from Sextus of the quite different use of the two terms: adv. math. x 221 which bears directly on what follows, τούτων τῶν συμβεβηκότων τὰ μὲν ἄτιν ἀχώριστα τῶν οίς συμβεβηκέν, τὰ δὲ χωρίζοντα τούτων πέραμεν. ἀχώριστα μὲν οὖν ἄτι τῶν οίς συμβεβηκέν ἄτικτο ἡ ἀντιπαρὰ μὲν τοῦ σώματος, ἀλλὰ δὲ τοῦ κενοῦ. [454 might have been forged from this clause]...οὖν ἀχώριστα δὲ ἄτι τῶν οίς συμβεβηκέν καθάπερ ἡ κίνησις καὶ η ὑπό; now comp. with this Diog. Laert. 67: Epicurus argues the soul is not immaterial, because then it could not τοι νοῦ τόῦ τοίχου; νῦν δὲ ἑαργᾶς ἀμφότερα ταῦτα διαλαμβάνομεν περὶ τὴν ψυχήν τὰ συμπτώματα. Αὐτοί συμπτώματα ή εὐρικελία συμπτώματα δὲ οὕτως ἐν ἀλλοις ἐθάλη τις συμπτώματα. 451 permittas: permittiolis permittibilis are quite distinct in origin, and differ perhaps in meaning from pernicies perniciosis: whether pernicipia or pernicibilis exists I cannot say; but Conington, Virgil vol. 3 p. 223, is mistaken in supposing that I did not believe in the existence of pernicies, perniciosis. There is overwhelming evidence however for permities, etc.; they are found in the best mss. of Plautus, Livy, Tacitus; in the palimpsest and two other of the best of Pliny xv 74: Nonius, p. 153 and 216, assigns a permities to Plautus, Accius and Lucilius; in Sen. Agam. 229 the permiti of the Florentine attests permiti: again Donatus ars gramm. ii, p. 392 Keil, says 'per inmutationem litterae ut olit pro illi, syllabae ut permities pro pernicies; attestings both the m and t, as otherwise it would not be syllabae but litterae. permities seems to imply 'utter destruction'; 'annihilation': pernicies and perniciosis are prob. connected with nocce: see Corssen ii p. 422: we say perniciose leges; and in our passage 'sine pernicioso Discidio' would ill express Lucretius' meaning. See Fick vergl. Woerteb. i p. 153, 3 mi etc. who compares with various Sanscrit words मुद्य मुद्य मुद्य मुद्य मुद्य मुद्य मुद्य मुद्य etc., and Corssen krit. Beitr. p. 266 foll.: permities therefore will signify 'a wasting away to nothing': Fick l. l. p. 470 'with the form -tyd comp. sanscr. i-tyd 'going', lat. ex-itiun, in-itiun etc.' 452 sequ gregari: 651 dique supatis: so inque merentes, inque peditus, inque pediti etc. inque tueri, inque gravenunt, inque grédi; conque globata, conque gregantur, conque pulrescunt, perque forare, perque volare, perque plicatis; proque voluta, praeterque manentum, praeter creditur ire, rareque facti, inter enim iectat, inter enim fugit, inter quasi rupta, inter enim saepit, inter quasi rumpere, inter enim curtât, inter plaga currere; circum tribus actis; esse sui quid-
459 foll. here too Lucr. is combating Chrysippus and the porch who taught that time was not only δισώματος, but also like void καθ' αυτό τι νοούμενον πράγμα: see Sextus l. 1. 218. With these vss. should be comp. Epic. in Diog. Laert. x 72, or the fuller passage of Sextus l. 1. 219 Ἐπίκουρος δὲ...τὸν χρόνον σύμπτωμα συμπαιματών εἶναι λέγει παρεπίμενον ἡμέρας τε καὶ νυκτός καὶ ὅρας καὶ πάσης καὶ ἀπαθείας καὶ κυρίως καὶ μοναίς. πάντα γὰρ ταύτα συμπαιματὰ ἕστω ταύτη 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. Lucr. may well have been thinking of the strange words of Chrysippus in the first book of his φυσικὰ ζητήματα, quoted by Plutarch de comm. not. p. 1084 δ, οὐκ ἦν νυκτὸς σώμα ἑστιν, η δ' ἐσπερία καὶ ὁ ὅρας καὶ τὸ μέσον τῆς νυκτὸς σώματα οὐκ ἐστιν, οὐδὲ ἦν ἡμέρα σώμα ἑστιν, οὐχὶ δὲ καὶ ἡ νυκτός σώμα, καὶ ἡ δεκάτη καὶ πεντεκατάκτη καὶ τριάκας, καὶ ο μήν σώμα ἑστιν, καὶ τὸ θέρος καὶ τὸ φθινόπωρον καὶ ἐναυτός. 461 porro is the connecting particle, deinde belongs to sequatur, as a connecting particle is wanted: otherwise Plautus joins deinde porro and inde porro. 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 homonymes esse, esse to prove that as for instance the rape of Helen was, therefore the rape exists of itself, and the like; comp. the plurals in 655, 657, 658, 659, 660, 665, 667; 782, 783; 1053, 1062, 1083, 1087; all of them aimed at the stoics. 466 haece 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: Teucris therefore takes the place of the generic Corporis of 482, regionibus of loci: notice too the quodcumque erit actum of a special past event, not agerit: he singles out Teucris here, because he had singled out Trojanagenas gentis in 405: the Greeks in both cases would have answered his purpose, had he so chosen. 471 he seems here to pass from time, the accident of accidents, to the more general question of 449, that of accidents generally. 473 conflatus keeping up the metaphor of a fire blown into flame. 474 Alex. Phrygio sub pec.: ii 501 Thessalico concharum tacta coloris; v 24 Nemeacum magnus hiatus Ille lexonia: comp. Virgil’s Tyrrhenusque tubae clangor; arma dei Volcania; Valgins’ Pylio profuacerit
ore Nestorius; Catullus' iniusti regis Gortynia tecta; Horace's pinguis Phrygiae Mydonias opes; Homer's Ἑορτήν κεφαλῆς δεινοῦ πέλανον and Nestorίη ταῦτα ρηθήν Πυλονεγείον βασιλῆς: perhaps too 119 gentis Italas hominum; but see n. there. glocens still keeping 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 obsecram linguam. 476 duraevens, the ἵππον κόμος Δουρατίου τοῦ Ἐπευμ έποίησεν τίν᾽ Ἀδηρ, 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. 11 262 probably got his Δαμας. Troianus is of course governed by clam: Lamb. Greek Wk. and others have strangely blundered here. partu: Aesch. Agam. 791 Ἀρρην δαίος ἵππον νωστός: Eurip. Troad. 11 Ἐγών ἵππον τενχίωσ: perhaps Lucr. was thinking of Ennius’ gravida arma armis equus Suo qui partu perdat Pergamans armata: Virgil’s uterumque armato militis complex am the same metaphor. 477 equus our mas, this once; ecus or ecum three times: equus once, which Lucr. would scarcely have written, but well equus. 479 constans and esse are here perfectly synon. 480 cuere = esse. 481 Sed magis [ita esse et ita cluere] ut. 482 see n. to 469. 483—502: the first-beginnings are perfectly solid and indestructible: sense suggests no notion of this solidity: reason can alone prove it. 483 484 translated from Epic. in Diog. Laert. x 40 τῶν σωμάτων τὰ μὲν ἔστι συγκρίσεις, τὰ δὲ ἐν ἀλ συγκρίσεις πεποίηται. 483 corpora in its most general sense, as 420 nullam corpora sunt et inane: and as already observed he always uses the term quite indifferently for either corpora prima or res. 484 concilio constant: see n. to 221. 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 Aratea: it appears synon. with extinguere and is used elsewhere by Lucr. for quenching fire or thirst: the more common extinguere is used in the same way for any kind of destruction. demum: however long the contest, they in the end prevail: ἄρμα καὶ ἀμφάλης, says Epicurus himself l. l.: ‘the mass of the molecule, and the other constants which define its properties, are absolutely invariable; the individual molecule can neither grow nor decay, but remains unchanged amid all the changes of the bodies of which it may form a constituent’ Prof. Maxwell, Introductory lecture p. 21. 489: vi 228 transit enim validum fulmen per suspita domorum, Clamor ut ac voces: caeli fulmine occisa v 1244. 491 fero: this epithet is applied by Ovid to ignis more than once. 492 labef.: implies the breaking up of the whole inner structure of a thing by some greater force, esp. heat as here: iv 697 igni conlabefacta; Aen. viii 390 Intravit calor et labefacta per ossa cucurrat. rigor: Virg. geor. i 143 Tum ferri rigor; Manil. ii 780 ferique rigor; Prudent. perist. x 702 aeris aut ferri rigor. 493 glacies, a bold but expressive metaphor to which I know
NOTES II

no exact parallel; but Mart. i 49 12 says Salone, qui ferrum gelat.

494 penetralis: Virg. geor. i 93 penetra]ìle frigus. 496 lymph. rore; 771 roremque liquoris; 777 cum rore; iv 438 rorem salis. 499 ades: adesse amio and animis are common in Cicero: but as here, Ov. ex Ponto iii 3 2 ades, Dum tibi quae vidi refero; Plaut. Men. 643 audi atque ades: merc. 568 ausculta atque ades; Sen. Hipp. 1175 Ades pa-

rumper.

503—550: where void is, body is not: these first bodies therefore are solid and without void: things in being all contain pure void enclosed 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.

508 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'; iii 145 Ideque sibi solum per se sapit; 684 per se sibi vivere solam: per se is often used by Lucr. with this force: we have already had it eight times. This being a cardinal point in Epicurus' philosophy, the absolute distinctness of the atoms and void that 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. 507—509 quacumque, ea: Livy xxiv 2 10 quacumque, ea; and qua, ea again and again. 508 tenet se = locum tenet, and tenet neut.: in Livy intro Appeninum, loco, finibus, castris, muris, moenibus se tenere and the like are very common. 511 gens in rebus, to express more distinctly what in rebus alone expresses.

515 solidum in its technical sense of perfect impenetrability: see n. to 1018 magnum, and iv 63 tenius. relinquas: this verb in the sense of conceding occurs not unfrequently in Lucr. as soon after, 658 and 743: for the infin. see n. to iii 40. 517 as inane is so oft. a subst. in Lucr., surely in. rer. for 'the void of things in being' is not harsher than 363 natura inanis (gen.) and 365 plus esse...inanis. 520 vocaret: with the old writers voco, vocueus, vocatio etc. were the common, if not the only forms in use for voco, etc.: Fleckeisen, Bergk, Bucheler Rhem. mus. n. f. xiii p. 583, Mommsen corp. inscr. Lat. i p. 71, Ritschl have sufficiently shewn this; the Ambrosian in Plaut. trim. 11 has retained vocivas, Ter. heaut. 90 the Bembine vocivom; the new corp. inscr. four times has vocatio, never vacatio; and an inscription of the age of Augustus vocum: the a does not appear in inscriptions before the age of Domitian:

Manil. i 13 Hoc sub pace vacat (Gembl. vocat other mss. which means the
same) tantum: Jacob quite mistakes the meaning. 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 to certus quidam: corp. certa here = precisely 675 certissima corpora quaedam: comp. also 812 alimur nos Certis ab rebus, certis alius atque aliae res; and vi 783 Arboribus certis. 523 the omne or omne quod est consists of spatium or omne quod est spatium and corpora in its widest sense, as shewn at length later in this book: see n. to 958: Wak. and others by placing the comma after spatium utterly pervert the argument. 525 naviter is found in Cicero, Terence, Horace: Lucr. has also duriter, twice largiter, often writer and longiter: adverbs in -iter are very common in the older writers. omne or omne quod est is nomin. to extat. 529: so ii 539 penitus penetrari; and vi 698. retexti: so 243 contextum for their structure: one cannot tell whether retexti is gov. of possess or quaeunt: Lachmann's punctuation assumes the latter. 530 temptata labare: 537 temptata labasci; ii 967 dolore Tempitari; v 345 cum res tantis morbis tantisque perilis Temptarentur: temptare is a proper term for being assailed by disease. 531 supra paulo: he must refer to 485 foll., though it seems merely a part of the present argument. 532 conlidi...frangi = dissolvi extrinsecus icta: findi sec. = penetrata retexti: 534 535 are exx. of 530. 533 nec findi in bina secondo, the expression which comes nearest to the technical Greek name ἄρομα or ἀρόμα, a literal rendering of which Lucr. with poetical tact always avoids. 534 manabile, a word formed by him to express what 494 he called penetratet: 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, —tand magis: never quam m., tam m. 543 supra: 149 foll. 546 supremo tempore recurs iii 579. 547 reparandis: this verb is often used by him in this poetical sense, to produce anew; as 550. With the above section may well be compared the words of Epicurus himself l. l. 41 ταύτα δ’ ἐτῶν ἄρομα καὶ ἀκετυβλητα, εἰτερ μή μέλλει ταύτα εἰς τὸ μὴ ὅπως διαφερομαι, ἀλλ’ ἴδοντα υπομένειν εἰς διαλυσιν τῶν συγκράσεων, πλῆρθος τῆς φύσις ὡντα καὶ οὖς ἔχονta ἐκή ἢ ὡς διαλυθησθαι: 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 movable particles, of such sizes and figures and with such other properties and in such proportion to space, as most conducd to the end for which 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 to pieces'. Farther on he speaks of 'particles of matter of several sizes and figures and several proportions to space, and perhaps of different densities and forces'. His particles
agree in every point with those of Lucr. 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 principil, 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 partium solidas sint eiusdem densitatis neque abeque poris rarefieri possint, vacuum datur, thus coming to a complete agreement with Lucr.

571—578: 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 they are 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. heart. 945 eius animum...retundam, redigam, ut quo se vertat nesciat; but both in Lucr. and Terence co. seems to be understood out of the clause with ut: usque eo, ut; as in Virg. ecl. ix 2 viri pervenimus, advena nostris...ut possessor agelli Dicert; though Virgil's expression is shown to be proverbial from Petron. sat. 77 satis vini pervenero: comp. too Caes. bell. Gall. ii 27 5 quae facilia ex difficilimus animi magnitudo redegerat; iv 3 4 multo humiliores inforntioresque redegerunt. 554 a cer. tem.: 767 Alternas gignuntur...tempore ab omni; Livy xxiv 46 4 imber ab nocte media coortus; Ov. ex Ponto ii 3 79 quo sit primum nobis a tempore cultus; Hor. sat. i 6 94 A certis annis aevum remotum peractum: comp. too expressions met with in Caesar again and again, such as positis castris a militibus passuum xv: ab seems to mean ‘within a time’ or ‘distance’, ‘beginning from’, and to resemble the usage illustrated at vi 968 ab igni. 555 perv. ad aux.: comp. ii 1121 Hic natura suis refrent viribus auctum and 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 Accius Pervade polum cet. and explains quae quod est pervade polum valet vade per polum. 557 foll.: comp. the passage quoted from Newton in the next section. 557 the constr. is nowise clear: the simplest course seems to be to suppose the clause a double one, quod longa dici atas, [hoc est] infinita atas ant. temp.: comp. 233 In infinita atas consumpe anteacta dierque; from which Faber conjectures here longa dies et: comp. too Enn. ann. 401 longinquus dies quod feceris atas. 559 Quod: for position in sentence see n. to vi 789.

560 reiciu: this word, spelt sometimes reiuguve, is always 4 syll. in Lucr. 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. 11 734 be not admitted, Persius Silius Statius Juvenal first used it as a triysyll.: comp. v 679 Consequé, the principle of which is the same. 564 comp. v 847 Nec putere cupitum aetatis tangere florem. 566 cum constant: yet 11 469 Silicet esse globosa tamen, cum equalida constant; which is the ordinary usage. Lamb. an excellent judge says ‘ne quis semidoctus putet reponendum cum constant; illo enim modo potius loque- bantur antiqui’: the potius perhaps goes too far: yet Lucr. can use the indic. when, as here, you can translate ‘when or while at the same time’: comp. 11 690 Cum tamen...necesse est; and vi 130, which is essentially similar, and note there: comp. too 11 29 Cum tamen...curant; 859 quas cum ita sunt tamen ut; 111 303 praeeritum cum...nequimus; 411 Cum cohìbere nequit; vi 140 cum tamen alta Arbusta...haurit, where Lamb. again remarks ‘cum iuxvit cum indicativo, quod M. Tullio et benis scriptoribus usitatum est, tametsi secus existimet vulgus’: the tamen would seem to make a difference. posit reddi = positio ratio reddi; answering precisely to 572 Non poterit ratio reddi: comp. 11 179 and v 197 aliiisque ex rebus reddere multis with 111 258 quo pacto...vigeant rationem reddere and vi 572 rationem reddere possis...quo pacto: 111 354 adferet = rationem adferet: see Cicero quoted there. For the involved constr. comp. n. to 111 843. 571 silice denote the hard blocks of volcanic basalt with which they paved their streets and roads: vi 683 of Aetna silicum suffulta cavernis: with Livy and others silice sternere was the technical term for this paving. 572 funditus...fundamenti, like penitus penetrari, appare 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 uncompounded 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 scarcely 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 withheld the blows of infinite time? the persistency too of specific marks in living creatures seems to prove an unchangeable matter at bottom. 578 quaque sup. cor. rebus = superare cuique rei sua corpora: comp. 599 extremum quodque cacumen, and n. to 111 371. 579 superare = super- case, as 672 and 790 repeated 11 761; in each case in the infin.: lexicons
NOTES II

show that the word has this sense in the best authors. 580 clausat again
=sint. 582 Diiserpat...potiusse: I know no other instance of this
constr: but, as it has the meaning, perhaps it takes the constr. of non con-
venit; comp. too iv 1088 fieri..repugnat, and n. to iv 766. 586 foed.
nat. a favourite expression: so ii 254 fati foedera; also foedere alone: so
in Virgil foedera and foedere; and Manil. ii 301 340 359 379. 587
sanculum an almost unexampled form; the instances quoted from Cicero
are changed to sanctus in the latest editions: in Pison. 90 Halm reads
sanculum, though the ms. have all sanctum: he refers to Diomodes
p. 368 (370 Keil); but he only cites our passage, and from Cassius
Severus legc sanculum est. 588 quin constant: in ed. 1 I followed
Lach. who says ‘scribendum est constant. nam Lucretius quin cum indi-
cativo non iungit, nisi ut eam coniunctionem quae est etiam adiciat, aut
certe id pronomen quod prope idem significat, id est ipse. hoc semel usus
est in libro ii 799 Lumine quin ipso mutatur’. But when the cases
where quin is followed by etiam, or where it introduces a dependent rela-
tive clause, as quid dubitas quin and the like, are deducted, the remain-
ing instances in Lucr. are too few I think to let us infer that he would
not here use the indic. which is more emphatic and in accordance with
the usage of the best writers, Plautus for instance and Livy so far as my
observation goes. The passages of Lucr. which can well be brought into
comparison are these, i 1080, repeated ii 237, Quin...pergat, and vi 321
Quin...veniat, in all of which the preceding infinitive clause seems to
make the subj. necessary; and ii 1079 Quin...siet where the preceding
Huc accedit ut makes it uncertain whether quin siet is in apposition with
or dependent upon quae gignatur cet.: vi 321 indeed Quin...veniat both
the above reasons can apply. quin constant therefore is in apposition
with Nec commutatur, quin being properly the interrogative quin i.e. qui
ne; used so much by all writers with the 2nd pers. sing. and 1st pers.
plur. quin ist quinimus and the like. Plautus has scores of examples
like these, trin. 932 Labet audire nisi molestatum.—Quin discupio dicere;
curc. 251 Palinus, quid stas? quin depromuntur mihi, Quae opus sunt.
Precisely similar to our passage are these, epidicus ii 3 1 Nullum est
opinor ego agrum in agro Attico Aequo fercem:...quin. Decus argenti
tantum quantum mihi lubet; Men. 687 Noque edepol te defrundandi causa
posco: quin tibi Dico uxorem rescivisse; mercator 215 non visus est [sus-
picari]: Quin quicque, ut dicebam, mihi credebat; Catull. 61 101 Non
tuus...vir,...A tuis teneris volet Secubare papillis,...quim...Inpecabitur in
tuum Complexum. Of many instances in Livy take ii 29 8 nec siti
posse...quin... accendi magis discordiam quam sedari; ix 16 19 nemo
unus erat vir, quo magis timiza res Rom:nae staret: quin eum parem
destinat cet.; 23 2 nec Capua ipsa crimine caruit; quin Romam quoque
...ventum est; xxii 41 4 Hannibal id damnum hauud aegerrime pati: quin
potius credere; xxv 36 14 luctus ex morte eorum non Romae maiora quam

24—2
per totem Hispaniam fuit: quin apud cives partem doloris...publica
trahebat clades; xxxi 31 9 neque infinitas imus...quin contra hoc et vos et
omnes gentes scire volumus; xxxv 26 10 nihil ea res animum...imminuit:
quin contra...affirmabat. I have noted four instances in the speeches of
Sallust's Historiae. 589 variae, a favourite epithet of volucres,
meaning the different species: comp. v 825 volucres variantibus' formis:
so variae pecudes, gentes, arbores, variis sonitus, colores, odores, mundi,
conexus, varia tempora, etc. 593 revicta = simply victa: v 409 re-
victae = 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 par-
ticles 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, deter-
mined 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 Lucret. here answers. That the atoms of Epicurus though
extremely small were finite and had parts, abundant proof was given in
Camb. journal of phil. i p. 28 foll. and 252 foll. Comp. Epicurus quoted
a page after this and Stob. ecl. i 10 14 είρηται δὲ ἄτομος, οὐχ ἢ ὅτι ἐκτὸς
ἐξάχθηται ἄλλ' ὅτι οὐ δύναται τριγώνα, ἀναθήματα ἐστι καὶ ἅματας ἔχειν:
Simplic. to Arist. phys. p. 216 a, a few lines from end, though he varies
in his testimony about Democritus, says of Epicurus ἀμερὴ μὲν οὐχ
NOTES II

νέκται, ἄτομα δι' αὐτὰ διὰ τὴν ἀπάθειαν ἀναι ὕποπτο; see the journal I.1 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. Aphrod. to Arist. met. p. 745 4 Βον. τολλάς γιὰ κνύτον δεδεμένη τὰ ἄτομα μεγάλη εἰσαγωγή δόξα, an imitation of the περὶ ψυχῆς 4: one of the commonest terms with Epic. for his atoms is ὑγιεῖα or bulks. 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.: see notes 1 for the probable nature of the hiatus: the expression resembles therefore 578 quasque...corpora rebus; see note there: so that the extr. quodque cacumen here exactly equals the extremum cuiqueque cacumen of 749, with which we have compared it in the next page. 600 Corporis etc. in 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.1 and Plut. de plac. phil. i 3 p. 877 D say that Epicurus defined τὰς ἀρχὰς τῶν ὄντων σώματα λόγῳ θεωρητικῷ κ.λ.: corpus is thus used in the sing. in 606 naturam corporis, and ι 484 cuiquevis 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 quā. n. c. s. Iam negueam he says; and so 11 312 Omnium namque nostris ab sensibus infra Primorum natura iacet; quasipert ubi ipse Cerneam iam negueram: the iam implying that when you arrive at the atom, it is already far below the ken of sense. Lucr. never tells us what he conceived the magnitude of his atoms to be, and probably he never tried to represent it to his own mind: perhaps, if he had known them, he would have accepted the calculations of an eminent living authority upon molecular physics, who decides that if a drop of water were magnified to the size of our globe, the molecules composing it would be magnified to sizes varying from the size of shot to the size of billiard-balls. 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 cuiqueque cacumen Ese quod ad sensus nostros minimum esse videtur, Conicere ut possis ex hoc, quae cernere non quis Extremum quod habent minimum consistere in illis: and with both passages Epicurus' own words in Diog. Laert. x 58 τὸ τ’ ἐλάχιστον τὸ ἐν αὐτῷ δεῖ κατανοεῖν ὅτι οὕτω τουσίαν τοῦ οὗν τὸ τὰς μεταβάσεις ἔχον οὕτω πάν-
BOOK I

tων ἀνόμων, ἀλλ' ἔχον μὲν τινα κοινότητα τῶν μεταβάντων διάληψιν δὲ μερῶν σφι ἔχον...ταῦτα τῇ ἀνάλογίᾳ νομιστοῦν καὶ τὸ ἐν τῇ ἀτόμῳ θάλα-
χωτὸν κεκριθείσιν. μικρότητι γὰρ ἐκεῖνο ἄκολον ὡς διαφέρει τῷ κατὰ τὴν
ἀισθήσειν θεωρομένον, ἄναλογα δὲ τῇ αὐτῇ κέκριται. ἦν εἰς καὶ ὅτι
μέγεθος ἔχει ἀτόμων κατὰ τὴν ἑνταῦθα ἀναλογίαν κατηγορηθηκές, μικρὸν
τι μόνον, μακρὸν ἐκβάλλοντες. Epicurus and Lucr. are each comparing
the ἔλεκτρον or minimum of an atom with the ἐλαχιστον or minimum
in a visible thing. What is the cacumen of Lucr. in 599 and 749 !
Epicurus wrote περὶ τῆς ἐν τῷ ἀτόμῳ γωνίας, where he doubtless treated
of the present question: if then a visible thing has an angular form, the
tὸ ἐν αἰσθήσεις ἐλαχιστον 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 minimum pars should part off to one side more than the
other, and therefore it would remain in the atom in eternal equi-
poise. 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 11 483 foll. it would appear that three of these minimae partes
or cacamina 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' ἐλαχιστον, 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 esse minimum, and v 78 ec nos mala
dicimus, sed exigua et paene minima. 604 alterius, 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 481, 11 97, 428, 814, 869,
1086, 111 819, 982, v 1203. 613 iam, as 601, when you get to
the atom, division stops: see n. to 11 426. In illustration of the above argu-
ment of Lucr. I cannot refrain from quoting out of many the follow-
ing sentences of 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 6 5 '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'.

615 and 621 parvisina 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. Laert. x 43 οὐδὲ γὰρ, φησιν ἐνδοίρος, εἰς ἄπειρον ἡ τομὴ τυγχάνει, ἔναδὴ αἱ ποιότητες μεταβάλλονται, εἰ μὴ μέλλει τις καὶ τοῖς μεγάλοις ἐκλάνεις εἰς ἄπειρον αὐτὸς ἀπεβάλλειν. 617 pars = dimidia pars, understood from the context: Livy xxxi 26 2 dimidia parte militum... dimissis, cum parte ipse...consedit, ...6 divino deinde exercitu rex cum parte,...cum parte ; xxv 19 3 pars dimidia cives, pars socii ; viii 4 4 cur non alter ab Latinis consul datur tibi pars virium, tibi et imperii pars est. 618 praefiniet; prae seems to express the getting before and so stopping: comp. praecundo and the like. 619 rerum sum-mam is almost a play on words: it means the universe of things, and at the same time the largest thing conceivable in opposition to minimum. escit is quoted by Gellius xx 1 25, nec escit for non erit and escum by Cicero, from the xii tables: Enn. ann. 486 and Accius 266 have super-escit ; Paulus Festi p. 188 obsecet. 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 Daubeny's atomic theory p. 8: Henry More too l.1. 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'. Zeno the Eleatic by like reasoning concluded that, if things were 'many', they would be at once small and great; so small as to be without magnitude, so large as to be infinite in magnitude. 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 paradoxism lies in the position that all infinites are equal. The generality of mankind consider infinites no other ways then inde- finitely; 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 proportion 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 paradoxisms. 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 will be an inch; and if a foot 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'.

633 Quod quoniam: 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 Ila quoque, those atoms too, of which the minima are parts. esse ...factendum: on the omission of est comp. n. to 111. 628 if nature had gone in division beyond the atom, even to those absolutely least parts of the atom. 631 part. aucta=625 praedita part.: so III 626 Quinque...sensibus auctam; Catullus 64 165 quae nullis sensibus auctae; v 723 quaequeque est ignibus aucta. 632 habere belongs of course to possunt, as well as debet; so that it is perhaps best taken as another instance of that involved structure which I have illustrated at III 843: non possunt ea habere quae d. g. m.: comp. 648 649. ea quae, 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 conecus, conecto, conicus, conivere, conubium in our mss. and all good mss. are always spelt with one n: there is no authority whatever for nn. 638—634 what Lucr. felt and meant to express in these vs. might be illustrated by these words of Prof. Maxwell in his Theory of heat p. 285: ‘we do not assert that there is an absolute limit to the divisibility of matter: what we assert is that after we have divided a body into a certain finite number of constituent parts called molecules, then any further division of these molecules will deprive them of the properties which give rise to the phenomena observed in the substance’.

635—644: to maintain therefore with Heraclitus and his followers that fire is the element of all things is absurd.—Lucr. having now established 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. The foundation therefore being worthless, the superstructure must fall to pieces: Principis tamen in rerum foedere ruinas et graviter magni magni occidere ibi casu. 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 Heraclitus; from 645 to 689 it is always 'they': faciant, cernunt, amittunt etc.; and by such indefinite plurals he elsewhere denotes the stoics; see n. to 465. Indeed 643 644 seem to show, 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 τῷ δὲ θεῷ φρόνιμον, the νάρα oikidion καπνῶν, the ignis sincerus et sine ullius 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. The epicurean in Cic. de nat. III 35 speaks to the stoic Balbus in the same sense: omnia vestri, Balbe, solent ad igneam vim referre, Heraclitum, ut opinor, sequentes, quem ipsum non omnes interpreten tantur uno modo; qui quoniam quid dicet intelligi solutum, omittamus: vos autem ita dicitis, omnem vim esse ignem cet. 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 duce, quo dare tuer; Quintil. inst. v 13 59 inter duos diversarum sectarum velut duces non mediocris contentiones quaesitas. 639 Clarus: a play on its double meaning, as 475 Clara accendisset. Clarus ob obscuram: see p. 312; and comp. Lucan I 186 imago Clarus per obscurum...noctem: for constr. comp. Hor. epist. II 2 32 Clarus ob id factum; Mela II 26 ob multa memorabiles est; Tac. ann. III 75 ob id fama celebrationi. ὁ σκοτεινὸς appears first in the de mundo 5 p. 396 b 20 attached to his name: Cic. de fin. II 15 Heraclitus cognomen qui σκοτεινὸς peribatur, quia de natura nimis obscura memoravit; Sen. epist. 12 7 Heraclitus cui cognomen fecit orationes obscuritas: how much the term was in vogue might appear from Livy xxiii 39 3 Legati ad Hannibalem missi, Heraclitus cui Scotino cognomen erat: which
must have been given in jest. 639 *inanius*, i.e. Graios. 640
Quamde: Festus s. 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. *adm. am.*: Hor. epist. ii 2 58 *mirantur
amantique*. 642 Inv. ver.: Ter. heaut. 372 has *versa verba*, where
the meaning is as uncertain as here: Quintil. inst. viii 6 44 *άλληγορία,
guam inversionem interpretantur, aliud verbi 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 mean-
ing, *inversio verborum* with that of our irony. The expression might apply
too to words in a forced and unnatural position, and therefore obscure.
644 *fuscata sonore* seems a very bold metaphor, worthy of Heraclitus.
645—669: 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 im-
possible. 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 or any thing in being, but which produce
fire and all other things alike by their varied shapes motions arrange-
ments collisions. 645 foll. Herac. frag. 41 Schl. πυρὸς ἀναμείβεται
πάντα καὶ πῦρ ἀπάντω, ὁσπερ χρυσὸς χρήματα καὶ χρυμάτων χρυσὸς: and
Themistius ap. Schleierm. p. 95 says in exact conformity with Lucr.
Ἡρακλείτος τὸ πῦρ οὐ χρήσις καὶ τὸ τοῦτο γεγονέναι τὸ τῶν:
Brandis however Gesch. d. Entwick. d. Gr. Phil. p. 67 says that this
fire or warm exhalation of Heraclitus is that for which all things are ex-
changed, as wares for gold; but it changes itself as little into the things,
as gold changes into these wares; and that later interpreters misappré-
hended him. Grote too, Plato i p. 28, says *when we put together all
that remains from him, it appears that his main doctrine was not physi-
cal, but metaphysical or ontological: that the want of adequate general
terms induced him to clothe it in a multitude of symbolic illustrations,
among which fire was only one, though the most prominent and most
significant. However that be, Lucr. is here speaking of his followers,
espec. the stoics, as remarked above. 648 rarefieri and rarefacere
always in Lucr. have * Draco* *putrefactus expurgatus* all more than
once: *convertefacti: patēfacti* and *patēfēt* once, but often *patēf*:
so *cadēfeci, cinēfactus*; *liquēfiet*, but *liquēfacta*: *sociāfactus*
*labēfactus, tepēfactus, timēfactus* *conlabēfactus* *conlabēfunt*; *facti are uncertain:
the e was originally long, the Latins having had a strong tendency to
shorten final syllables. Ovid and Catullus, so far as they use such
words, have much the same varieties of quantity as Lucr. Ritschl opusc.
ii p. 618—621 argues that Plautus always has *ē* when the prec. syll. is
short, as *calēfacio, ē* when that syll. is long, as *putēfacit*. 649 super
NOTES II

insuper; as 311 672 901 v 763 vi 514: this sense is found in Virgil: Aen. i 29 ii 71 vii 463, and I think v 697 Implenturque super puppes, and in Ovid met. iv 705 xii 206 Annuerat dederatque super, ne. Ussing is right in making the constr. of this sentence to be 'si partes ignis eandem naturam, quam totus ignis habet, super haberent': it is another instance of that involution of words illustrated at iii 843: but I do not take super haberent as he does; but simply as = 'etiam haberent': comp. 758 quid a vero iam distet habeas. 653 variantia found also iii 318 seems to occur only in Lucr. and to be used for varietas for metrical reasons: thus segror for segrudio, maximitas for magnitudo, pestilitas for pestilentia, dispositura for dispositio, differitas for differentia, refutatus for refutatio, emissus for emissio, 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 impete for impetu; but Lucr. has also impetis and impetibus.

655 I know no other instance of id quoque used as here for 'in that way too' or perhaps simply 'again': quod genus which is common in Lucr. appears to be not unlike: id occurs more than once in Plautus and Terence with the sense of propterea: miles 1158, Amph. 909, eunuch. 1005. faciant 'assume': so iii 878 facit esse sui quiddam super and iv 825; also ii 485 fac enim, a common use. 658 fugitant with an inf.: no iv 324 (299) fugitant vitantque tueri, and vi 1239. 659 viae belongs to Arduas also. 655 alia: if they admitted void, they might account for the condensation and rarefaction of fire. But this course they preclude themselves from by denying the existence of void. If then in some other way, which I do not comprehend, they believe fire can be extinguished, then as fire is their sole element, and as it will thus be annihilated, things will have to be created out of nothing: potesse is found in 229 and 1010: he also has potis est, potissit, and pote more than once: see Lach. to v 880, and Flockeisen krit. Miscellene p. 44—47, who restores potisset three times in the orations of Cicero. 668 mutareque: this annexing que to ε, which Virgil and Ovid appear wholly to avoid, is very common in Lucr. as in the best prose writers. 667 reparcen = simply parcen, as 593 revicta = victa: Plaut. truc. ii 4 25 repercis savit = vicissim parcis. 670 671 are thrice repeated in the poem, Lucr. intending thereby to lay stress on the doctrine involved: see the passage from Epicurus cited after 689. 670 quodcumque = si quod or quoties 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 Quamam sit ratione atque alta terminus haerens: 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 Epicharmus quoted by Diog. Laert.
BOOK I

III 11 δὲ μεταβάλλοντες κατὰ φύσιν κατοκεῖ ἐν ταύτῃ μένῃ, Ἐπερων εἰς θὸς τοῦ παρεξεύστατος, though the thought is different. 672 aliquit, quiociquit, aliquis are not unfrequently met with in our ms.: in A oftener than B, once or twice in both: the ἐς has naturally been retained where no ambiguity is occasioned, such as by at, quot for ad, quod.

675 Nunc igitur: see n. to 169. certiss. corp. qu.: see n. to 521. 677 abitu aut aditu: comp. 457 where the contrary is asserted of mere events. 680 dec. ab. = abitu of 677; alia adstr. = aditu; and so 800 dempsti paucis = abitu; paucis tributis = aditu. 681 alia is clearly confirmed by the των δὲ καὶ προσόδους of Epic. quoted in the next page. 683 omnimodus often used by Lucr. as an adv. = omnibus modis: multimodis too is used by Terence and him = multis modis: Cic. orator 153 saepe brevitatis causa contrahebant ut ita dicerent multi' modis, vas' argenteis cet.; so that omnimodis seems formed by Lucr. on a false analogy: Plaut. trin. 931 nimium mirimodis mirabitur: there is no adj. omnimodus or multimodus, any more than omnigenus; omnigenum in Virgil is for omnigenarum: Lucr. uses omnem genus like id genus, quod genus. 684 quaeas corp. = certiss. cor. qu. of 675 = corpora certa of 528: the atoms of course. 685 comp. 632—634. ordo positura figurae: these words, repeated π 1021, come from Democritus: see Arist. metaph. viii 2 p. 1042 b 11 Δημοκρίτε, μέν πώς ἄρης διαφοράς οὐκεν οὐκ οὐκ οἷον - τὸ μὲν γὰρ ἑποκείμενον σῶμα τὴν ἠλισκόταν καὶ ταῦτα, διαφέρει δὲ ἢ διαφέρει σχῆμα, ἢ τροφή ἢ ἐτοι ἠθὴν, ἢ διαβιβήσθαι ἢ ἐτοι τάσις. 686 mutatique cet. i. a. quaeque mut. ord. cet.: see n. to 718. 687 igni nim: i v 363 paulum simulata; For. cites Aen. iii 349 and Cic. ad Att. ix 8 for the same sense. 688 rei gen. and dat. forms in Lucr. either two long syll. or one: ἡνί is not found: so Ἢν; but Ritschl notes that in the 7 places where ρα occurs, it is always the last foot of the verse; also fidi not fidī. 689 adiectus: i v 673 naris adiectus odoris Tangat; v 666 ignes lumina possunt Adicere: the ad implies the reaching the object aimed at. With the whole argument of 665—689 should be compared Epicurus himself in Diog. Laert. x 54, ταῖς ἄτομοις νομισμέναι κατάκειται ποιήσις τῶν φαινομένων προσφέρωθαι τὴν σχῆματος καὶ βάρους καὶ μεγεθοῦς καὶ έτοι ἀνέγκοσ τοιούτως τῷ τάσι μεταβάλλει, αὐτὸ εἰς ἄτομοι συνήφθωσιν συμφύσει ἀνεν ὑπομένων ἐν ταῖς διαίλοις τῶν συνεργών στερεών καὶ αὐθαίρετος, τῶν μεταβολῆς τὰς τάσις τῶν μεταβολέων φύσιν οὐκ ἔχομεν. 690—704: again why do the senses, as Heraclitus says, perceive fire truly, but nothing else? one might just as well deny the reality of fire and affirm that of all other things. 690 res, rem, rerum: see n. to 813. 692 perdelirium appears to be a πῦξ λεγόμ. 693 contra s. ob s.: comp. auctor ad Heren. i 9 communes loci sunt cum accusatoris tum defensoris ad testibus contra testes, abs quaestionibus contra quaestiones, ab
NOTES II

argumentis contra argumenta, ab rumoribus contra rumores; Cic. de inv. i 4 a mendacio contra verum stare; ad fam. ii 16 2 ad bellum quidem qui convenit praesertim contra eum cui spero me satisfacisse, ab eo cui iam satisferi nullo modo potest; Quintil. inst. vii 2 31 aliis a propositione accusatoris contraque loci oriuntur. res contra repugnat is found in iii 353: and Cicero has the same construction. 696 697 that Heraclitus taught that the senses could not truly discern things, is certain: comp. Arist. metaph. i 6 at beg. and the authorities quoted by Bernays heraclitea p. 30; and the hippocratican τ. δαιμός as there emended by him, δια τούτων [τών αἰσθήσεων] γνώσις ἀνθρώπων φαύναται: but in what sense Heraclitus affirmed the senses could perceive fire truly, is far from clear: one would have thought that the εἰνος λόγος alone could discern the πῦρ ἀείζων, and that the material fire was as delusive as other things. Surely Lucr. cannot simply mean that, as Heraclitus held fire to be the sole element of things and the only real existence, therefore when sense perceived any other thing, it did not perceive it in its reality: when it perceived fire, it perceived real existence; without his having any expression of Heraclitus to warrant such a conclusion. Did Heraclitus teach that the everliving fire represented motion self-engendered which in a thousand ways, in the human body and through the whole of nature, produces heat or fire? comp. with this some theories of the origin of calorific and the sun's heat: all things else are phases of motion thwarted and turned from its natural course; fire alone gives to sense some apprehension of this real fire and movement at the bottom of all things.

699 Quo ref.: comp. 424 Haec erit occultis de rebus quo referentes Confirmare animi quicquam rationes queamus; Hor. od. iii 6 6 Hinc omne principium, luc refer exitum: it is a common meaning of the word in Cicero. 700 qui = quo, and refers of course to quid: on the infallibility of the senses, one of the foundations of Epicurus' philosophy, see iv 478—521. 701—704: it is usual with Lucr. after going through some important exposition and giving the more general and reconcile reasons, to finish by some short argument appealing simply to the common sense of men, or to what they see going on before their eyes: see 759—762, 915—920, 984 (998)—987 (1001). 703 relinquat: see n. to 515, and iii 40.

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 Quapropter 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 principium: see notes 1 to 834. 710 rerum naturas = simply res: see n. to ii 646. vertier: Lucr. has nearly forty of these infinitives, many of them more than once; but in
every case the antepenult is long, as is the rule with others who use them, the exceptions being very rare, as decipier and agredier in Plautus, accipier in Novius. 715 Ex igni, terra, atque anima, et imbre: Lucr. is very irregular, compared with Cicero, in his use of copulae, mixing et, atque, ac, que in every sort of combination. Often too, as here, contrary to Cicero's usage sentences are partly deverbata, partly connected by copulae: comp. ii 511, 875, 1063, 1084—5, iv 124, 229, 516—7, v 47, 1283—5, 1353, etc. anima is used for the element of air also v 236 Aurumque leves animae; Enn. Epich. 3 Agua terra anima sol, and Virg. ecl. vi 32; Enn. ann. 511 has spiritus; Lucr. has also v 1230 ventorum animas, vi 578 and 693 animai turbida vis, a sense not uncommon in the poets: Accius 11 vela ventorum animae immittere; Aen. viii 403 Quantum ignes animaeque valent; Hor. od. iv 12 2 animae Thraciae; Aetna 311. imbre for water recurs more than once in Lucr.: 784, 785, vi 149; Enn. ann. 511: Ennius Virgil and Ovid use it for sea-water: Empedocles too 128, 216, 286 has ὑδρόμος for water generally. Arist. metaph. i 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. 716 quorum appears to be governed of cum primis, not est: comp. Cic. de orat. ii 224 sapiens homo cum primis nostras civitatis. 717 trig. 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 = tuli, 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 Augustoque...a fin. eius: comp. ii 87 durissima quae sin...neque quicquam a tergo ibus obest; iv 902 Et quo...studio...At quibus 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 vacuo defixus, and Brutus 258 omnem tum fore qui nec extra urbem hanc visserat nec eos aliqua barbaria domestica infuscaverat: in many cases, perhaps in these passages of Cicero, the relat. could not be repeated: comp. Madv. de fin. i 42 quod ipsum nullam ad aliam 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...ac fieri cet.; 684 quorum...686 mututueq cet.; 848 foll. similis quae praedita constant Natura...neque ab exitio res ulla refrenat; ii 140 in solis quae lumine cernere quimus Nec quibus id faciunt plagia apparat aperte; v 895 Quae neque florescent...neque sunt eadem suavida: the simpler cases such as those quoted by Conington l. l. 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: much harsher is Livy x 26 6 sunt, quibus ne haece quidem certamina exponere satis fuerit, adiecerint cec. 720 Ang. fretu seems governed by rapidum, the sea is rendered rapid by the narrowness of the channel: Livy xxviii 30 6 deprecam rapido in frero, of the straits of Gibraltar. 

fretu: Gell. xii 21 15 quotes Cic. Verr. v 169 perangusto fretu divisa of this same strait: Charisius 1, p. 129 7 Keil, quotes from Messalla angustiae fretus, from Cicero a Gaditanum fretu, from Augustus to Antonius fretu cessi: Cic. pro Sestio 18 Halm restores fretu from Pl: Lucr. vi 364 has fretus nom. 722 vasta Char. is found in Catullus and Virgil: vasta implies that in which nothing lives, minuntur...se coll.: Plaut. asinar. 604 ab hac minatur sese abire; Pseud. 776 Intermini natust leno... Eum cras cruciati maximo perbiter: this use of the pres. infin. for the fut. is found after many similar verbs, such as promitto, dico, nego, testor, decerno, see Wagner Ter. index s. v. Infinitive: censeo, see Drakenb. Livy ii 5 1: spero, etc. as auctor ad Heren. ii 28 sperabat illius morte se salutem sibi comparare; Ter. eun. 520 sperat se a me avellere; Caes. ap. Cic. ad Att. ix 13 A, cum in spem venero...aliquid me conficere: the idiom occurs even in Cicero, as ad Att. i 1 1 ev ipso tempore quo tuum puerum...proficiisci Cincius dicebat. 723 foll. observe rursum, iterum, rursum. 724 Faucibus: vi 701 crateres, ut ipsi Nominiant; nos quod fauces perhibemus et ora. eruptos ignes: so v 598 erumpere lumen; vi 583 erumpitur; Cic. Arat. 111 erumpit flatibus ignes; ad Att. xvi 3 1 ne in me stomachum erumpant: so Lucr. iv 1115 se erupti: prorumpiturs is also found in Lucr. iterum 'anev' 'once more', without any reference to the number of previous eruptions. 726 the constr. is quae, magna, videtur multis modis miranda. cum... tamen videtur: see n. to 566. 727 visenda used in this sense by Cic. Verr. iv 132 and 135. 728 Wak. cites Aen. 1 271 Longam multa vi munient Albam; but the sense differs: munia is here metaphorical.

730 carum means precious, ōmov: comp. Livy xxxv 21 16 omnia quas hominibus sancta caraque sint; xxxi 60 9 omnibus sertis caris robus...citra Pyrenaicum relictis; xxxii 42 6 omnia caras in promptu relictas; Sall. Iug. 100 3 perfugiae minime caris; Nepos vii 11 6 ut, apud quoscumque esset, princeps poneretur habenter turque carissimus. 731 pectoris is the seat of the heart and intellect, and therefore of poetical genius: see n. to 413. With the rhythm of the v. comp. Catul. 64 383 Carmina divino cecincinunt pector Parcae. 732 it is not easy to say whether vociferaturs is neut. as ii 1050 res ipsaque per se Vociferatur; or act. as iii 14 ratio tua coepit vociferari Naturam verorum; both constr. are found in Cicero too.

733 Lucr. may have been thinking of what Empedocles says of himself 392 ēgō δ' ἄμμιν δεός ὄμβροτος οὐκέτι θυντος πολλών μετὰ πάσι τετυμένοις, ὀσπρε ἵοις. He no doubt looked upon Empedocles' poem περὶ φύσεως as
in some sense his poetical model, and therefore thought he owed him a
dept 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 sociórentar cet. stands in striking contrast to
Aristotle's ἡ φύσεως λέγειν Ἐμπεδοκλῆς: but that stern judge is refer-
ring 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 θοιγών φησιν δι' ὑπὸ Ὀμηρικὸς ὁ Ἐμπεδοκλῆς καὶ
δεινὸς περὶ τὴν φάσιν γέγονε, μεταφορικός τ' ὄν καὶ τοὺς ἄλλους τοῖς περὶ
ποιητικὴν ἐπιτύγχασι 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 there-
fore 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 saunter one from the other rather than combine. 734 tamen,
is repeated in 740. supra, 705 foll.: quos diximus, Thales Phercy-
des Anaximenes, Diogenes of Apollonia, Hippasus Xenophanes Oenop-
des, Hippo of Rhexium, Onomacritus, Idaeus of Himera, Archelaus and
the rest. 735 egregius from its place seems to go with multis: iv 342
multis partibus hic est Mobilior multisque minuitor; Caes. de bel. civ. iii
84 numero multis partibus esset inferior: mul. part. is used with the same
force by Caesar ibid. 80; Caesilius ap. Cic. ad fam. viii 9 3; Cicero him-
self ad fam. i 2 2, de fin. iii 36; Suet. i 68: Cicero uses omnibus pari-
tibus with much the same force, which egregius multis has here; see Madv.
de fin. ii 108. 737 adyo cordis of course with reference to the illus-
tration which follows: Od. met. xv 145 augustae reserabo oracula men-
tis. 738 Lucr. was prob. thinking of Callim. in Del. 94 where Apollo
says ἄλλως ἐρώτως τι τοποτέρων ἢ ἀπό δάφνης. 739: Aristoph. Plut.
39 τί δύτα θαύμα θαύμεν ἐκ τῶν στεφανάτων, taken with Eur. Or. 322
τρίτων ἀπὸ φάτου, ἢ θαύμα θαύμα θαύμαν θαυματός, taken with Iph.
Taur. 951 ἑρεθείς ἀπὸ τῆς τρίτης ἐκ χυμού λακών, exactly expresses the
v. of Lucr. who translates the oracular δακόν by profatur. ἀπὸ τρίτων ἀθανασίαν
Stat. Theb. vii 707; Ammian. xxix 1 28 sqq." J. E. M. The Pythia,
when seated on the tripod appears to have been surrounded with garlands
of the bay-laurel; the smell of which was supposed to increase the pro-
phetic afflatus, excited by the cold air which came out of the deep cleft:
they are the στέμματα of Aristophanes, the δώρη of Callimachus, the laurus of Lucr.: to them Pind. ol. vii 32 alludes in εὑδαίοις οἱ διδόνοι. Hom. hymn. Apoll. Pyth. 215 ἔριζσεν ἡ δώρης γυαλῶν ἕπε Παρνησσό. There is much uncertainty with regard to the details of the Delphic tripod, as may be seen in Wieseler’s very diffuse dissertation upon it. 738 739 recur v 111 112: with the abl. tripod Lach. compares ii 416 Cícero, iii 132 Heliconii. 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 dare ruinas: see n. to iv 41 diessauum dederint: Cic. de fin. i 18 applies the same metaphor to Epicurus himself, illae Epicuri propriae ruinas; and ii 18 ruit in dicendo. 741 after Homer’s καίγ μέγας μεγαλωτεί, which Virgil and Ovid imitate in various ways, gravis graviterque ad terram concidit, ingentem atque ingenti vulnere victum, magnum magno conamine and the like: Lucr. himself iv 902 magnum magno molimine navem. 742 motus cet. the impossibility of which without void he has proved at such length above 335—397: Empedocles 63 thus denies void, οὐκ ἐν ποιῶν καινών πέλα πολεοπον: comp. too Arist. de gen. et corr. i 8 where he elaborately criticises Empedocles’ doctrine of πόρος and of the motions and unions of things by means of these without void; and shews that his πόρος must really mean much the same as the καινώ of Leucippus, though Empedocles maintains a πλήρης; he concludes that this system of πόρος is ἐν ψείδοις ἐν μάταιοι. 745 admiscet in corpus: Pliny nat. hist. xxvi 104 has same constr. 747 passum, a word occurring six times in Lucr.; found also in Plautus Ennus Accius, and again brought into use by Gallius Apuleius and other imitators of the older writers. fragori: Lucr. almost alone appears to use this word in its literal sense, here and v 109 317; and perhaps in the two last places the meaning is transitional: yet Sen. Herc. Oct. 121 Nos non flamma rapax, non fragor obruit. 748 nec prorsum = et prorsum, omnino non: comp. 1005 Nec prorsum facere; iii 45 Nec prorsum quique quae rationem egere; 1087 Nec prorsum...demimus hilum Tempore de mortis; Cic. de fin. ii 17 nec prorsus, inquit; de nat. deor. iii 21 nullo modo prorsus adsentior; Plaut. trin. 129 nullo modo Poste feri prorsus; most. 307 Qui invidet, numquam eorum quisquam invideat prorsus commodis; sae. 236 Nec quemquam interea alium admittat prorsus; Ter. Andr. 435 nihil prorsus; heaut. 894 nihil prorsum; but 776 prorsum nihil, in same sense: the antiquarian Apuleius has many instances: met. iii 14; iv 23; 30; x 10; 15; 23. Cic. acad. post. 27 speaking of peripatetics and academicians will illustrate Lucr. eaque etiam interire, non in nihilum, sed in suas partes quas infinite secari ac dividii possint, cum sit nihil omnino in rerum natura minimum quod dividii 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, φῶνις οὐδένς ἦσαν ἄνατην θητῶν οὐδὲ τιν οὐδομένων θανάτω τελευτή κ.-τ.λ. and θετι μη δίνου ἀμήχανον ἥτι πενέσθαι Τὸ τ’ ἐν εξάλλυσαι ἄνυμνον καὶ ἀπρηκτον: Lucr. therefore here as elsewhere is refuting them from his own point of view. 749: see the full explanation of this passage in n. to 599. 750 ad sensus nostros appears to be used simply for the dative: comp. iv 1062 observarum ad ausus; Prop. i 18 29 quodcumque meae possunt narrare querellae, Cogor ad argutae dicere solus oves; Catul. 61 215 Dulce rideat ad patrem; Cic. ad Att. viii 3 6 invidiosum ad bonos: thus we find, espec. in the older writers, dare ad, promittere ad, restitutus ad, etc. 751 quae cernere non quis are of course the atoms; as 600 Corporis ill. q. n. cernere sensus Iam sequent. 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 Άλω δε θανατέφρων τα πριν μαθον ἀδιάφρα: they are θανατος when in things, ἀδιάφρα by themselves. 755 Esse et mort. cum corp. with same force as simple abl.: so 347 esse...raro cum corpore; 774 non exaniman cum corpore; v 352 quia sunt solidum corpore; 364 solido cum corpore mundi Naturast; 904 tripli cum corpore; vi 439 lento cum corpore nubem; 631 raro cum corpore tellus Est; 1059 raro quia sunt cum corpore: iii 201 quaecumque magis cum pondere magni Asperaque invenientur, cum has the same force; and iv 1126 grandes viridi cum luce zmaragdi; v 864 canum fido cum pectore corda; vi 5 virum tali cum corde repertum; 75 placido cum pectore adibis. utqui of mss. is to be retained here, and in i 17, and is to be read in ii 428 and iii 738, as shewn by N. P. Howard in Journ. of philol. i p. 118—121: in my last edition I had already given ut qui in iii 738, and had intended to give it in the last two places, before I received Mr Howard's letter. But he is right I think in attaching the qui enclitically to ut: the qui is an affirmative particle and has the same force as in utqui: 'yes that' or the like: see espec. Fleckesen krit. Miscellen p. 23—33, who shews from Plautus that qui often has this force in hercle qui, edepol qui, ecasori qui, at pol qui: and in quippe qui, in places where qui cannot be a relative: and in utqui (ut qui he writes it), from the same passages of Plautus that Mr Howard has cited; such as trin. 637 An id est sapere, utqui beneficiun a benevolent e repudias; capt. 553; asin. 505. It is probable that this qui lurks in other corrupt passages: thus in the letter of Balbus, an unpolished writer, Cic. ad Att. viii 15 A, I unhesitatingly propose nani illum tanti facio, utqui [qui mss. ut Lamb. etc.] non Casareum magis diligam; which would resemble Plaut. Bacch. 283 Adeon me fuisse fungum, utqui illi creverem. This qui prob. soon became
NOTES II

obsolete, except in atqui. 756 see n. to 748: 756 and 757 are almost a rep. of 673 674. 758 iam belongs to habebis: comp. 649, and see n. to vi 176. habebis: III 831 mortalis habetur; Virg. ecl. II 2 nec quid speraret habebat; Ter. Andr. 498 Teneo quid ereret et quid agam habebo: this sense is common in Cicero, as ad Att. I 12 4 quid praeterea ad te scribam non habebo. 759—762: see n. to 701—704, and 984 (998) foll.: he here too concludes a discussion 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. 1 2 18 quaedam enim pecudes culturae sunt inimicae ac veneno. 761 coacta seems to have somewhat the same sense here, as vi 274 cogit, 464 cogunt, 718 cogentes, 511 Copia nimborum turba maiore coacta; but I know no exact parallel. 762 fulm. imbr. vent. representing 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 show 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 μικτα τε διαλαλητε τε μεγατων. 769 ab: see n. to 554. 771 rorem lig.: see n. to 496. 774 Non an. res, non res ex. c. cor.: only here and in III 573 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 II 730—885, where it is shown that atoms have no sensible properties. 778 oportet is perhaps a μισως, as difficile est, haut facile est, etc.: see n. to III 361; and Livy VII 35 6 sopitum oportet fallatis, immo necesse est. 779 clandest. cac. are joined II 128 motus . clandestinos cacacoque. 781 proprie esse is to exist by itself with its own peculiar properties and functions undisturbed by anything alien: vi 985 quisque [sensus] suam proprie rem 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 glosses of the stoics, may have been thinking among other theories of his ἐκ τοιοῦ ἄριστον κἀτω: 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 oritur aer, ex aere aereth: deinde retrorum vicissim ex aethere aer, inde aqua, ex aqua terra infima. sic naturis

25—2
iis, ex quibus omnia constant, sursus deorsus ultra citro concomitantibus mundi partium coniunctor continetur: and comp. ib. 111. 31. Martian. Cap. vii 738 p. 592 Kopp ex informi matris [their ἄξων ἁλη] primus ignis, ex igni aer, ex aeris aqua, ex aqua terra; item fit addensio et ex terra aqua est, ex aeris, ex aeris ignis, ex ignis in cet.: with 787 788 too comp. Empod. 122: for him also Lucr. must partially include: ἀλλ' αὐτ' ἐτέν τὰ ρέτα δι' ἀλλήλων δὲ θεώναι ἅγεται ἄλλοθεν ἄλλα διαφεῖσαι αἰν' ὑμῖν: which are repeated with some difference 136 137. 782 repetunt a: thus used without an object by the auctor ad Heren. i 15 ne ab ultimo repetamus; Cic. pro Archia 1 inde usque repetes; de orton. i 91 cum repeteter usque a Corace nascio quo et Tisias; Aen. i 372 si prima repetena et origine pergam. 783 auras Aeris: 801 aeris auras: see n. to 207. 784 imbreim... imbri: see n. to 715. 787 inter se mutare: comp. vi 456 haec comprehendunt inter se: this is the regular Latin idiom: thus Cicero has inter se amare, colori, diligere, vereri, consulatur, apsidere; and similarly Plautus, Caesar, Nepos, Livy, Tacitus, etc. 788 sidera mundi, imitated by Virgil who has also astra mundi, lumina mundi: mundi here, as often in Lucr. and others, estael: Catul. 64 206 concussisque micantia sidera mundus. 790 791 the same in meaning as 672 673, though the expression is varied; while 792 793 are exactly repeated from 672 671, 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 discrimum, perlculum, odio, contemptioem, consuetudinem and the like: commutatum, a άναξ λεγωμ. = commutationem: see n. to 653. 796 ea the four elements: ex aliis quae etc. such other primordia as cannot change. 797 tibi: Lucr. is fond of this dativus ethicus as they call it: this very line occurs four times: comp. also 733 Nulla tibi ex illis poterit res esse creata; 918 tibi perent primordia rerum; 11 500 Iam tibi est; 1038 Quam tibi iam nemo est; 111 197 ut ab summo tibi diffuitatus altus accrescit; 279 Sic tibi nominis est; 17 511 Illa tibi est igitur; 875 tibi anhela sitis; 260 terra tibi libatur; 294 nocturna tibi; 805 Tum tibi terra dedit; 1209 Nequaes forte deum nobis cet.; 111 992 Tūgeos nobis hic est. 798 Quin potius... constituas? most writers would here prefer the indic.; but comp. Plaut. epid. i 111 4 19 Quin tu alium quæras cuæ centones sacras? Cic. de rep. vi 14 (somn. Scip. i 111) quin tu aspicias ad tu venientem Paulum patrem?—so all ms., rightly, I think; but Halm reads aspicis. 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 ortinibus, hospitio; and Livy indulgo ardori militum. 806 tabe nimborum appears to have much the force of vi 521 nimbis rigantes: the nimbis melt into water: comp. the metaph. vi 514—516: but perhaps it is better to make tabe refer to the trees: the force of the nimbis seems to make them dissolve into water: comp. Aen. i 173 sale tabentis artus: III 19 the nimbis are the actual rain-storms shed from the nubila. tabe: this line is quoted by Priscian inst. vii 72 for the ἐ of tabe: comp. III 734 contagē: C. F. W. Müller Plaut. pros. p. 15—18 throws great doubt on ἐ of the abl. of the 3rd decl. in Plautus. 808 possint is potential: so ii 989 queant; v 210 si non cimus, nequeant; 768 si fulget..., cur nequeat; ii 922 Scilicet ut nequeant, where Lach. after Bentl. reads nequeunt. 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, 1165, iv 452, 1203, 1221, v 216, 494, 524, 525, 1072, vi 221, 936; see Lach. p. 56 and introduction p. 36: 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. ab joined with things is not uncommon in Lucr.: iii 323, 429, 523, 567, v 358. 813—818 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 res, ram, rerum; iv 42 43 rerum, rebus, rerum, and many such like: assonances and alliterations of all kinds seem to possess for Lucr. an irresistible attraction: such repetitions of res are common in Cicero and Caesar. ratio is nearly as great a favourite as res: i 128—130 ratio, ratione, ratione, and in different senses. corpus, corpora too are used with like frequency: see also note to 875, where however the instances are to our taste more faulty. 814 foll. give his own doctrine so often repeated. 817 foll. repeated with slight change 908 foll. and ii 760 foll. 819 dent mutus here and in the four repetitions means, impart motion to others; ii 311 dat mutus is 'moves itself': comp. dare ruinam and the like, and n. to iv 41. 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 many more then these primordia, the different shapes of which are so many times more numerous than those letters, while the number of atoms of each shape is infinite, as shewn in the 2nd book 1 Arist. de gen. et corr.
BOOK I

390

1 2 in illustrating precisely the same doctrine of Democritus and Leucippus, adds p. 315 b 14 ἐκ τῶν αὐτῶν γὰρ τραγεδία καὶ κυματία γραμμά-
των. 826 sonitus sonantes, a mere poetical assonance, like anæcist anæcor, penitus penetrari, fera ferri, appareat aperte, domi domitos, semine seminio-
que, fera saecla ferarum, misero misere, Nec validus valeat: comp. Aen. π 53 cavae cavernae.

830—874: the homoeomeria of Anaxagoras is equally erroneous: all simple substances he supposes to consist of infinitely small particles of the same nature as the thing: bone of minute bones, gold of grains of gold, earth of little earths, 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 π 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 con-
tact: 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 shew that Anaxagoras’ principles lead to a different conclusion, he says, frag. 22 Schaub. (17 Schorn), in words that Epicurus might have adopted, τὸ γίγανθαι καὶ ἀπόλυσθαι οὐκ ὀρθώς
νομίζοντιν τοῖς Ἐλληνεσσίσιος οὔδεν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ’ ἀπ’
ἐλάντων χρημάτων συμμίγαγεται 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. π 322. His refutation of Anaxagoras much resembles even in language his argument against Empedocles; though Aristotle from his different point of view is fond of contrasting the two, 832 patr. norm. eg.: see above p. 307 foll.: and n. to 139: these words are quoted by Pliny epist. iv 18.

834 homoeomerian: the word is not found in the few extant frag-
ments of Anaxagoras, but Lucr. distinctively here states that he did use it; as well as Plut. de plac. phil. π 3, ὀμομερεῖας αὐτῶς ἑκάλωσε, and Simplicius to whom we owe so many of the scanty fragments. Lucr. seems to denote by the term the relation which existed between the things in be-
ing and the particles like in kind, of which they were composed; ἀνωπα, as Anaxagoras says in frag. 1, καὶ πλήθος καὶ σμαροφόρα: these he him-
self names στάρματα or χρήματα, Aristotle τὰ ὀμομερή στοιχεία, ἄρα ὀμομερῆ, and the like: the later Greeks call them ὀμομερεῖα in the col.
rr. probably from some misconception. Often as Aristotle uses the
comm.: he never employs the substantive, and Lucr. was hitherto to the
oldest authority for the latter; but now I am glad to say I can trace it back to Epicurus: see frag. 6 of the 28th book of the περὶ φύσεως, Gomperz Zeitschr. f. Oesterr. Gymn. vol. 18 p. 212, τὸ γε [στοιχεῖον] ἕνεκ τῆς ὁμοομέρειας τῷ φαινομένῳ πετημένῳ. Epic. here, as Gomperz explains, seems to be combating the Timaeus of Plato; but he uses it exactly in the sense I had supposed Lucr. and Anaxag. to have used it, 'the element possessing similarity of parts with the thing in being.' As he and his school were so well acquainted with Anaxagoras, I do not doubt that he got the word from the latter's writings, and that Lucr. had it from them and from Epic.; though Schleiermacher, Zeller and many other Germans refuse the term to Anaxagoras himself. 835 foll. most of the examples here given are found in Aristotle Simplicius and others, so that they were doubtless employed by Anaxagoras himself; but to shew the difficulty of knowing in the absence of their writings what these early philosophers taught, while Lucr. includes, as we might expect, earth and fire among the simple bodies formed of their ὁμοομέρη, Aristotle more than once distinctly states that, while bone, flesh, etc. were simple, earth and fire were σύνθεσι and mixed acc. to Anaxag. in contrast to Empedocles with whom of course they were elements; and again in metaph. i 3, unless you are to force his words, as Bonitz does, he flatly contradicts himself and agrees with Lucr. Again we have no evidence to shew how Anaxag. supposed these mixed bodies to be formed, and Lucr. seems in what follows to feel perplexed; or how he conceived organised things, such as the bodily organs, to be formed, which Arist. de caelo iii 4, p. 302 b 24, distinctly states he did not form of ὁμοομέρη. 835 836 pauullis, minutiis, to express what Anaxagoras taught were infinite in smallness. 837, 853, 880 sanguis is found thrice in Ennius, twice in Accius, and in Petron. 59. 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: viscus, viscera, and twice viscerae are found in Lucr. 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 omnia surgunt; iv 804 5 i 96: ad; as Cic. de nat. ii 10 quos ad: 597 Haec loca per; v 770 loca . . . inimica per exit; 1264 viam per: vi 747 Cumas aput, 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, include, chartis; iv 829 validis ex apta lacertis: with these comp. Virg. ecli. vi 19 epius ex vincula sertis: vi 714 medium per saepe calorem; 855 supera de reddere parte; 1202 capitis cum saepe dolore; iv 472 sua in statut vestigia; iii 421 uno sub iungas nomine; v 869 suo sine pabula parte labore: comp. too Ov. trist. iv 4 74; ex Ponto i 2 150; iv 10 2; 14 15; German. 373: vi 1160 noctem per saepe
diesque is of the same nature. 843 ulla parte, parte ulla, multis partibus and the like are common in Livy and others without any preposition, as well as with: why refuse the same liberty to Lucr. 1 Livy x 14.10 ubi nulla ex parte hostem loco moveri vidit; 16 nec parte ulla pedi aut pertumpi potuit. 844 so he himself in terms repugnant to an epicurean, frag. 5 (15) σε ρικρυδο γε ἵστι το γε ἐλαχίστον, ἄλλ' ἐλαυνον ἀλλ'. τὸ γὰρ ἐν ὑπ' ἐστι τομῇ ὑπ' εἰνει π.λ.: τομῇ Zeller for τὸ μῆ. 845 illi, Empedocles and the rest: see 734 foll. 848 Si prim. sunt, sim. etc.: Anaxagoras gives to his particles, frag. 3 Schorn, χρω'νις καὶ σιδώνις, colour and taste; while Lucr. in 11 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, ἄλλοις περι ἀρχῆς, καὶ νῦν τάτα ὁμοῦ: to Lucr. an absurdity, who will only reason from his own premises. 850 neque [cas] refrenat: see n. to 718. 851 opposuisse may be added to the words enumerated in n. to 653. 852 sub dent.: faucibus is a more common metaphor: Lamb. quotes Arnob. ii 32 non esse animas longe ad hiatibus mortis et faucibus constitutas; but Lucr. agrees better with our use of 'jaws of death': join 'in opposuisse valido sub ipsis leti dentibus'. 859—866 a dilemma: food supports the body: are the particles ὁμομερή with the food? then veins, blood etc. consist of what is not ὁμομερή with it: or if you say that every kind of food has in it whatever the body has, bone, vein, blood, then will meat and drink consist of particles not ὁμομερή with them: again the poet's own premises assumed. Plut. de plac. phil. 13 proves what effective use Anaxagoras must have made of the fact of food nourishing at once all the parts of the body, so different from each other and from the food itself. 863 omnino, to complete the list, go through all the parts specified. 864 cibus om. including all nourishment, drink as well as meat, et aridus cibus et liqour: ipsae means 'as well as dry food'; 865 alienigenis is the opposite to ὁμομερής. 866 sanie: Celsus ν 26 20 est enim quaedam sanies quae vel ἱγώ, vel μελίκηρα nominatur: ἱγῶ is a hippocratican word and is often used by Aristotle for the serous part of blood, as here by Celsus; now comp. Arist. part. anim. i 1, p. 487 a 1, ἵστι δὲ τῶν ὁμομερῶν τὰ μὲν ... τα δὲ ... υγρὰ μὲν ὄλον αἱμα ἱγῶ ... ἐγρα δὲ καὶ στερεά ὄλον νεύρον ... ὄστον etc.: here we have the ossibus, nervis, sanie, sanguine of Lucr. enumerated: comp. too Herodit. letters δ, p. 50 l. 27 Bern., δ δοκει τοῖς ἄλλοις ἵγα ἐν φλέγμασι καὶ χολή καὶ ἱγώρι καὶ αἵματι, νευροῖς καὶ ὀστοῖς καὶ σάρκισι πετρουμένη. 867—874 a similar dilemma, which the lost verses render obscure: trees and the like grow out of the earth; therefore the earth consists not of ὁμομερῆ, but of minute trees and the like: flame smoke ash are latent in wood; therefore wood consists of minute flames etc. not of ὁμομερῆ: again trees when above ground are fed out of the earth: if the earth consists of ὁμομερῆ, then trees are fed and increased by things
NOTES II

not ὄμοιομερη; and similarly of the flames which are seen to be fed by wood. 870 Transfer: Cic. de off. 1 51 quod ab Ennio positum in una re transferri in multas potest; Sen. epist. 65 3 quod de universo dicebamus, ad hac transf. transfer.

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, grass, water, cloths, wood should shew when reduced to small fractions traces of blood, milk, fire, etc. i.e. portions of things fed by or produced from them 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 tu aut dicerem, latebram haberem: 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 sonance 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: see n. to 813—816; and comp. 893 docet res, Scire licet non esse in rebus ceter.; 976 exempta fine with 978 finique locet se and 979 non est a fine profectum; 975 effugium praecedit with 983 Effugium.. prolatet; II 714 caecis Corporibus fugiunt et corpore; 1018 discrepant res: Sic ipsius in rebus; III 364 Lumina luminibus; 379 Corpora.. in corpore; 451 validis quassaturn est viribus aevi Corpus et obtusi soccidentur viribus artus; vi 718 Cognes sursum repleunt cognitique manere and the like. 879 almost repeated IV 97 In promptu quoniam est in prima fronte 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 νοῦς: his νοῦς, 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 ἐν παντὶ παντὸς μοῦρα ἐκεῖν ἔλην νόου, and again παντᾶς: δὲ οὐδὲν ἀνακρίνεται οὐδὲ διακρίνεται τὸ ἐτερὸν ποτὸ τοῦ ἐτεροῦ πλῆκ νόου,. ἀλλ' ὁτων πλέον ἓν, ταῦτα ἐνδολόγα ἐν ἐκαστὸν ἐντα καὶ ἦν: that is each individual thing is what it is by having in it the greatest number of ὁμοομερὴ στοιχεῖα, particles like to it in kind. The full and able exposition of Aristotle, phys. i 4, is well worth comparing with Lucr. and Anaxagoras himself. 880 a v. occurring four times in almost the same words. 882 rob. saxi: II 449 duri robora ferri; Virg. geor. i 162 grave robur aratri: Lucr. perhaps got it from Pacuvius 11, where for the ms. fruges frenso sola sacris probare, read Fruges frenso sola saxi sic protritas robore. 883 aliquud [orum] quae: Plaut. Men. 192 quam quiquam qui impetrant; Virg. ecl. II 71 aliquid.. quorum indiget usus,
but there the gen. makes it much less harsh; as 11 583 Nil esse, . . . quorum natura: comp. vi 814 vitae copia densit [iis] Quos cæt. Aen. xi 172 Magna tropoea forunt quos dat cæt. 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 relatae erant, videretur dubitasse; Liv. xli 2 2 nec quicquam eos, quae . . . agerentur, fallerant. 885 (884) lapidi is abl.: so 1111 de partii, ii 520 muorum, vi 66 ratione: see n. to 978 fini. Comp. Plautus asin. 31 ubi lapis lapidem terit, in a different sense. The transposition of these two vss. renders the language and argument quite perspicuous without altering a letter of the ms.: just as blood, etc. should be seen in the corn which we eat; so should blood, etc. be seen in the grass which animals eat; milk, etc. in the waters which sheep drink; ash, smoke, fire in the wood which is burned. 887 the constr. Læch. explains thus, dulces guttasmittere tales quali etsi sunt ubera lactis: ubera is briefly said for sapore iberis: comp. Prop. i 2 21 facies aeret nullis obnoxia gemmis, Qualis Apellecis est color in tabulis. lanigerum: comp. balantes, squamigeri et pennipontentes, likewise used absolutely. ub. lac. : so ii 370 and Tibullus ubera lactis; Lamb. quotes from Varro mammae lactis. 890 890 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. In this way if you think a thing cannot be, unless its first-beginnings are of a like nature, then you must give to 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 Lucr. 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. ἵππος of Homer and Aeschylus, and ῥ. 450 lucernarum florentia lumina flammis. 902 sem. ardis, which yet have none whatever of the properties of fire. 904 facta, fully made, opposed of course to the semina, which might in other circumstances form water or anything else: comp. Tib. (Lygdam.) iii i 1 12 littera facta; Cic. acad. pr. ii 2 factus imperator; Brutus 30 facta quodammodo oratio; ad Att. ii 24 3 qui illuc factus institutusque venisset; Pliny paneg. 20 adeo nihil aut certe parum intererat inter imperatorum factum et futurum; Ov. ars iii 233 neque ad illa licet populo nisii facta venire. 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 to shew to what absurdities such premisses might lead: see 701 foll. 759 foll. 984 (998) foll. 918 tibi: see n. to 797. 920 comp. Aen. xi 90. 919—
920: comp. ii 976 Silicet et risu tremulo concussa cachinant Et lacrimis spargunt rotantibus ora genasque: in each case he pushes the argument to what he deems the least absurdity, that of endowing first-beginnings with human feelings. And, if a tree cannot produce fire without having fires latent, why should a man be able to laugh or cry, if he have not in him laughing and crying elements? Mr Poste of Oriel in a valuable communication to me points out that I did Lucretius injustice in making him put this argument into Anaxagoras' mouth: 'Lucri' he says 'does not charge Anaxag. with being bound to hold that all óμοιομεμφη were composed of similar parts: such a charge would not be true: he only says that in the óμοιομεμφη Anaxag. concedes the principle that a thing may be composed of ingredients unlike itself, and asks why then shall we not believe that the miscalled óμοιομεμφη are actually so composed'. Aristotle, as Mr Poste observes, in the part. anim. ii 1, p. 647 a, 2—14, makes the senseories óμοιομεμφη, and prob. therefore Anaxag. did the same. However so far as I know there is no evidence as to what Anaxag. did hold on this point: but comp. ii 973—990.

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. fal.: see n. to 136. 923 comp. Aen. ix 197 magni laudum percussus amore. 924 incusit am.: so 19 incutiens blandum per pectora amorem; Virg. geor. ii 476 ingenti percussus amore i.e. musarum. 926—950 repeated iv 1—25, except the last 4 words. 928 foll. there are many well-known imitations of these vss: by Virg. geor. iii 10 foll. joined with 291 foll.; Hor. sat. ii 4 84; epist. i 19 21 foll.; Manil. i 4—6; and others. 926 comp. 'Antipater Thes. ep. 24 l. 5, ii p. 115, τὰν ἄτριφτων καὶ ἀναμφισθο Τόταν ἄτριφτων Ἀλλας' J. E. M. 927 integros hitherto untasted by any one, with perhaps the notion of unsullied: Hor. od. i 26 6 o quae fontibus integris Gaudes; Nemesianus cyneg. 11, in his imitation, intacto premimus vestigia museo. 930 vel. tem.; iv 587 Pinae semiferi capitis
velamina; Ovid ex Ponto iii 2 75 dum velat tempora vita; Aen. v 72 velat materna tempora mytro. 932 Relig. nod.: see n. to 109. 933 obsc. lucida: see n. to 639 Clarus ob obscuram: Cic. de nat. deor. i 58 Cotta says to the epicurean Velleius iudico tamen de re obscura atque difficillima a te dictum esse dilucide. 934 contingens, 938 contingere and 947 contingere: Lamb. here and elsewhere rightly makes this word a compound of tango: vi 1188 croci contacta colore: so Ov. met. ii 123 and xiv 607 contigiti; Sen. Hipp. 714 contractus. contendit is not found in Lucr.; Virg. geor. iii 403 and 448 contingent is probably the same form. 935 non ab nulla rat, means of course with very great reason: it seems best to understand ab in a sense derived from that illustrated in n. to 693 contra sensus ab sensibus: stare, pugnare ab = stare, pugnare cum; comp. the common use of stare ab Romanis in Livy who says quae pars cum Romanis stabat with the same meaning: non ab nulla ratione then will mean non cum nulla rat. or non contra rationem; comp. Mart. iii 30 5 Cum ratione licet dicis te vivere summa, Quod vivis, nulla cum ratione facis: so that it = Cicero’s non sine ratione esse: and may be more precisely illustrated by Cic. de off. i 7 omnis enim quae a ratione suscipitur de aliqua re institutio; D. Brutus ap Cic. ad fam. xi 10 1 tu enim a certo sensu et vero iudicus de nobis; Balbus ap. Cic. ad Att. ix 7 B 3 illud certe scio me ab singulari amore ac benevolentia . . . tibi scribere: comp. too Livy x 31 6 ab ultima iam dimicantibus spe. Nay possibly it may resemble Cic. ad Att. x 11 3 non sunt ab obsequio nostro, i.e. the technical a lataone, ab Isocrate esse; Zeno et qui ab eo sunt, etc. 936 tecta denotes esp. what is nauseous to taste or smell. 936 foll. are quoted by Quintilian and Jerome: comp. Seneca suas. 7 near beg. decipere vos cogar, veluti salutarem pueris daturus potionem absinthial poeci; and Auson. epist. 17. 940 tenus with a gen. seems not to be found in Cicero’s prose: his correspondent Caecilius employs it, as well as Livy, Quintilian, etc. 941 dec. non cap. in form resembles Enn. ann. 360 Nec cum capta capi cet. imitated in Aen. vii 295 Num capiti potuerunt capi cet. but the sense differs: it is rightly explained perhaps by Turneb. adv. vi 14 ‘tractum esse videtur a feris avibus piscibus; nam fovea pedica nassa aera esca decипiuntur atque capiuntur, in damnumque et incommodum incident: non tamen pueri cet.’ Tasso Ger. lib. i 3 É dall’ inganno suo vita riceve: Fairfax reproduces better the point of Lucr. They drinks deceived and so deceived they live: Aen. iv 330 Non equidem omnino capta ac deserta viderunt, capta is much stronger than deceptr would be; and Livy xxv 19 11 quibus artibus ad id locorum nostri et duces et exercitus capi forent; Cic. ad Att. iv 6 2 oppressus et captus. 944 Tristior = amorior: iv 125 tristia centaurea; 634 quod triste et am- rumet; vi 780 saporeque tristia quae sint; Virg. geor. iii 448 tristi amura; Livy xlii 40 3 sicut medici, cum salutis causa tristiora remedia adhibent. quibus = iis, a quibus, by attraction: Lucr. does not
NOTES II

use the dative of the agent after the passive. 945 suav. Pierio . .
museo dulci : see n. to 258. 949 dum perspicis is the idiomatic mood and tense: Ter. eun. 206 expectabo, dum venit; from whom I have noted several other instances as well as from Cicero, Seneca and others as Virg. ecl. ix 23 dum redeo . . pase capellas; Pliny epist. i 15 5 ut mihi omnia libera servarem, dum Mauricus venit. 950 comptu: III 258 quo pacto inter sese mixta quibusque Comptu modis vigesant; iv 27 quibus e rebus cum corpore comptu vigeret; and III 845 qui comptu consugioque Corporis atque animae consistimus uniter apti: N. P. Howard compares glossarium vetus 'συνεξίσθης comptu, compositus', and Arno. iv 37 ab eius comptu et permixtione sunt absoluti; and Lach. to 11 1061 maintains with reason that the coemptio in marriage is the same as Lucretius’ comptu consugioque, the sense of buying being a confusion of later times; for with compsi comptum, coemi coemptum, comp. dempsi demptum and diremi direptum, sumpsi and suremi ap. Festum, prompsi promptum and redemi redemptum: with compsa fig. comp. ii 814 quali magis apta figura.

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? 955 Seu: for this use of a single seu = vel, comp. vi 1003 sive aestum, and i 1019; and see C. F. W. Mueller ub. sive p. 21. 957 profundum in Lucr. means unfathomably deep, and hence is almost synon. with immensus: comp. his use of solidus, p'enus, celer, magnus and the like in n. to iv 63.

958—987: 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 . . constituat, 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 omnes or ρῶ 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. 956 quod est is added to Omne, as in 523: so 969 Omne quod est spatium: it equals τὸ ὅν, which Sen. epist. 58 7 apologises for having so to translate: 'cogor verbum pro vocabulo ponere; sed ita necesser est ponam quod est'. τὸ ὅν is Epicurus' term: Lucr. calls it also summa omnis, summa summâ totius omnis, summa summarum and sometimes omnia. 

nul. reg. vi.: take whichever of the roads through the universe you please, at no point in any of them will you reach its bound: comp. ii 260 and 293 Nec regions loci certa. 959 extremum is the ἄκρον of Epicurus. 961 ut vid. i.e. ita ut videastur 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: see n. to ii 646. 962 sequatur: Aen. viii 592 oculisque secundur Pulveram nudem. 964 the ergo follows from 959 namque cet. The above is almost a translation of Epicurus in Diog. x 41 τὸ ὅν ἄκρον ἑτοί: τὸ γὰρ πεπερασμένον ἄκρον ἅξει· τὸ δὲ ἄκρον παρ' ἑτέρον τι θεωρεῖται. διότι οὐκ ἦν ἄκρον πέρας οὐκ ἅξει, πέρας δὲ οὐκ ἦν ἄκρον ἅξι καὶ οὐ πεπερασμένον: comp. too Cic. de div. ii 103 videmus Epicurum . . . quemadmodum, quod in natura rerum omne esse dicimus, id infinitum esse concluserit? quod finitum est inquit habet extremum. quis hoc non dederit? quod autem habet extremum, id cernitur ex alio extrinsceus. hoc quoque est concedendum. at quod omne est, id non cernitur ex alio extrinsecus. ne hoc quidem negari potest. nihil igitur cum habeat extremum, infinitum sit necesse est. 966 quem qu. l. p.: 289 ruit qua quiquisque fluctibus obstat: see note: iv 179 In quem quaque locum diverso numine tendunt; Cic. de orat. i 130, ut, in quo quisque artificio excellert, is in suo genere Roscius diceretur; Livy iv 4 10 in quam cuique feminae convenisset domum; 48 10 ut quis quoque possit . . . pelliceret; xxxix 16 13 quo quisque loco positus erit, quod imperabitur impigre praestare. 967 I am not clear whether quisque or locus is subject of reiquit, 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 oct.; v 195 Quod si iam rerum ignorem primordia quae sint, Hoc tamem cet.: also i
396 with imperf. Nec, si iam posse, sine inani posse; and 11 974 with
indic. Principis si iam est senex tribuendus, and 11 766 quod si iam fit,
fateare necesseest; and 843 si iam nostro sentit cet.: see also IV 1171 Sed
tamen est: the force of the expression is well seen in Caes. de bell. civ. 11 31 5 quod si iam, inquit, haece explorata habeamus, quae de exerci-
tus alienatione dicuntur, quas quidem ego aut omnino falsa aut certe
minora opinione esse confido, quanto cet. For this use of si iam and a
similar one of ut iam in Cicero and others and iam ut in Livy and Caesar
see Madv. de fin. IV 66. 969 procurrat is technical: Livy XXXIV 39 3
non modo ad emittenda cum procureru, quo plurimum conscientur tela,
spatium habebat, sed; XXVIII 14 3 ab neutra parte procurunm telumns
missum. 970 Ultimus is added to give force and point to extr. oras: it
appears to be proleptic; he runs forward to the outmost edge, so as
then to be standing on its farthest point: comp. Cic. de nat. deor. 154 si
innensam et interminatam in omnis partis magnitudinem regionum vide-
retis, in quam se incipiens animus...peregrinatur ut nullam tamem oram
ultimi videat, in qua possit insister; de fin. I 17 nec ultimum nec extr-
num; 29 extremum et ultimum; II 6 id extremum, id ultimum; Caes. de
bell. civ. I 4 3 decurrirur ad ilud extremum atque ultimum senatus con-
sultum. 971 comp. Aen. II 50 validissim ingenem viribus hastam...Con-
toris. 976 exempta fine: 1007 Finibus exemptis; so Ovid exempto,
dempto, posito fine. 977 probet: III 864 probat: praebere and debere
for which we find praehibo and sometimes dehibeo in the best mss. of
Plautus, are analogous. probet officiatque: 973 prohibere obstareque,
and above officere atque obstare; pugnet et obtet; also II 784, 785 and
794 officiant obstantque, impediant prohibentique, contra pugnet et obtet:
his constant imitator Arnob. 11 11 has officiant nihil nihilque impediant
quominus. 978 fini is 'in the mark' or 'limit' aimed at: Lucr. has
many such ablatives, colli tuosi orbi bili sordi pelli, as well as navi igni
imbri and even labi; mucroni rationi parti lapidi: and with 976 fine,
978 fini, 979 fine comp. IV 232 luce, 235 luci: in Greek words he has
these ablatives in i, tripodi Cilici Heliconi, as noted above: for abl. in i
in other writers see Neue I p. 213 foll. 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 Quipe 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 ad-
tion to what has been said here and to 875, obs. in 983 Effugiumqve
fugae. 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 W.k. observes, that this illustration was suggested to Lucr. by the Roman mode of declaring war: in the words of Livy 13 12 _sleri solitum ut fetialis hastam...ad fines eorum ferret...hastam in fines eorum emittebat:_ comp. also Servius to Aen. ix 53, who after explaining this custom adds 'Varro in Caleno ita sit duces, cum primus hostilem agrum introitum ierant, omnis causa prius hastam in eum agrum mittebant ut castris locum caperent'. But you cannot go out of the _omne_ to sling 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 beyond 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 accident, something or nothing'.

984 (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. also ii 471—477, iii 367—369, v 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. 29: ignorance of the different stages of the argument would suggest that _Postremo_ must follow _Præterea_ of 988; and therefore the first editor would not unnaturally give to this addition of the poet's the place it has in all mss. All finite things bound and are bounded by something discontinuous and distinct in kind: comp. the stoic Cleomedes de meteor. i 6 at end καὶ τὸ πεπερασμένον εἰς ἔτροχως περατούται καὶ ὁ ἐστὶν ἔτροχον τοῦ πεπερασμένον. οἷον εὐθὺς ἐν τοῖς δλοις ὁ ἀχρί περατούμενος εἰς ἔτροχως καταλήγει, τὸν τε αἰθέρα καὶ τὸ ὕδωρ κ.τ.λ. 984 ante osculos: see n. to 62.

988 (994)—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 shewn 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 summi totius is another name for the _omne_. 991 confuszet: see n. to 233. 992 sub caeli tegmine recurs ii 663 and v 1016, after Cic. _Art_ 47 lato sub tegmine caeli. 992 geri, 999 geruntur: see n. to 328: the metaph. is of course the same; though I find a foreign critic can mistake what I thought plain terms.
998 At nunc: see n. to 169. 999 in ads. motu: so η 297 quo nunc in motu; 309 cum rerum primordia sint in motu; but τυ 392 et adsiduus sunt omnia motu. 1000 inferna I have no doubt is what Lucr. wrote: to Lucr. and Epic. their conception of atoms implied, as we shall see in 11, their racing through space in parallel right lines in one direction. This inherent motion both Epic. and Lucr. conceived as a motion downwards with reference to our world: comp. in fact what he has said a few lines before; and see the acute remarks in the N. British Review p. 222, 'gravitation in its apparent action seemed to shew a universal tendency in one direction; this then he claimed as an inherent property of his atoms: a claim no broader than the claim made by Newton...and at first sight much more conceivable: at first sight only, for indeed atoms pouring onward, as imagined by our author, could be no source of power. Motion in mechanics has no meaning except as denoting a change of relative position: all atoms moving, as Lucretius fancied, at one speed and in parallel lines would relatively to one another have been in perfect rest...Lucr. unconsciously assumed the world as his basis by which to measure direction and velocity'. When by the artifice spoken of, η 216 foll., 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. the words of Epic. quoted in p. 403, τὰ ὑπερείδουτα καὶ στέλλοντα κατὰ τὰς ἀνακοπάς, of which Lucretius' inf. supp. oct. is the paraphrase; comp. too 1035 foll. I am compelled to be thus diffuse owing to the strange way in which Lucretius' words and my own have been misunderstood. Of course from the nature of the case Lucretius' conception of inferna, 'from beneath', implied every kind of motion upwards, whether perpendicularly or obliquely upwards, all of which would have more or less of a sustaining power in opposition to the inherent downward tendency. Take once more Epicurus' own words l. l. 61, where he is speaking of his atoms moving freely, when nothing impedes, οὐδ’ ἡ ἄνω οὔτ’ ή εἰς τὸ πλάγιον διὰ τῶν κρόνων φορὰ οὐδ’ ή κάτω διὰ τῶν ἱδών βαρῶν. 1001 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 quaecumque coorta: but η 1025 Ex infinito = Ex inf. tempore; which in the similar passages v 188 and 423 is expressed, Ex infinito iam tempore percuta plagis: so indifferent is Lucr. to such ambiguities. Ex infinito appears from 1036 Ex inf. suboriri, and νη 666 Ex infinito...suppeditare, to depend on suppeditantur, but perhaps it refers to cita as well. cita has its full participial force, as also η 85 cum cita saepe and τυ 546 regio cita: so Hor. epod. 9 20 Puppis sinistrorum sum cita. 1002 profundi is here a subst. as often in Lucr.: so na-
tura, 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. spati. Comp.
with this and 996, Cic. de nat. deor. I 54 in hac igitur inmensi-
tate latitudinum longitudinum infinitum infinita vis innumerabilium
volitat atomorum cet. where the infinita vis is very 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 n. to 235, and 333. summa
is with Lucr. a very indefinite term: we have seen that summa omnis,
summam summam toto omnis, summa summamurum and the like are all
synonyms of the omne or universe: summa loci is the infinite void or
space: as then res is his proper term for things in being, summa rerum
denotes 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 nunc constet summa creata, and 530 Ex infinito
summa rerum nescie tenere. 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; 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: some-
times, as 1 334, 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 possit,
tenet: Livy xxiv 19 7 Marcellus...tenuit ne irrito incepto abiretur: also
III 29 8; IV 30 16; VII 8 5; XXXVII 51 3; Ovid met. VII 146; so with
ut, Liv. xxviii 45 13; III 24 2 obnuit ut. 1012 Aut [ita ut] alter-
trum rerum i.e. aut inane aut corpus, si alterum i.e. aut corpus aut inane,
non terminet illud alterum, Simplicis natura, i.e. solum, patet tamen,
i.e. etiamsi alterum desinat, inmoderatum. The text is quite sound
here, excepting of course the lacuna; though some recent critics have pulled it strangely to pieces. *Aut etiam:* iv 315 aut etiam quod cet.; 935 aut corio sunt Aut etiam conchis aut callo aut cortice tectae; v 359 and 701 Aut etiam quia; Ov. ex Ponto iii 4 11 Nos, quibus ingenium longi minuere labores, Aut etiam nullum foresitan ante fuit; comp. iv 356 *Sive etiam.* nisi...tamen: Hand and others deny that nisi can = si non: but comp. Lucr. vi 591 Quod nisi prorumpit, tamen cet.; Plaut. truc. ii 7 12 hoc admimile est quasi de fluvio qui aquam derivat sibi: Nisi derivetur, tamen omnis ea aqua abeat in mare: in both places nisi tamen is used precisely as here: Tac. ann. iii 54 ac nisi provinciarum copiae...subvenerint, nostra nos scilicet nemora nostraeque villae tuae buntur; Livy xxi 41 15 nec est alius ab ergo exercitus qui, nisi nos vincimus, hosti obsistat; Ov. remed. 245 Quod nisi firmata [= si non firmata] properaris mente reverti; espec. trist. 1 8 31 Quid, nisi convictu causaque valentibus essem, Temporis et longi vincitus amore tibi? Quid, nisi tot lunus et tot mea sera nosse, Tot nossem lunus seriaque ipsa tua? Quid, si duellant Romae tibi cognitus esset?; Mart. x 75 7 A te missa venit: possem nisi munus amare, Marce, tuum, possem nomen amare meum. altermum: for the elision see n. to iii 904. 1013 Simplicio will hardly be found elsewhere, simplicio being the common form: duplice, triplice, septemplice are equally rare: see n. to ii 635 perrice. inmoderatum: Cic. de nat. deor. ii 65 the aipeor aihpa of Euripides by inmoderatum aethera. On the lacuna see notes 1 and transl. 1014 templo: see n. to 120. 1015 divum cor. san. existing in the intermunda. 1018 magnum per inane, which occurs four times between this v. and ii 109, is adopted by Virg. ecl. vi 31: ii 1108 magnum is an epithet of omne: the word thus applied acquires a poetical intensity of meaning; as solidus profundus celer and the like: see n. to iv 63 tenere. Of this and the preceding sections Epic. Diog. x 41 gives a good summary, καὶ μὴ καὶ τὸ πλήθει τῶν σωμάτων ἄτυχον ἐστὶ τὸ πάν καὶ τὸ μεγέθει τού κενού. ἐστε γὰρ ἦν τὸ κενὸν ἄτυχον τα δὲ σώματα ὕπαρξιν, ὀδομοῦν ἄμεν τα σώματα, ἀλλʼ ἐφέρετο κατά τὸ ἄτυχον κενὸν δεσπαρμέα, οὐκ ἔχοντα τὰ ὑπερισταστα καὶ στέλλοντα κατὰ τοὺς ἀντικτάς: ἐάν τὸ κενὸν ἵππων, οὐκ ἄν ἐάν τα ἄτερα σώματα ὅπων ἄν ἄνταξι: of this passage and the one cited to 964 Lucretius' argument in 958—1051 is an accurate expansion. The last words would alone prove 984—987 (998—1001) to be an unmeaning interruption of the argument where they come in ms. 1019 Sive ad pot. = Sive adeo, or Seu potius; but the pleonasm adds emphasis: comp. iii 949 Atque etiam potius; iv 356 Sive etiam potius: Lucilius has sive adeo, Cicero once sive adeo, once sive etiam; auctor ad Heren. iv 55 atque adeo multo potius: see C. F. W. Mueller ueb. sive p. 24. 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 abs. see n. to 183. 1022 suo monosyl. here and v 420: so IIII 1025 sis oculis after Ennius; who, ann. 278, has suos a monosyl. as is the abl. meis in corp. inscr. I 38: the old titulus Mummi- anus ib. 542 has in one v. Visum animo suo perfecti tua pace rogans te; though tua pace may be for tuam pacem; but such a syniz. is rare in hexameters, frequent in dramatic poetry: even Sen. Agam. 250 has suapte disyl. and Troad. 191 mainibus meis debitos. 1024 mutata refers of course only to change of place, as 911 eadem paulo inter se mutata; 913 Inter se paulo mutatis sunt elementis; 681 mutarique ordine quaedam: comp. Plaut. Amph. 274 Nque se luxa quoquam mutat; Ov. trist. v 2 73 Hinc ego dum muter. 1025 Ex. inf. i.e. tempore: comp. v 188 and 423 and n. to 1001; and also Aen. ix 63 collecta fatigat edendi Ex longo rabies. percuta a favourite word in this sense. 1026 Omnne genus: Lucr. is very fond of this idiom, common in the best writers: quod genus also occurs often; and vii 917 Hoc genus in rebus: an adj. omnigenus is unknown to him; see n. to 683. motus and coetus are of course acc. plur. 1027 dispositurus: 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 volvent magnos in magnis mensibus annos. There is no doubt an allusion, perhaps sarcastic, to the stoical theo- ries of the magnus annus, or cycle: in each of these great years the world went through precisely the same changes from its first formation to its ecyprosis. Stob. eclog. i 264 tells us that Heraclitus reckoned this year at 18,000, Diogenes the stoic at 365 times 18,000 solar years. 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 out- lives many of your great years. 1031 fluminis undis is the stream of water belonging to each annis: see Forc. and Aen. xi 305 rapidus montano flumine torrens, which he cites: iv 1036 Fluminis ingentis flucus. 1033 sumisse, if from Lucr., has I now think the sense common in Caesar and Livy: summittere subsidia, auxilia, praevidia and the like; and indicates a supply sent up when needed: amissa repara in tempore quaque: comp. too Hor. od. iv 4 63 Monstrumve submisere Colchi Maius; sat. ii 4 43 Vinea submittit cupreas non semper edules. 1034 vivant = durent 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 quaque is accus. agreeing with amissa. 1038 foll. comp. ii 1122 foll. 1039 am. cor.: so 810 amissae iam corpora; iv 535 Nec te fallit item quid corporis auferat: this use of corpus in the sense of 'losing flesh', and facere 'gaining flesh' is found in Cicero: see lexicons: I have noted from Ovid four instances, of which am. i 6 5 Longus amor tales corpus tenuavit in usus Aptaque sub-
ducto corpore membra dedit, is curious. 1041 aversa viai, a grecism to which I know no exact parallel: Horace's sceleris purus, operum solutis are somewhat like: and Wak. aptly compares too his abstineto irarum calidaeque riae et desine querellarum, which stand almost or quite alone: Enn. ann. 209 viai seems to depend not on flexere but quo. 1042 sum. omn. quaeac., the whole of any sum of matter gathered together, such as our summa or mundus here spoken of. 1044 Cudere, an expressive metaphor with plagae or ictus, to give the force of Epicurus' avtovvov, the counter-stroke which makes the atom change its course and enables it to combine: these vss. illustrate the inferna supp. of 1000: the plagae or collisions enable atoms to change their directions, so that enough may come up in all directions from beneath to keep any summa in being; but yet these plagae could not suffice without an infinite store of matter to supply them in number sufficient. 1045 queatur: III 1010 potestur: these or other forms are common enough in the old writers; as quietur quiescat nequitur nequirit poteritur possitur; but can only be used when followed by an infin. pass.; as in the case of coepiturs, desiturs sum. 1049 comp. 1036. 1050 Et tamen: iv 811 Et tamen in rebus; v 768 Et tamen ipsa suo cet.; 1177 Et tamen omnino quod cet.; 1096 Et ramosa tamen cum cet.; 1125 Et tamen e summo cet.; vi 603 Et tamen interdum, etc.: 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: see n. to v 1177.

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 things pressing to the centre: the earth resting ivosparv in the words of Zeno in Stob. ecl. i 19 4, at about the centre of the kósma, in the same way that the whole finite kósma 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 at 11 251 foll. But Lucr. is right in rejecting the absurd reasons which the stoics gave for things pressing to the centre of one finite world in the midst of infinite void, and he well
exposes here, 1083—1113, and 1184—215, their inconsistency in making some things seek, others fly from the centre. 1052 fugis with an infin. is found in Virgil Horace Ovid and Tibullus: Lucr. has an infin. after fugiit too more than once; see n. to 658. 1053 quod dicunt = id quod dicunt or ut dicunt: so quod dico, 1080 sua quod natura petit, 11369 quod natura reposecit, and the like: Lach. seems to me only to involve the constr. 1055 istibus ext. of atoms: see 1042 and 1050. 1056: the stoic in Cic. de nat. deor. 1115 says omnes partes eius undique medium locum capessentes nititurum equaliter cet. and Zeno himself in Stob. ed. l. 1. πάντα τα μέρη του κόσμου έκεί το μέσον του κόσμου την φορέα ξενών, μάλιστα δε τα βάσει ξενών. 1057 is parenthetical: Lach. rightly compares the form of expr. in iv 366 Aera si credis privatim lumine posses Indugredi: comp. also 11 603 neque posset in terra sibi terram; and Pliny 11 162 sic terrae, arcuntibus cunctis, nisi in se locus non est. 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 cet. sunt: comp. ii 226 feruntur; v 630 abest, propinquat: in the first two cases we might easily read sunt and feruntur; but I make no change, because the best writers often mix such indicative clauses with the orat. obl.: Cæsa. bell. Gall. v 11 4 Labieno scribit ut quam plurimas posset iiis legioribus, quae sunt apud eum, naves instituat, and Sall. Ig. 54 1 hortatur ad cetera, quae levia sunt, parem animum gerant, much resemble our passage. 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: Cic. acad. pr. ii 123 qui adversis vestigiis stet contra nostra vestigia, quos adverses vocatis. 1060 unquestionably is joined with what precedes: see notes I: Lach. here labours in vain: Lucian Demon. 22 gives just the same illustration, φωνεσσών τω περι των αυτοκόλλων διαλογίζοντας και επιφοίνισασαν και δεις αυτή την εν τη σκιά τριτον τουλίμαν ἄρα τοις αυτόκολλοις εἶναι λέγεις. 1061 if there is here any anacol. at all, it is very slight and natural: fugis credere, on what which precedes depends, is so distant, that he prefers to go on with another verb Contendunt. supra: Festus quotes Lucilius for this word; and Δοξιος 575 has supra (imper.). it = supinus. 1062 fall. comp. Pliny 116 117 illo [vulgo] quaerente cor non decidant contra sibi, tamquam non ratio praeito sit ut nos non decidere mirentur ili. 1065 Ili the people there, easily inferred from what precedes: yet it is possible that Ilii, as Lamb. suggests, is the adv.: a well-known form; but the pronoun contrasts better with nos: Virg. geor. 1 250 Noequus ubi primus equis oriens addavit anhelis, Ilic [MPR, Probus: Ilix Seneca] sera rubens acceditum lumina vesper, there is a similar doubt. 1066 the subject changes, et [illos contendunt] dividere. temporae caeli are of course the seasons of the year; as vi 362 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. 1088 stolidis, the stoics: see n. to 641. 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: comp. Horace’s non auctor, Sallust’s omnia non serva, Cicero’s non corpus, Quintilian’s non exordio, non voce, non orator. 1076 Aeq. pond. more fully expressed II 239 Aequae ponderibus non aequus; comp. Epic. in Diog. Laert. x 43 pare- xoménou τον κενον την άξων δυοιαν και την κουφοτάτη και τη παρατάτη τον αϊώνα, where άξων should surely be έξων: comp. Sextus adv. math. x 223 δα την έξω φεύγει δι’ αιώνα [γ’ άτομος]. 1077 quiesquam locus: II 857 Nec... saperem denique quiesquam; III 234 Nec calor est quiestam; 875 quiemquam sibi senem in morte futurum; iv 689 haud quiestam...erorum; Valer. Flaccus VIII 272 irae quiestam modus; Caelius ap. Cic. ad. fam. VIII 17 2 nec homo nec ordo quiestam; Plaut. Men. 447 Nunc quiestam quiestam faciunt feci; most. 607 neque ego taetiorem beluam...quiemquam; Suet. Caes. 59 quiestam incepto; Manil. II 841 cardine quiestam; Tac. dial. 29 nec quiestam serio ministerio: with appellatives it is common enough, quiestam pares, civis, homo, discipulus, locus, amator, vir, puer, heros, iuvenis, mulier, virgo, anus, amica. But Cicero too can not only say quiestam ordini and quiestam generi hominem; but also ad Att. v 10 4 ne rumor quiestam quiestam; et fam. III 10 6 quiestam legationi. 1079 1080 almost repeated II 236 237. 1079 subsisterete: 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 1. i. thus teaches, οτ’ ράνως δι’ σώμα βάρος έχων, άλλ’ αβαρή ελεύθερα αέρα και τωρ’ γίνεται δι’ και ταύτα πας επί το τέλεσις σφαιρας τοις κόσμοι μέσοις, την δι’ σύντονι προς την περι- φέρειαν αυτού θείαν κ.τ.λ.: this exactly agrees with what Lucr. affirms of them; who in II 184—215 clearly and well refutes the theory. 1085 in this v. and the lost one the two conditions of water seem to have been expressed, when it tumbles in rain from the sky, and when it is kept together as it were by the earth’s substance in the form of the sea and rivers. 1089 tremere, tremulus, tremor, are all used by him to express the bickering of the stars or of fires. 1090 caer. recurs vi 96: he has caerula mundi, the same thing; and caerula alone: Ennius before him cava caerula and caerula caeli templo. pasci:
231 unde aether sidera pascit; v 524 Quo cuiusque cibus vocat...Flamma
er caelum pascentis corpora passim. 1091 se ibi: the elision of a
long monosyl. before a short vowel is confined within narrow limits; see
Haupt obs. crit. p. 17 who cites from Lucr. 1 136, 922, v 97 Nec me
animi; iii 6 Quod te imitari; iv 1188 tu animo; 1 234 Quod si in eo:
but these are all easy elisions and frequent even in Ovid. Lach. adds
iii 574 In se animam, which is a false reading, as well as i 874 quae alieni-
genis, 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 vsa. 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: iv 205 volucris levitate; vi 173
volucris lumine: Shakespeare has the volant speed of flame. moen.
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. templar, the innermost quarters, i.e.
farthest removed from us: it means therefore that the whole heaven
would tumble in on earth and be mixed in wild ruin: Virgil has tectis,
and adytis penetrabilis, and penetrabili in sede; Seneca penetrabiles deos;
Cicero and Catullus have penetrabiles focos: elsewhere in Lucr. penetrabilis
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 differit primordia vini: dissolving the union of the atoms; the
word more commonly signifies breaking up the thing itself: Lucan ii
290 cum ruat ardus aether, Terra labet, mixto coenitis pondere mundi.
1109 Plaut. rud. 1287 de bonis quod restat reliquiarum. 1111 parti
recurs iii 611, iv 515, v 511, 721, vi 694, 721; inscr. Lat. i 206 25
and 27 in partii: 198 51 partii: the accus. partim is found vi 88, 384
and 661; for these forms in other authors see Neue i p. 205 and 241:
the adv. partim is really this accus.; see n. to 20. 1112 ianua leti
recurs v 373; and is adopted by Virgil and Ovid, and after them by
Statius and Val. Flaccus more than once: iii 67 leti portas cunctariar
ante; Ovid trist. iii 2 30 has also meique Interitus clausas esse retat
fores, having said a few lines above totiens nostri pulsata sepulcri Iannus:
which illustrates the expression. In this the poets have idealised the
solid stone doors of their tombs; comp. the Orci traditus teneaeo of
Naevius in his epitaph; and what Eucharis in the corp. inscr. 1009 says
of her own and the surrounding tombs: Heus oculo errante quei aspis
leti domus.
1114—1117: master fully what has been said, and the whole of
nature will soon be revealed to you. 1114 see notes 1: sei pernucese: nosco, noscere, pernucese is the usage of Lucr. not novi, nosse: sei pernucese has been strangely objected to, because Lucr. should have said pernoris, as if this usage of the simple for the perf. future were not common in the best writers: Hor. od. 1 1 31 Quod si me lyricis vatibus inseres, Sublimi feriam sidera vertice; Ov. ars 1 469 Si non accipiet scriptum inlecmque remittet, Lecturam opera: often the two tenses are used together: Virg. geor. 1 155—157; Mart. iv 86 6 Si te pectore, si tenebit ore...Si dannaverit; Sen. Thyest. 634 Si steterit animus, si metu corpus rigens Remittet artus; Cic. ad Att. xii 28 1 Si igitur tu illum conveneris...et, si quid ita conficies, cet. Madvig opusc. ii 80 says 'futurum simplex quam tenui discrimine ab exacto in tali conjunctione interdum distet etiam apud bonos prosae orationis scriptores, nemo ignorat'; and then he proceeds to shew how strangely in the Lex Rubria, inscr. Lat. i 205, written a few years after the death of Lucr., the two futures are mixed together without any difference of time, and cites Livy xxxv 35, 17.

par. op. = parva opera or labore: Hor. epist. i 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 storm-tost sail 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 terrrors. 1 and 5 Suave; so nec mirum more than once, as well as the indeclinable pote, with which other writers too so often omit the verb subst. and which, to judge from the doi qui potes (dvaro) of Varro, had the force of a neuter: these neuter adjectives are rare exceptions to the usage of Lucr. as of the older writers generally, not to omit the subst. verb, except in some standing formule of speech, among which these instances in Lucr. may be reckoned: see Ritschl opusc. ii 608—618; but see too Ribbeck trag. fragm. 2 ed. p. xxi. mari is the abl.: obs. magna and 2 magnum, and 27 28 auroque aurataque, and 48 49 metus metuunt, and 54—59 tenebris tenebris tenebris tenebris tenebris. 1 comp. Archipppus Mein. com. Gr. frag. ii p. 727 'Ος ἢδι τὴν θάλατταν ἀπὸ τῆς γῆς ὥραιν, Ο μὴτέρ, οὐτι μὴ πλέοντα
BOOK II

μυθεμος; and Cic. ad Att. ii 7 2 Nunc vero cum cogar exire de navi, non abiectis sed erexit gubernaculis, cupio istorum naufragia ex terra intrueri; cupio, ut ait tuus amicus Sophocles, καν υπ’ ουτ’ στεγη Πωνης δικαιος ψεκας ευδοξη φρενι: comp. the whole frag. from the tympanistaes, esp. του γης έκφασινα, which further illustrates Lucr.: it appears therefore to be a common proverb, the hardness of which he tries to soften by the explanation of 3: Hor. epist. i 11 10 Neptunum procul et terra spectare furentem... 2 comp. n. to 1 253. 3 Prop. i 10 3 O noctem meminisse mihi incunda voluptas; Αετνα 251 divina est animi ac incunda voluptas. 4 quibus malis carcas = ea mala quibus carcas: carcas = caremus: see n. to 41 foll. and to 1 327, and comp. 36 lacteris. 7 foll. often imitated, as ciris 14 Si me iam summum sapientia pangeret arce... Unde hominum errores longe lateque per orbem Despicere atque humiles possem contemnere curas; Ovid met. xv 147 iuvat ire per alta Astra... Palantesque animos passim ac rationis agentes Despectare procul cet.; Stat. silv. ii 2 131 celsa tu mentis ab arce Despicis errantes. 8 doctrina sap. is governed by munita; munita has at once its literal meaning, as in arx munita, and the common metaphorical one, as in Cic. de div. i 45 sapientia munium pectus: the somewhat involved sentence gives an awkwardness to the epitheta; since even in prose serena tempus, edita, doctrina sapientium munia would be natural enough. Lucr. may well have been thinking of Aristoph. clouds 1024 Ὄ κάλλιτρυγγον σφαλας κληρονάς ἔπασκαν, 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 316 foll. 9—13 L. Mueller compares Lucil. i. inc. 15—21 of his ed. 9 Despicere here, as in ciris and Statius, to look down with scorn upon: see notes 1 to iv 418 Despicere. 10 viam quaerere, unable to find it, because they reject Epicurus who, vi 26 foll., pointed out the true summum bonum, atque viam monstratit, trami parvo Qua possemus ad id recto contendere cursu. 12 13 Noctes...opos repeated iii 62. 13 Ad s. emerg. opes: v 698 emergere ad ortus; Paterc. ii 65 in quod iam emeressent factigium. rer. potiri, and 50 and iii 1027 rerum potentes appear to be most general expressions for supreme power of any sort: see Forc. a. potiri, whose first example is Cleanthes solem dominari et rerum potiri putat; and comp. Cic in Cat. ii 19 dominationem tamen expectant, rerum potiri volunt. 16 hoc aevi quodc. = omnne hoc sevum: Aen. i 73 quodcumque hoc regnit; Stat. silv. v 3 213 deccus hoc quodcumque lyrae: so Catull. i 8 quidquid hoc libelli, nonne videre: this infin. of indication is quoted by Donatus to Ter. Phor. ii 1 2 Nec meum imperium ac, mitter imperium: non simulatem meam Revereri saltem: see Lach. who abundantly illustrates it from Cicero and others: add Livy ix 11 12 haec ludibria religionum non pudere in lucem proferre et vix pueris dignas ambages seves ac
consulores fallendae fidei exquirere! the idiom is very common, though this is said to be the only ex. in Livy. 17 latrare: Enn. ann. 570 animus cum pectore latrat, and Paulus Festi latrare Ennium pro poscere posuit; Hor. sat. ii 2 17 cum sale panis Latransem stomachum bene leniet. utquæ: see n. to i 755. 18 mente frugar Luc. senex: comp. Cic. de fin. iii 37 quis est...quœ nulla animo adficiatur voluptate; and see n. to i 183: naturum= the whole nature of man, of which corp. nat. of 20 is one part; and the natura of 23 again takes up the nat. of 17: to illustrate the sense and the asyndeton of 17—19 comp. Sen. epist. 66 45 apud Epicurum duo bona sunt ex quibus summum illud beatumque componitur, ut corpus sine dolore sit, animus sine perturbatione. 17—19: thus Epicurus himself after much more to the same purpose says to Menoeceus, Diog. x 131, that the pleasure which is his end is τὸ μῆτ' ἀλγηὶ κατὰ σῶμα μῆτ' ταραττοῦσαι κατὰ ψυχήν. 20 ad nat....opus: vi 365 opus fabricando ad fulmina: a constr. common in Cicero and others. 21 quae d. cunque d. seems epexegetical of pauca: ‘but few things are needed, such and such only as free it from pain’: with this use of quae-cumque comp. vi 85 quae de causa cunque ferantur; 738 Averna tibi quae sint loca cunque lacuque Expediam; Prop. i 10 19 Cynthia me docuit temper quae cumque petenda Quaeque caveda forent. So Philodem. mus vol. Hercul. ix col. 12 φιλοσοφή δ' ἵνα πλούσων μυκόν δ' ἀρετώκα- μεν ἀκολούθως τοῖς καθηγομένοις ἐν τοῖς περὶ πλούσων λόγοις. 22 foll. are made clear by right punctuation: uti is concessive, as Lamb. sae, though otherwise mistaken the meaning of the passage: the subjects to possint are the golden statues, the house, the gilded ceilings, etc. of 24 foll.: granted that these refinements can supply at times many exquisite delights, yet nature in their absence can be satisfied often with the simplest enjoyments. Deliciae has thus its proper force, exactly as in v 1450 deliciae quoque vitae funditus omnis, Carmina picturas, et daedala signa polire. The poet could well enjoy these refinements, but could also do without them. interdum: its position is emphatic and in the manner of Lucr.: v 602 Nonne vides etiam quam late parvus aquai Prata riget fons interdum; 1125 Et tamen e summo, quasi fulmen, deicit iccis Invídia interdum oct. 22 substernere 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 necque here means simply non, a sense which necque and nec so often had in archaic Latin, and which is not uncommon in classical: so vi 1214 necque se possent cognoscere ut ipsi; iii 730 At necque cur faciant ipsae quareve laborent Dicere suppedimat: so iv 1217 necque ursum: see n. there; and v 839 nec ursum. The best account I know of this usage is Ribbeck's, Lat. part. p. 24—26: we find in the twelve tables nec excit three times, and quod nec manifestum erit: comp. too res nec mancipi: it is common enough in Plautus, as trin. 282 where the palimpsest has
neque ululum: comp. Lucil. 1 12 (Mueller) nec si Carnenadum ipsum Orcu remittat; Catull. 64 83 Funera Cecropiae nec funera; 30 4 Nec facta im-pia—placent, a passage often misunderstood; Ciris 239 quod nec sinui Adrastea; 269 nec ullo vulnere. Ribbeck says there are undoubted ex-amples in Livy, Ovid, Quintilian, Tacitus, Suetonius, Juvenal, Florus, Justin: add to his instances from Ovid, trist. iv 1 65; ex Ponto i 1 19; and Mart. iv 86 5: Virg. ecl. ix 6 quod nec vortat bene. We have in Lucr. neque opinantem: so necopinus neglego negotium; and nescio nequeo and nēvis nēvōlt nēvelles neparchunt, all in Plautus: Cic. orator 154 nequire pro quire...nolle pro non velle...dicimus; 157 non scire quidem bar-barum iam videtur, necisse dulcius. 24 foll. after Odys. η 100 Χρίστων δ' ἀρα καθορί ηdeptήν ἐντ βομμ' Ἑσσαυναι αἰθομένας δαίδας ματρ χρονιν ἥξουτες, Φαίνοντες νίκτας κατά διώματα δαιμόνιον: it is possible that these vss. of Homer may have suggested the fashion to wealthy Ro-mans. 27 fulgēt: v 1049 scirēt 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, utes esse induperator and the like: in Lucr. and Virgil the lengthening is a mere licence permitted in the arsis alone. 28 why an editor should object to aurata in Lucr. because auro occurs in 27 I do not com-prehend: see n. to 1 magno and magnum: the gilding of the lacunaria was a necessity with the Romans; the custom is spoken of by Virgil Horae Tibullus Propertius Ovid Lucan Seneca Statius, Val. Flaccus, the An-thologia, Livy Pliny Apuleius 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: comp. Livy xli 20 9 magnificum templum, non laqueatum auro tantum, sed parietibus totius lammina inauratum. The imitation of our passage in the culex 61 foll. Si non Assyrio cet. has 62 si nitor auris sub laqueare domus, shewing that the writer found aurata in Lucr.: the general tone of these vss. is also imitated by Virg. geor. ii 461 Si non ingentem foribus domus alta superius cet. 29—33 almost repeated v 1392—1396. 29 Cum tamen cet.: comp. 690 cum tamen inter se versus ac verba necesset Confliteare cet.; iii 645 cum mens tamen... non quit; vi 140 cum tamen...haurit: Aen. ix 513 cum tamen omnis Ferre inut luter densa testudine casus; x 509 Cum tamen ingeni Rutulorum linguis acerovs. The sequence of the whole sentence is this, Si non sunt... Nec... 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. With 29—33 comp. culex 67 at pec-tore puro Saepe super tenero prosterinit gramine corpus, Florida cum tullus gemmantes picta per herbas Vere notat dulci distincta coloribus arva: the
NOTES II

picta is nearer the pingebat 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; and sub. ra. arb. alae in Aen. vii 108; comp. too Tib. iv 1 27 sub umbra Arboris ad rivos praeteruntis aquae. 34 Lamb compares Hor. epist. i 2 48 Aegroto domini deduxit corpore sebres, where deduxit is the active of deducunt. 35 text. pict.: Cic. Verr. iv 1 nego uillum picturam neque in tabula neque in textilis fuisse quin cet.; Aen. iii 483 Fert picturatlas auri subtemine vestes...Textilibusque omnerat donis; Ael. Lampridius Heliod. 27 ets ut de acu ut de textili pictura exhiberetur. 36 Iacteris...cubandum est: the potent. because in the 2nd pers. sing.: see n. to 41 Cum vides, and to i 327 possis; and comp. Plaut. Men. 103 Standum int lecto siguid de summno petas. pleb. v:. v 1429 Dum plebeia lamen sit quae defendere possit; Prop. iii (ii) 25 45 plebeio sandycia amicitu.

39 Quod superest: see n. to i 50. putandum: see n. to i 111. 40 Si non forte...effugivit = nisi forte eff. campi in the campus Martius: Horace has campus 8 times in this sense: 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, Leucate, litora, foris litibus, and Lucr. himself iv 608 Omnias [loca] quae circum fervunt: with fervere classem comp. Accius 482 classis adit occuluditur Fervit. Fervere: so Virgil: the older form; comp. Lucilius’ Fervit aqua et servet; servit nunc, servet ad annum, which seems strange to Quintil. i 6 8: Lucr. 1. 1. fervunt: so v 1095 fulgret; and fulget, ‘it lightens’, more than once; yet Lucr. also knows the 2nd conjugation; see n. to vi 160 and 213. 41 foll. cum vides, status, cum vides: for this use of the pres. potent. or conj. 2nd pers. sing. comp. n. to i 327. Lucr. has ii 849 cum instituas; iii 854 cum respicias; iv 572 cum vides, possis: Cicero too orator 225 cum aut arguas aut refellias; Sen. epist. 75 4 qui, et cum vides illum et cum audias, idem est: Lucr. iii 870 has ubi vides; v 100 ubi adportes; vi 901 ubi admoveas: ii 35 si intereris; 1000 si teneas; iii 948 si perget, si numquam sis mortiturus; iv 1070 si non conturbes. 41 Aen. v 674 bellae simulacra ciebat; 585 pugnaeque ciont simulacra; Livy xl 6 5 divisas bifarium duas acies concurreae ad simulacrum pugnae; who also has simulacrum and simulacra navalis pugnae more than once; and simulacrum decurrentis exercitus. 42 the subridia being in support in the rear; the cavalry on each flank. 43 comp. Plaut. Bacch. 941 hoc insunt in equo milites Armatis atque animati probe. 44—46 Lamb. cites Varro ap. Nonium p. 379 Non fit thesauris, non auro pecu' solutum, Non demunt animis curas ac religiones Persarum montes, non atria diviti' Crassi. 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 xxiv 33 1 tanto ardore militum ab ira: comp. too xxii 62 3 ferocia ab re bene gesta; Ter. Andr. 156 ab illo iniuria; Plaut. Bacch. 528 a me nuntius; also Turnus ab Aricia, pastor ab Amphyso, nostris ab ovilibus agnus, a fontibus undae, ab Andria an- oilla and the like: Val. Flaccus v 242 expands Lucr. tum falsa fuisse ab auro Currere per summis fulgor laquearia tecti: ex is used in the same way i 1086 magnasque e montibus undas; Caes. de bell. civ. iii 106 2 vulneribus ex proeliis; Livy xxv 36 14 luctus ex morte eorum; xxxvii 55 4 legationes ex Asia; Tac. ann. i 35 cicatrices ex vulneribus; and de vi 386, de caelo fulminis ictus. 52 purpuræi: iii 689 gelidæ; iv 537 nigræ: he elsewhere avoids this archaism in adjectives, frequent as it is in substantives. 53 haec rat. pot.: v 42 Quae loca vitandæ plerumque est nostra potestas: haec potestas, i.e. of conquering religion and the fears of death. omnis = omnino: see n. to i 377 on totus: comp. C. c. ad Att. xv 20 2 haec omnis culpa Bruti; xii 49 1 Caesaris, propinqui eius, omnis potestas esset; ii 5 1 eit quaedam nostra potestas; xiv 13 8 quæ tua potestas est; xvi 16 15 praesertim cum tota potestas eius rei tua sit, ut cet. 54 laboret, a favourite word occurring some ten times in this sense, tenebris: this word occurs 4 times in as many vs., twice in the metaphorical sense he is so fond of: 15 Qualibus in tenebris vitæ. 55—61 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 guid ergo! non omni puero studior eu sumus qui in luce timemus? sed ful- sum est, Luceti, non timemus in luce, omnia nobis fecimus tenebras: but this is precisely what Lucr. says 54 Omnium cum in tenebris cet.: we make of the light of day thick darkness. Comp. Plato Phaedo 77 E ἐσος ἐν τι endif ἡμῶν παῖς, ὅστις τὰ τουάτο φοβίσαι: with 55—61 L. Mueller compares Lucil. xv 5—10.

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 aeg... Expediam is thus used by Virg. geor. iv 149; but the phrase recurs also in Lucr. vi 495 and 738. Observe genialitas, gignant, genitas. 65 mobilitas is his usual word for swiftness of motion: literally great power, facility of moving: he uses also mobilis mobiliter and mobilitus: he has prob. selected the word for this technical purpose, because neither velocitas nor celeritas would suit the metre. 66 tu te dictis praebere memento, iii 135 tu cetera percipe dicta, iv 931 tu fac ne ventis verba profundam, vi 920 Quo magis attentus auris animumque reposeo: comp. the above with auctor ad Heren. iii 1 nunc tu fac attentum te praebas: nos profi- cisci ad instituta pergemus. It is probable then that the somewhat magisterial tone in which Lucr. so often addresses Memmius was thought
becoming in a philosophical teacher. 
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. omnia becomes the object to subducere in 70.  
71 summa and 75 rerum summa have their proper sense of the whole sum or universe of things; but Lucr. illustrates what he means from what goes on in our world, in haec rerum summam, as is natural; for what takes place throughout the universe is more or less a repetition of what happens here.  
76 mutua is used as an adv. 5 or 6 times in Lucr.:  v 1100 we have mutua inter se, as here: Virgil uses per mutua: Lepidus in Cie. ad fam. 34 says, summa studia officii mutuo inter nos certatim 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 illae adsumere robora gentes, Concidere has. 79 the well-known metaphor of the torch-race: Varro de re rust. iii 16 9 nunc cursu lampada tibi trado; the καβάτταρ λαμπάδα τὸν βίον παραδίδοντι 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 what is meant: 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 is not seen.  
80 foll. atoms, as we have seen, have weight as an inherent 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. 1c17, iii 170, 406, 916, 1053, iv 1026, v 210, 319, 1334. κινοῦται συνεχῶς καὶ ἄρμοι, and also ἰσοτάχως, says Epicurus himself in Diog. x 43. 84 this is the κίνησις κατὰ στάθμην or natural motion sheer downwards.  
85 ictus a’territus, the motion ἀνω κατὰ πληγὴν καὶ παλμονὶ: therefore he adds forte, because this motion is casual. cita see n. to i 1001. saepè: see n. to v 1231. 88 idus Lach. wrongly introduces by conjecture into two other places; but it recurs I believe vi 1012: whatever its quantity in Plautus, idus, as you might expect from quibus, is that of hexam.
verse; as in Lucil. lib. inc. 114 Mueller: for demonstr. pron. connected with rel. of preceding v. see n. to i 718. 90 reminisci, as proved i 958 foll. totius summa, another name for the onnne. 91 for the position of corpora in the second clause see n. to i 15: with necque habere ubi comp. vi 1052 necque habet qua tranet ut ante; Livy xxvii 12 3 nec ubi consistet... habenti; Cic. ad Att. xiii 22 2 pedem ubi ponat in suo non habet. 92 foll. notice the poetical tautology to emphasise what he says, sine fine modoque, innumenum patere; in cunctas partis et undique; ostendi and probatumst; and comp. i 1006 1007. 94 Pluribus ost. i 988...1007.

98 reddita in this sense of assigned as a property or the like is very common in Lucr.: see 65 Reddita mobilitas cet.; also 142, 681, 758, i 203, 577, iii 618, iv 178, vi 494. 97 exercita: 120 Concilia est disci diis exercita crebris; iv 862 exercita motu. 98 consulta is a γαῖα λεγόμενα: if the word is right, which is somewhat doubtful, it must mean, resting and pressing one against the other, as the finer and smoother atoms would do, which form the air, sunlight, etc.: mutuo fullo: comp. Stat. Theb. vi 862 diu pendent per mutuo fullo Bracchia: the abl. magnis interv. and 99 bres. spatii and 101 Exquisit ini. 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: comp. Epic. Diog. Lar. x 43 καὶ αἱ μὲν μακρὶν αὐτοῖς διότι διότι, αἱ δὲ αὐτῶν τῶν παλμῶν ἰσχύσιν, ὅταν τοῦ χωσα ἔτι τὴν περιπλοκὴν κεκλιμάναι ἢ στεγαζόμεναι παρά τῶν πλασμάτων: some rebound far, when the atoms are smooth; others have simply a throbbing or oscillation, when they have got entangled or covered in by those which are shaped for entangling. However close they are, even if in a mass of iron, 'there is space between them: they collide, they recoil, they oscillate', to use Tyndall's words. And this continual oscillation of atoms, in a lump of iron even, goes on exactly at the same speed as that of the atoms racing down space; strange as may appear this anticipation by Epic. and Lucr. of modern theory. The force of στεγαζόμεναι in relation to the moving atoms is well illustrated by its use in 66, where Epic. is speaking of the soul: ὅταν τὰ στεγαζόμενα καὶ περιχώσα τῇ τῶν ἐν αἷς τῶν ἡμῶν τὰ στεγαζόμενα τῶν κινήσεως. 99 ad iictu: see n. to vi 968. 102 perplexis fig.: 459 perplexis indupeida; 463 e perplexis...elementis; 394 hamatis inter se perque plicatis; ii 331 Inplexis principiis. 103 radices: these lay the first foundations or roots of stone. fera ferra: Cicero and Tibullus thus play with the assonance ferus et ferreus, and Ennius has fero ferra. 105 Paucula, i.e. compared with the whole number. 106 longe longeque, as 98 magnis, is of course relative: far only in respect of the extremely small atom. 111 etiam seems clearly to have reference to recepta: quamvis
NOTES II

recepta, tamen non potuere etiam consociare: comp. with this sic deinde locutus for sic loc. deinde, and the like, in Virgil. 112 uti memoro = ita uti, cum memoro: IV 749 Haec fieri ut memoro. simulacrum and imago are exactly synon.: in IV he regularly uses imago or imaginibus, simulacra, in the plur. nom. and acc. for the εἴδωλα of Epicurus. 114 Contemplator enim cum recurs VI 189: Virg. geor. I 187 Contemplator item cum: IV 61 Contemplator. cum...cumque: I know no other example of cumque following cum. 115 curiously varied Aen. III 151 quas se Plena per insertas fundebat luna fenestras. 116 per inanis seems loosely put for the air which serves as a place for these motes to move about in, and therefore is to them what the real inane is to the atoms: just below, 151, he contrasts the air which is not inane vacuum with 158 the real inane vacuum: Aen. XII 906 vacuum per inanis is still more loosely put for the air: and Ovid in the metam. so uses per inanis and per inania. 117 lumine in ipso: see n. to IV 736 aere in ipso. 118 proelii pugnas recurs IV 1009: Lach. well illustrates it by pugnari proelium, turbae litae, moribum mortem, donum praemium, from Plautus and Terence. Comp. too Livy XLIV 40 1 ponderibusque auri argenti: in old Latin the idiom is widely extended; in Livy I 32 11 a single sentence of an old formula contains quarrum rerum litium causarum, populi Romani Quiritium, quas res dari solvi fieri opportunit: the words have usually a close and formal connexion: usus fructus, emptio venditio, aequum bonum, calce harenato. 119 dare pausam, like dare motum, dicere, ruinam and the like, = facere pausan, facere finem: see n. to IV 41. 123 Dumtaxat: this curious word occurs in another of its senses 931: there it = certe, 'at all events', a sense it often has in the younger Pliny. Cic. Brut. 285, cited by Hand Turs. II p. 33, hoc recte dumtaxat, the word seems to mean, 'so far as it goes', as here: III 377 it means 'only', 'so much and no more': a more usual sense. The corp. inscr. Lat. will shew that it was a very old legal term, which passed into the common language. 126 turbare = turbari: so 438, v 502, 504, VI 370. 129 ibi in the sunbeams. 132 a princ. from the first-beginnings upwards: comp. 138. 137 proproro: see n. to V 312. 138 ascendit, because what is invisible is said to be below our sense: III 274 Nec magis hac infra quiquam est, IV 111 primordia tantum Sunt infra nostros sensus. 141 depends on the prec. relative clause, as illustrated in n. to I 718. app. ap. see n. to I 826. Lucr. has here anticipated in a striking way the most modern theories of the most advanced thinkers: see N. British Review I 1. p. 220; and Prof. Maxwell, Theory of heat p. 285 'the opinion that the observed properties of visible bodies apparently at rest are due to the action of invisible molecules in rapid motion is to be found in Lucretius'. In his Introductory lecture p. 21 he says 'investigations of this kind, combined with a study of various phenomena of diffusion and of dissipation of energy, have recently added

27
greatly to the evidence in favour of the hypothesis that bodies are systems of molecules in motion'. Martha too, p. 287, is worth reading: Lucr., he tells us, had a glimpse of that great principle of modern physics which teaches that the general forces of nature never are at rest even in the inorganic world: we do not see this perpetual movement of the atoms in bodies, because our eyes are too gross to apprehend it.

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 cet.: 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. 145 var. vol.: see n. to 1 589. 146 tenerum: see n. to 1 207. liquidis voc.: iv 981 citharae liquidum carmen; v 1379 liquidus avium voces. loca: Virg. geor. iv 515 et maestis late loca questibus implet. 148 Convastire: Cicero in his Aratea uses I find convastire 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. 150 vapor, vapores, etc. occur very frequently in Lucr. and always in the sense of heat. 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 Ossicientur, 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 is altogether rare: Horace has imperor and invideoor; Ovid thus uses credor more than once, and dubitor; Virgil has the partic. creditus; Tacitus credebatur; Caecina ap. Cic, the auctor ad Heren. and others have persuasus est; the auctor ad Heren. has also supersecedenda causa; the auctor bell. Hisp. est litata; Metellus Numidicus illi interdicti: several of these are homely writers. 158 Cum...foris is in contrast with 151 Non per...undas; 159 ipsea...seruntur with 153 Nec singill...ire: there can be no doubt therefore that 159 ipsea, suis e partibus una refers to the primum, each one of which is a unum suis e partibus, that is one indivisible whole of parts which are absolute leas and incapable of existing alone, as we have explained so fully 1 599 foll.: with suis e partibus una comp. iii 545 contraqts suis e partibus [anima]: he could hardly without an awkward paraphrase 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 legis vivunt; or the auctor ad Heren. iii 33 duplices similitudines esse debent; unae rerum, alterae verborum. ipsea, una s = ipsea, quorum quicqne 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 pervolvent = i 4 Concelebras. Epicurus says himself in Diog. Laert. x 46 ἡ διὰ τοῦ κενοῦ φορὰ κατὰ μηδεμίαν ἀπάντησιν τῶν ἀνικοφάντων γνωμόνη τῶν μηκῶν περιληπτῶν ἐν ἀπερινοτὴν χρόνω συντελεῖ. The above comparison and illustration are plain enough in reference to the movement of the unobstructed atom down space; but the atom's own motion is of the same speed, even when it is caught in the hardest body and can only oscillate through an inconceivably small space: see above, n. to 98; and below, 297 foll.

165—183: they are greatly mistaken that think 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 vsa. 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 y 195—234 which fulfil the promise of 182, are likewise a subsequent addition; as well as the cognate argument of 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. 28—30, where I attempt to carry Lachmann's argument somewhat farther. Some vsa. 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 persectari 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 introversicr, ut videant quid cuique condurat. [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 persectari recurs iv 1010, and appears to be peculiar to Lucr. 167 quidam: the stoics are doubtless pointed at, perhaps also the academicians. 169 admoderat seems also peculiar to Lucr.: Gronov. 27—2
observ. III 5 compares the *attemperare* 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 141 and some of the instances given in n. to i 718. 172 *deducit*, metaphor from leading the bride to her husband; comp. i 96 *Deductast* and n. there. 173 *blondit* *propagant* for *blando horat tur ut prop.* as Lach. observes: he compares Vitruv. pref. to III: but comp. too Livy xxx I 4 *Hannibal...pueriliter blandientem patri Hamilcarri, ut duceretur in Hispaniam.* 174 *quorum i.e. hominum*, understood from *genius 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 esse, hanc unam ob causam cet._; similarly III 1026 *Qui melior multis quam tu fuit, improbe, rebus._ 177—181 recur, slightly altered, v 195—199. 179 *reddere:_ see n. to i 566 *reddi._ 181 *stat:_ Lach. cites i 564 *Sare, and, a doubtful instance, vi 1058 *Pondere enim freto partium stat:_ perhaps Lucr. was thinking of Lucilius' *stat sentibus pecus,* and *stat sentibus fundus;* as Virgil, Horace, and Ovid possibly, when they wrote *stat pulvere caelum, alta stet nivem candidum Soracete, seco stant autra vetusto,* respectively. At all events Caecilius' *ager autem stet sentibus* and Titinius' *fundis stabunt sentibus* shew that the phrase was proverbial. Comp. too Aen. III 210 *stant nomine dictae;* and Lucr. II 843 *maners,* vi 1274 *tempa manevant._ constare is much oftener used by Lucr. in this sense. Chrysippus wrote several works ὑπὸ τοῦ μεγίν ἐκκλητὸν τίνι μνῆτε μεμτὸν κομμόνι:_ to him and other stoics Lucr. plainly refers. 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 the 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 i 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 arvorum ingenii:_ est being omitted, as so often by him compared with Lucr. 187 *flam. corp._ a mere periphrasis for *flammae:* corpora are not here the *prima corpora._ tibi dent fraudem = Cicero's *facere fraudem aliquis:_ see n. to iv 41. 188 *aug. sum._ recurs v 681. 191 *subsiluit:_ Cicero in setting forth this stoical doctrine Tusc. disp. i 40 uses the word *subvelant._ 192 *de gustant:_ so he himself, Virgil and Horace apply *lambert._
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; as i 14, ii 19 bis, 20, 45, 49, iii 29, 31; but ii 48 quod genus ii sunt: 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; as in Lucil. iii 29 Muell. 196 Nonne vides: Lamb. notices his fondness for this phrase. 198 Derecta: see n. to vi 823: it has here its literal sense 'perpendicular' opposed to obliqua: Caes. bell. Gall. vii 23 trabes derectae...in solo conlocatur. mag. vi. mul.: Nepos vii 3 3 non sine magna multorum consensione; Lucil. lib. inc. 118 Muell. multorum magnis licibis. 200 plus parte = plus iusta parte or as he says himself iv 1231 plus parte aequa; i.e. it starts farther out than it would be, if left alone: Ovid trist. iii 3 16 plus in nostro pectore parte tenes; v 10 30 tecti plus quoque parte tenet; fasti iv 301 plus quam pro parte laborat: in all these places it may mean plus dimidia parte; as in i 617 parte; and in Germanicus Caesar Arat. phaen. 588 Bootes In terras ubit et noctis plus parte relinquit: he means clearly more than half of night, though the expression of Aratus 583 is very obscure, πλείων διώς νυκτὸς λυστης: Cicero 364 translates recedit Post medium labens claro cum corpore noctem. Mart. ii 24 6 Das partem? 'multum est'. Candide, das aliquid? Ovid met. iii 43 has then the fuller form, media plus parte leves eructis in auras. multis, omnibus partibus are also very indefinite in meaning. 202 deorum trisyll. 205 dissyll.: so with seorsum and secures: he also uses indifferently the form sorsum: see n. to iii 631. 206: so v 1191 Noctivagaequae faces caeli flammamque volantes: comp. Virg. geor. i 366 noctisque per umbram Flammamarum longos a tergo aldesce tractus; Lucan. i 527 caeloque volantes Obliquas per inane faces may have had this v. and 213 in his mind. 209 stellas et sidera, single stars and constellations: see lexicons, and Macrob. somn. Scip. i 14 21, who so explains Cicero's illis sempiternis ignibus quae sidera et stellas vocatit. 211 lum. cons. arua means perhaps no more than Virgil's spargebat lumine terras; though Arist. poetr. 21 mid. says το του καρπου μεν αφινα εκφαινον, το δι' την φλογα απο του ηλιου ανανυμον. άλλος ομοιος έχει τοιτό προς τον ηλιον και το εκφαινον προς τον καρπον, διο είρησαι εκφαινον θεωτισταν φλογα. 213 transversos and therefore not tending upwards: for the constr. see n. to 217 and 226. 214 abrupti: see n. to i 724: Aen. iii 199 ingeniant abruptis nudibus ignes; Ov. met. vi 696 and viii 339 elisi nudibus ignes. 215 concursantes here = discurrent, its usual sense; iii 395 concursare = concurre, to clash. Observe in this passage the frequent assonance alliteration and redundancy of expression by which the poet seeks to give emphasis to his argument, to which he not unna-
naturally attaches much importance, as refuting his chief adversaries: suspect ferri sursumque mare; sursus verus...Et sursum answered just after by deorsum; vi recurring four times within five lines; Emicat exultans; 196 tigna tradisce; magna vi multi...agere; sursum revomit, remittit; emergent exilantique; sursum succedere answered by deorsum deducere; stellas et sidera.

216—224: know too that atoms 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 κινήσεις κατὰ παράλληλων 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 s regione ferrentur et, ut dixi, ad lineam, numquam fore ut atomus alter alteram posset attingere, itaque attainment rem commenticiam : declinare dixi atomum perpaulum quo nihil posset fieri minus; ita effici complexiones et copulationes et adhesiones atomorum inter se, ex quo efficercetur mundus omnesque partes mundi quaque in eo essent, and comp. de fato 22.

191 corpora=of course prima corpora. 217 and 223 rectum per inane = recte or ad lineam per inane; as in 213 Transv. = transverse per imbres; rectum is used as primus, postremus and the like are so often used for their adverbs; see n. to 1080 and iii 250 postremis datur osibis: Cic. l. l. uses recte and ad lineam to express the same thing: vi 689 rectis itai fauciis eici alti; iv 550 rectoque foras emittimus ore: Aen. vi 900 recto litore, and viii 57 recto flamme: in the sentent. Minuc. corp. inscr. i 199 sursum rivo recto, inde recto rivo, sursumvorsum iugo recto, sursum iugo recto, sursum iugo recto (six times), iugo recto, deorsum iugo recto, dorum iugo recto are all found: Plaut. Bacch. 711 Recta porta; Ter. Ad. 574 and 582 hac recta platea; Livy vii 15 5 and xxxiv 20 8 obliquo monte; ix 35 7 per obliqua campi; Or. met. v 132 in obliquo inguine; Stat. silv. i 3 66 per obliquum amnum. 218 foll. see N. P. Howard Journ. of phil. i p. 123. fer. pond. propr. = ponderibus suis ferri of v 189 and 424; and expresses the natural gravitation downwards of the atoms by their own weight: these vss. are precisely illustrated by Cicero l. l.; and de fato 22 qui potest pelli alia (atomus) ab alia, si gravitate feruntur ad perpendicularum corpora individua rectis lineis, ut Epicuro placet?; also 23 cited in n. to 251; and 25; and de nat. i 69 ait atomum, cum pondera et gravitate directo deorsus feratur, declinare paululum. With spatio = via, comp. Cic. de div. i 17 certo lapae spatiique feruntur; de nat. ii 49 spatii immutabilibus ab ortu ad occasum commeans; and with se dep. spatio, Horace's recto depellere cursu; Quintilian's recta via, and recto itinere depulus. The se depellere would seem to be used, to shew that this swerving comes from their own inner impulse. ferme: see n. to i 14 ferae. 219 paulum, Tantum quod moment mutatum d. p. is well expressed by Cic. l. l. perpaulum quo nihil posset 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.: Livy xxi 2 9 tantum, quod extaret aqua, quaerentibus. moment, which as we have said to 1 435 Lucr. uses for momentum, here signifies the dwayne or inclination of the balance. 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—666: 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 and 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 1 665. 228 feruntur: see n. to 1 1058: yet feruntur may be right, as the in dic here is very harsh. 228 reddere in Lucr. often, as here, means simply dare or edere: 890 vitaelem reddere senum; Ov. met. vi 308 nec bracchia reddere motus. 232 tenuis seems to be a nomin. as 1 281 mollis. 236 237 almost the same as 1 1079 1080. 238 quietum, a poetical epithet implying that it can offer no resistance active or passive; Quod manet intactum neque ab ictu fungitur hilum. 239 comp. 1 1076 and Epicurus there quoted. 240 fol.: hear Epicurus himself in Diog. x 61 isotauxieis anagkaios tas atomoos tina, odan dia tov kevov eistorfwnetai mevdeivos antikhistoton, ote ev tov barsea bhtovn olabhetai tov mukov, kal koivov, evan de mevdei epantof aivos, ote to muvra tov megalov, pant epwv stymetron onveta, evan mevdei mevdei kkei- noov antikhiston. 244 minimum: so Cic. de fato 22 tertius quidam motus oritur extra pondus et plagam, cum declinant atomus intervallo minimo, ut appellat anagkiston: the use of minimum or anagkiston here is quite analogous to that so fully discussed 1 599 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 declination is so small, as not to admit of having the distinctive term ‘slanting’ applied to it: he thus hopes to escape the necessity of asserting that atoms can of themselves move obliquely. 248 quod = quodam or quantum: see Lech. to 1 1033: so quod commodo tuo fiat, quod potero, quod potes, quod poteris, quod licebit, quod commodo tuo facere poteris, quod sine molestia tua facere poteris, quod adhuc coniectura provideri possit, nuncquam quod sciam, non ero quod sciam, quod commodo reipublicae facere possit, quod sine tactualia reipublicae fieri possit in Cicero Terence Plautus Caesar Livy respectively. 249 recta regiones seems unquestionably right; I cannot
understand Lachmann's objections: iv 1272 recta regione viaque; 514 recta regionibus exit; Livy xxi 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 eadem est nostrae rationis regio et via; Caes. de bell. Gall. vii 46 i oppidi murus ab planitate...recta regione, si nullus amfactus interesseret, MCC passus aberat: in the sent. Minuc. corp. inscr. r 199 recta regione, in a direct line, twice occurs. 250 esse 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 peculiar 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 primis hoc sit sorum; 196 Namque papaveris aura potest suspensa levique Cogere ut ab summo tibi diffuscus altus acerces, to bring into relief the papaveris; v 65 Ut mihi mortali consistere corpore mundum Nativumque simul ratio reddunda sit esse: 572 Forma quoque hinc solis debet fluminque videri, Nil adeo ut possis plus aut minus addere, ver, is very similar to our passage.

251—283: 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 eam rem, quod tertius est ne, si semper atomus gravitate ferretur naturali ac necessaria, nihil liberum nobis esset, cum iac moveretur animus ut atomorum motu cogetur; and Epic. himself in Diog. x 134 ἐκαὶ καταβιβοῦν ἃν τὰ περὶ θεῶν μέσῳ κατακολουθεῖν ὃς τῶν φυσικῶν εὑμαρκένη δουλεύων...ὅς ἀπαραίτητον ἔχει τῆς ἀνάγκης. 252 ordine certo, i.e. if they move straight down by inherent gravity and only change their motion by plagae, or collision with other atoms. 258 pro greedimur we men for instance among other living beings. Epicurus always passionately maintained the doctrine of freewill in opposition to the everlasting necessity of Democritus as well as most of the stoics, τῆς αἰσθήσεως μηχανεμένης θεωρότως καὶ ἀναλύεις τὸ ἐκπόνοιον, ύπό τοῦ μῆ καταλείπειν ἀνέγκλητον τῆς κακίας, says Plut. de repug. stoic. 34, p. 1050 C. 262 rigantur, spread over the body like so many tivi: comp. iv 907 sommis per membrum quietem Inviget with Furius in Macr. sat. vi 1 44 milemque rigat per pectora som-
num: Aetna 385 quaecumque rigant incidia silvas. 263 Nonne vides cet. has suggested his simile to Virgil geor. 111 103 Nonne vides, cum...ruuntique effusi carceri curru cet. tempore puncto, a favourite phrase of his: vi 230 puncto in tempore: it = puncto temporis, while the smallest point of time is pricked down or marked. 265 de subito recurs iii 643. 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: comp. id in Plaut. aul. 8, 10 and 265: then perhaps motum alone is the subject of dari. 271 Inde...porro: Wak. compares Aen. v 600 Ainc 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 282 per membra per artus; iv 887 quae in corpore tot stere membraque artus aninai disiita vis est; 1042 Per membra atque artus decedit corpore tato: vi 797 membra per artus solvunt; 945 per omnia membra, per artus. 272 similest ut cum seems like similis ut si qui, tamquam si, quasi, which occur in Cicero: Pomponius 74 Simile est quasi cum fulgit. iuct depend on impulsi. 285 foll.: see Cic. de fato quoted at 251: the passage tallies exactly with this; pondus and plagia denote there, as here, the natural and the impressed motion of atoms. 288 foll.: Lucr. too, like Cicero l.l., 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: but Lach. to vi 815 justly observes that necessum used as it is here with an epithet is singular enough. 291 ferre patique: so Mart. xii 26 8: Livy x 11 12 ferre ac patri: v 314 perferre patique, which Horace uses more than once, and Martial vii 39 3; Terence has perferre ac pati, Cicero patiatur perferet and the like. 292 clinamen: 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 ficta puelliter, says Cicero: the whole business is contradiction and ridiculous nonsense, echoes Bentley in his Boyle lectures. Even his friends have mostly here deserted him: Marullus, one of the most enthusiastic of them, writes in the margin of Mon. ‘absurditas ‘insania’. 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 perpauulum quo nihil posset 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 Lucrèce Neutonien, the author ingeniously argues that if Epicurus had had but a part of the geometrical knowledge of 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 when 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 Lucr. 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. See N. British Review 1.1 p. 223 ‘it is a principle of mechanics that a force acting at right angles to the direction in which a body is moving does no work, although it may continually and continuously alter the direction in which the body moves...It is clear to us that Epicurus, when he devised his doctrine of a little swerving from the straight path of an atom, had an imperfect perception of this mechanical doctrine ... We can see that their conception was not stupid, it was simply false, as all physical explanations of the origin of energy and matter must be’.

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 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 foll.: 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. 296 adaugescit: in the use of this word Cic. prognost. frag. 3 has preceded him. 297 in motu... in eodem: see n. to 1999. 300 quae consumérunt i.e. ea quae, such things as: the subj. is quite in place, though Lamb. objects to it. 301 Condícione: this spelling is now incontrovertibly fixed by reason and autho-
NOTES II

rity; cond. is related to condicere, as dicio 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 dicio what iudicium is to iudio. 305 quicquam est extra: comp. v 361 summarum summa est antemus neque extra Qui locus est quo dissipiant neque corpora sunt quae Possint incidere, and i 963 extra summam quoniam nil esse futandum. Epicurus in Ding. Laer. x 39 says more generally τὸ πάν ἀκὶ τοιοῦτον ἣν οἶλον νῦν ἕστι καὶ ἀκὶ τοιοῦτον ἕσται: οὐδὲν γάρ ἑστὶν εἰς ἐν μετα-
βάλλει, παρὰ γάρ τὸ πάν οὐδὲν ἑστὶν ὅ ἐν εἰσιλθῇ εἰς αὐτὸ τῆς μεταβολῆς τοῦσαντο. With this paragraph comp. N. British Review i. l. p. 225 'this proposition foreshadows the doctrine of conservation of energy. It is coupled with the assertion that the sum of matter was never denser or rarer than it now is, a proposition which we may admit in the sense that the mean density of the universe is constant...It is clear in all his work that Lucr. conceived two things as quite constant: atoms were neither created nor destroyed, and their motion could neither be created nor destroyed. He believed that each atom kept its velocity unaltered. The modern doctrine is that the total energy of the universe is constant, but may be variously distributed, and is possibly due to motion alone ultimately, though this last point has not been proved'. The amount of motion in the παλύς or oscillation of the atoms forming a lump of iron or of granite is precisely the same as that of the motion of these same atoms racing alone down space.

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: nay 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 taken metrically 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 = movetur; 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 is here the adv.: iacet infra longe a n. e.: iv 112 the prepos. is used with the same force: primordia...Sunt infra nostrus sensus. 313 Primorium: iv 186 e primis facta minutis: see n. to i 55. 314 iam: it has precisely the same force i 601: quod nostri cernere sensus Iam nequent: where see n.: and 613 and 625. surpere: Horace and Plautus also use this contracted form. 316 diducta i.e. from us. 318 reptant well expresses the slow regular advance of sheep as they are feeding. 319: v 461 gemmantia rore per herbas; culex 69 gemmantia... per herbas; but there of flowers. 320 coruscant: Iuven. xii 6 uses it actively, frongemque coruscat; Quintil. inst. viii 3 21 caput opposum cum eo coruscans (Halm, coniçans mss.). 323 foll. comp. 40 foll. 324 bel. sim. ci.: see n.
to 41. 324 foll. Lucr. had more than one passage of Homer in his mind: Od. § 267 πλάτος δὲ πᾶν πεδίων πεζῶν τε καὶ ἅπας Ἑλλάδος τε στροφῶς, Π. T. 362 Αἴγλη δ’ οὐρανίων ἱερόν, γῆλαυσε δὲ πάνα περὶ χρῶν Ἑλλάδος ὑπὸ στροφῆς: ὑπὸ δὲ κτύπων ἄριστον τοιοῦ Ἀνδρών, and B. 457 and 465. 326 Aere ren.: Virg. geor. II. 281 fluctuat omnis Aere renidenti iec. super appears to be an adv.; for it would be harsh to join it with pedibus; and so I presume Lucr. understood τὸν in II. B. 465 and T. 363. 328 sid. mun.: see n. to i. 788. 332 consis. ful. i.e. videntur consistere velut fulgor: comp. 322. Marths, p. 288, well remarks that such comparisons are not mere embellishments: they are facts, examples, to illustrate the law: they place before the eyes what otherwise the mind would have difficulty in seizing.

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 cunct. ex. ver. = primordia rerum, the cunctarum being equivalent to prima. 335 multigenes appears to be a ἄραξ λεγόμ.: it must come from multigena, as the omnigenum of Virgil from omnigena: see n. to i. 683: Lucr. has alienigena terrigena Graiigena Troiigena; but caecigeni. 336 337 recur 723 724, and partially 692 694. 336 Non quo... sint. Sed quia non constant: this is the regular constr.: non quo, non quod, non quia, non quin, followed by sed quia, sed quod, or sed or verum alone, take a subj. in the first, an indic. in the 2nd clause: vi. 71 non quo violari summa deum vis Possunt... Sed quia tute... Constitues... Nec... adibis; Cic. de orat. ii 305 non quo liberent male audiam, sed quia causam non liberent reliquo; so Tusc. disp. ii 56 non quod, sed quia; Sall. Cat. 35 3 non quia, sed quod; Livy xxxviii 33 11 non quia salvo vel et, sed quia peris causa indue noluebat; Cic. ad Att. vii 26 2 non quin, sed quia: Ser. Sulpis. ap. Cic. ad fam. iv 5 1 non quo ea te fugere existimem, sed quod forsan et dolere impetitus minus ea perspicias, the perspicias depends on forsitam. Lachmann's constant seems therefore not easy to defend. With non quia the best writers sometimes have an indic. in the first clause: 3 Non quia exzari quenquam intunda voluptas: so Cic. pro Planc. 78; Livy x 41 12. parum multa recurs several times: it and parum sepe are similarly used by Cicero: instead of being few, the atoms of each shape are infinite in number, as he soon after proves. 340 prorunt seems best taken with omnia; as vi. 528 omnia, prorunt Omnia; but it may be taken with non in the sense of prorunt non: see n. to i. 748; though the other sense agrees best with quaedam of 380. 341 filo: illum is properly thickness, as iv 88 supplementa praedita filo; hence size as here, and v. 572, 581, 589: see Lach. to v. 571. 342 Praeter eet: iv 388 ea praeter increditur ire: let them pass before you in review, and then 347 sumere perge out of the number any of them for inspection, and you
NOTES II

will find they differ. Praeter eat, which I have divided for emphasis, was suggested to me by Hor. sat. i 4 25 quemvis medius eligis turba, Aut ob avaritiam aut misera ambitione laborat. The metaphor is perhaps from the sollemnis transvectio of the knights for inspection: comp. Ov. trist. ii 89 vitamque semem moraesque probabas Illus, quem dederas, praetercuntes equo; 541 cum te delicta solantem Praeterii totiens... eques. mutaerque natantes: see n. to i 258. 343: Plaut. rud. 942 sine squamoso pecu. 344 comp. Aen. vii 32; and Ov. met. ii 252. As laeto in the old writers (see Forc.) signifies to make glad, it seems best to take laetantia to mean making glad; it may however be synon. with laeta; as Cic. de nat. deor. i 116 quae sua voluptate laetans. 348 comp. 145. 347 generatim = 372 Quisque suo genere. 348 tamen of course refers to the quidvis; comp. 371 quodvis... tamen. 351 cuere = 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 ara therefore to be within the temple. 353 Tur. ar.: Aen. iv 453 turicremis cum dona imponeret aris. 354 comp. Aen. ix 414 comens calidum de pectore flumen. 355—359 imitated by Ov. fasti iv 459 460, 463 464, 481: Ut vitulo mugit sua mater ad ubere raptit Et quaserit fetus per nemus omne suas... Inde puellaris nacta est vestigia plantae Et pressam noto pondere vidit humum; this v. shews that Ovid read noscit in Lucr.: Quacumque ingreditur misiris loca cuncta querellis Implet. 359 absistens: the cow searches for her calf, cannot find it, desists from the search, stands and lows piteously, returns to her stall, goes out again, does the same and returns once more: this, which is so near the ms. reading, seems to me to suit the sense exactly. revisit Ad: v 636 ad hanc quis signa revisit; 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 ripae aquae; od. i 2 18 vagus et sinistra Labitur ripa; Ovid am. ii 17 31 Sed neque diversi ripa labuntur eadem. 363 subitam is the participle: perhaps it is regular and subeo curam is said as subeo dolorem in Cicero and the like; but I think it better to take it to be curam quas subit. This use of the pass. partic. is common in Latin: potus praesens cenatus iuratus cretus concretus placitus nuptus adulitus and many such are found in all periods of the language; senectus is used by Lucr. more than once; see n. to iii 772. But there are other words which have a more immediate bearing on our passage: Lucr. himself in vi 491 has inpes for ‘quae inpendent’ and Sen. Herc. oct. 1592 says impensum ferrum; Prisc. inst. ix 48 foll. gives a list of such words: of compounds of eo we find Laevius saying miserulo obilo; Claud. Quad. multis utrimque interitis; then praeteritus for ‘qui praeteriit’ was com-
mon at all times: Paulus Festi p. 28 'ad exitam aetatem, ad ultiam aetatem', where exitam seems to be 'quaes exit': similarly Caecilius ap. Prisc. has custodibus discessis; and the young Cicero, ad fam. xvi 21 2, writes to Tiro (patri non probante perhaps) cum omnia mea causa rellus mibi successa: Vitruv. v 8 sceanam recessiorem: occasus sol is likewise not unfrequent. Some of these expressions were always in use, some became archaic and homely; but Lucr. may not be ways adverse to the latter kind: see n. to 156 Officiuntur. On the analogy then of obitus interius exitus praeeteritus, discessus successus recessor, and Plautus' puppis perunda est probe, Lucr. may surely have said subitam curam for 'curam quae subiit'.

385 derive animum: it would not be easy perhaps to find an exact parallel to this expression. cur. lev.: Hor. sat. ii 5 99 curaque levavit; Ov. met. v 500 curaque levata... eris. 369 Balantium pecudes after Ennius ann. 192: vii 1132 pigris balantibus: comp. corpora pennipotentum: equamigerum pecudes and the like. 370 fere: see n. to 14 fereae (fere). 371 comp. 347: here also tamen answers to quodvis; for quodvis is emphatic as in Cic. de inv. i 100 nam exis rebus... quaevis amplificationes et indignationes nasci possunt; Caes. bel. Gall. iv 2 ad quemvis numerum epiphiatorum equitum quamvis pauci adire adent. Corn of whatever kind you choose to take you will yet find not to be all alike: non tamen is used exactly as in v 920 quia quae de terris nunc quique abundant Herbarum genera ac fruges arbustaque laeta. Non tamen inter se possunt complexa teneri: comp. too iv 952 popitisque cubantis Saepe tamem summi.tuntur. 372 Quique is abl. of course: see Lach. and Madv. de fin. v 46; and comp. Livy iii 22 6 equites iem suae cuique parti... collocat; xxiv 3 5 separatimque greges sui cuiusque generis; xxv 17 5 motibusque armorum et corporum suae cuique genti aspirat; Plaut. Poen. v 4 5 copia venustatum in suo quique (quique A) sita mundo. 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 undas. 377 Quare cet. proves, if proof were wanting, that Praeterea in 242 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'.

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. 381 exsolvere: v 773 resolvi is also used metaphorically; and perhaps vi 46 where mss. have dissolui. 383 fre recurs iv 637 and is found in Virgil, and often in Plautus. 385 magis may belong to Superilem; but it seems better to take it with parvis:
comp. vi 225 Hunc tibi subtilem cum primis ignibus ignem Constituit natura minitis mobilibusque Corporibus. figurae are here the atoms themselves; as 679 variis cohiber figuras; also 682, 685, 817, 11 i 190, 246, vi 770, 776: see n. to i 55 foll.: so Democritus gave the name of δεια or δεια, which Aristotle interprets by αειμακρα, sometimes to the shapes of atoms, sometimes to the atoms themselves. 388 cornum, a form found in Varro Ovid Gallius and others. 391 quamvis = quantumvis. 394 perque pl.: so perplexis figurae and inflexis principii their being hamata makes them also perplicata. 397 cuiusque seems to me to be used to increase the antithesis: the several elements of any oil in relation to the several openings of any particular strainer: though Bruno’s conj. is ingenious.

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 centaurea; 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 extant in Greek. absinthi, Aegi, conchylia are similar genitives of Greek words in Lucr. 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 temptantium sensu torquebit amaro or amavort: par. lost x 509 With halleluia diestelis withed their jaws. 402 rotundis AB here and elsewhere. 404 quaē amara: 617 qua in oras, iv 1061 Nam et abest, v 7 Nam et ut, 74 qua in orbis, vi 716 qua etesiae, 796 si odorantast; 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 amas, cocta num aest; Catullus’ tē in omnibus, dī ament; et adire of the catalect; Lucilius’ quēm in, quō eam: this prosody is exceedingly common in the old scenic poets, but there the non-elision takes place always, or nearly always, in the axis of the foot.—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 Democ. p. 217 foll. where it is explained at length out of what kind of atoms the flavours γλυκός, στρυφόσ, δεης, δρυμός, ἀλμύρος, πυκρόσ 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 shown by touch, every bodily sensation being a kind of touch. 408 Omnia pαστρ. 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 1 643 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 musaeae: this adj. appears peculiar to Lucr. at least in the senses in which he employs it: here it = musica; in I and IV it = simply musarum. mele: 505 cycnea mele; v 334 modo organicī melīcos peperere sonores. This v. is almost made up of Greek words; 505 Et cycnea mele Phoeboeaque daedala chordis, even more so: in both places he wishes to express sweet sounds, so far supporting Quintil. xii 10 33, 'itaque tanto est sermo Graecus Latino iucundior ut nostri poetae, quoties dulce carmen esse voluerint, illorum id nominibus exorment'. Juv. iii 68 Et ceromatico fort nictetria collo seems to parody the practice, which Virgil and Ovid in regard to proper names and rhythms are so fond of; but which in the age of Quintilian and Juvenal was carried to an absurd extent. 413 figurant: IV 552 Formatrurae labororum pro parte figurat, i.e. shapes the articulate words: here I presume putting the tunes into shape means to execute them. 418 Et cum and 420 Et qui: see n. to I 280. croco Ciliici: culex 399 Ciliici crocus editus arma. perfusa in a liquid state, as described by Seneca Pliny and Martial. 419 oculos set: Tac. hist. III 31 sacrissema Videlii vox qua se (ipsa enim verba referam) pavisse oculos spectata inimici morte tacevit; Sen. epist. 58 25 oculos...ut dixi solet, passcit. Terence has oculos pascere, Plautus oculos epulas dare, Martial oculus comedit and oculis devorantibus: 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 principiali lev. i.e. levore principiorum: comp. 425 materias squalor. 426 quaes iam nec: the force of iam is clear enough; which, when you come to you, you can no longer call either smooth etc.: comp. Cic. de fin. v 14 praetero multos, in his...Hieronymum, quem iam cur Perspicatum appellem nescio; Pollio ap. Cic. ad fam. x 32 3 illa vero iam ne Caesaris quidem exemplo; Cic. Brutus 70 iam tamen quaes non dubitis pulchra dicere; Livy v 14 3 non prodigia, sed iam eventus; Lucil. lib. inc. 13 Muell. tertia iam postremaque nostra; comp. also 313 ubi ipsa Cernere iam nequeas, and I 601, 613 and 625. It cannot have the meaning it has just after in 430, 431, 440, where particular instances are specified. 428 utqui: see n. to I 755. 429 Titillares...sensus: Cic. de nat. deor. I 113 has leviores dicis voluptates quibus quasi titillatio (Epicuri 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 γεροφαλάξων is often mentioned: he applied it to the slighter bodily pleasures. 430 Faculae: Hor. sat. II 8 9 facula Coa: the facula of AB and Lach. cannot be from Lucr. though before the first
NOTES II

433
century it became common to put e for ae in many words, maerco aerumna paenitet cet.: v 1141 A has fecem. 433 tactus uterque = tactus utriusque: Hor. od. ii 17 8 ille dies utramque Ducet ruinam; Livy xxxv
46 7 nihil utilius Graeciae civitatibus esse quam utramque completi amicitiam; ita enim ab utriusque iniuria tutae; Cic. ad Att. xv 1 3 se autem utraque arma metuere; Sueton. i 6 de eius ac patriis sui utraque origine sic refert. 434 this point is put with emphasis to shew the vast importance of touch; for as nothing can tangere et tangi sine corpore, so nothing can sine tactu sentire: all the senses are but different forms of touch: 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 Aut from the attraction probably of aut in 437: it should be vel, to answer vel of 435 and 436. 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 tangle tanged 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 uncinatisque corporibus concreta haec esse dicit: the uncinatis = 427 flexis mucronibus unco. 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’. 446 ictus contemnens sueta: Virg. geor. ii 360 contemnere ventos Adsuecunt: for the sense comp. Pliny xxxvii 57 inculibus hi [adamantes] deprehenduntur ita respuntes ictus ut ferrum utrique disullet, incidit ipsum etiam dissiliant; quippe duritia inenarrabilis est...unde et nomen interpretatione Graeca indomita vis accipi. 449 silices: see n. to 1 571: these blocks paving their streets and roads would always be present to the eyes and minds of Romans. robora: see n. to 1 882. 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: ‘massy staples And corresponsive and fulfilling bolts’: but German. 196 197, compared with the original of Aratus 192 193, is obscure to me both as to reading and sense. restantia then = resistentia, as 1 110: rest. cl. meaning struggling
with, refusing to part from; though clausiris 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, clausiris 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. In ordinary doors the aera would be the pessuli, one of which went into a claustrum in the upper limen or lintel, the other into one in the lower. Hence each doorflap or volta had two, one above one below: Plaut. aulul. i 2 25 oclude sis Fores ambobus pessulis: the aera being the wooden bar which went across the whole door into a hole in each postis. 452 flāvido: flāvīda, flāvīdus. liquida: so i 349, iii 427; iv 1259 liqui\- dis et liquida cassis; where see note: liquida Laevius frag. 7 Mueller; even Phaedrus has liquīdus. i 453 ligur aquae; the only case where the subst. is long, though that is the regular quantity of the verb. 454 glomeramina: this word, almost peculiar to Lucr., 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 retintetur 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 proclivē: see Cic. de fin. v 84 proclivi currit oratio, and Madvig there who shews that proclivi and proclivē are the same in meaning and used adverbially: he compares facile and subitēs, and refers to Gellius x 24 who says the ancients used proclive and pro\- clivi indifferently: Cic. Tusc. disp. iv 42 quia sunt in lubrico incitataque semel proclivi labuntur. 460 vece: see n. to i 326: pen. ves. to enter in with a biting power well suits the context. 462 sedatum I keep: a thing, like smoke for instance, enters the eyes and bites them; but its atoms disperse'at once, and thus the sense is able to quell and allay them: comp. the use of sedare in 956: the remaining motions can often vincere et ingentis plagae sedare tumultus: comp. too the longa dies seda\- vit vulnera mentis of Ovid ex Ponto iv 11 19; and the uses of sedat in Pliny xx 211; 212; and xxix 133: the ms. reading is thus unaltered, while the corrections of Lach. Bern. and others are very violent. 463 acutis: so that they can pungere, but not haerere. 465 Sudor mari\is 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 sensu.
469 *Scilicet esse*: see n. to 1 210 *Esse videlicet.*

472 *Neptuni*: he takes himself the licence here, which 652 (655) he somewhat contemptuously concedes to others.

475 *mansuuscat* by losing the *aspera semina.*

476 *viri*: *virus* is used for the brine of the sea 1 719, ν 269, repeated ν 635, *Percolatur enim virus*; *Manil. ν 684 ponti secernere virus.*

478—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. ν 1 p. 314 22 taught that their atoms ἀτείρα καὶ τὸ πλῆθος ἐίναι καὶ τὰς μορφὰς: p. 315 b 9 foll. he gives their reasons for this. Philoponus in his comment p. 3 b on the words of Aristotle just quoted records that according to Alexander of Aphrodisias the epicureans on this point οὐκέτι συνεφώνησαν Δημοκρίτῳ: this Epicurus himself in Diog. x 42 distinctly confirms, καὶ καθ’ ἐκάστην δὲ σχημάτων ἀπλῶς ἀτείροι εἰσιν ἀτομοι, ταῖς δὲ διαφοραῖς σῶν ἀπλῶς ἀτείροι ἄλλα μόνον ἄτειράττοι: 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 cec.*: 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.*

481 *reuseum iam* refers to ν 615: it will once more follow, though it was there proved to be impossible: see below 499 *supra quod iam cec.*

483 my correction is I think very simple: in *eodem* i. e. *semine*: then defining more strictly, 'I mean in the one small size of any single atom': because his argument obliges him to begin with the smaller and go on to the larger: the *eodem* would infallibly be changed into *eadem* by the context: in Lucil. xxix 79, if Mueller is right in reading *Eodem una* (uno mss.) *hic modo*, the case is exactly parallel. As Lach. says, *eadem una* would hardly have the meaning of *una et eadem.*

In the Journ. of phil. iv p. 123 124 I argued for *Namque eadem minimae* (eadem in una, in eadem una); but my present reading is much simpler. 484, 487 and 490 *corporis* is of course the atom: see n. to ν 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. 485 minimis a partibus: this has been fully explained i 599 foll.: these minimae 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 atoms. 490 Formai speciem: comp. iv 69 formai figuram. 491 Quod superest: see n. to i 50. 492 Addendum partis: 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. 498 Subsequitur, at once follows upon. 498 maximite: see n. to i 653. 499 supra i.e. i 618 foll. With what precedes comp. Epicurus himself in Diog. x 56 ταν δι μεγαθευταρις σωτα χρησιμων εντρο της των κοινην διαφορας, αδερβαι τε μελει και προς ημας δρατη άτομος...προς δε τοιον ου δι νομιζον εν την ενομικην σωματι απεριου δογκος ετη δυ δευκον. 500 Meliboea: Lucr. tells us that this was the Thessalian town: it lay on the shore, between Ossa and Pelion: Aen. v 251 Purpura Massandro duplici Meliboea surgitur; where Conington says ‘Meliboeus is formed from it as an adj. by poetical licence, as III 401 ducis Meliboei’. 501 Thessalico conc. col.: see n. to i 474. Philostr. heroica 744 proves that the Thessalians were known for dying with purple from the κοχλος tacta: Lucr. uses contingo and contactus in the same sense. Oudendorp on Lucan x 491 among several false instances quotes ii 536 tetigis sorguis pollutos Cassaris enaves. 502 ridenti: iv 1125 pulchra in pedibus Sicyonia rident. 504 iacerent of course is continued to this verse: Lucr. assumest according to wont that where the varieties are infinite there must be infinitely good and infinitely bad in what they produce. 505 Lamb. seems to be right in taking Phoebus to imply tunes played on the ἄφρυξ, the instrument of Phoebus. daedala chordis appears to be the same as 412 per chordas organici quae...figurant: both phrases seem to imply the giving expression on the strings to all the varied forms of the music. 509 in melioris depends in grammar on cedere retro, in sense on progresi or the like. 513 and 518 summan i.e. the whole range within which they move. 515 Lachmann’s iter uaque is tame and I should like to read hiemum uaque; yet with Lach. I think Finitemun et remenemum: both phrases are more than once passive in Virgil. 517 Omnies cet. is rightly explained by N. P. Howard Journal of phil. i p. 116. The fires of midsummer and the frosts of winter are the two extremes, between which
lie every degree of calor, frigus and mediī tepores. 518 Interutrasque is to be kept here, and v 472 476 839 vi 362 1062, as I suggested in notes 1 of my last edition, comparing the adverbs alīus alterās or else foras: Bücheleter Lat. decl. p. 32 cites Nonius p. 183 for utrasque, which in Cassius Hemina signifies ‘both times’, in Cæcilius ‘on both sides’. The origin of these forms is nowise clear, as is the case with many other adverbs in Latin. 520 mūcroni: the metaphor must be from the mūcro or point of the stilus setting a mark at each end of any length you wish to note; on the i of the abl. see n. to i 978. 521 infesta: Mela i 4 medīum aestus infestat, frigus ultimas; iii 44 tellus infesta frigoribus.

522—568: the number of shapes being finite, the number of atoms of each shape is infinite, since it was proved in the first book that the sum of matter was infinite: if you say some animals are more scarce than would be the case, if the atoms of which they were made were infinite, I answer these animals may be very numerous in remote regions; but even if but one thing of its kind existed in the whole world, this would imply an infinite sum of atoms; else how could these have met and united in the boundless ocean of matter? the first-beginnings therefore of every shape and kind are infinite in number. 522 foll. see Epicurus cited to 478 foll. who precisely agrees with Lucr. 525 cluere = esse. etenim cet. for no finite number multiplied by any finite number however large can produce an infinite sum. And as Epicurus and Lucr. conceived all infinites to be equal, the atoms of each shape must to them have been equal to the sum of all the atoms of all shapes; which seems absurd; but this opinion they shared with all the ancients, and moderns till comparatively recent times: Philoponous l. l. to the last section has a curious argument to shew that Democritus holding the atoms of each shape to be infinite must have held that there was ροὲ αὖρου αὐτουρούρον ῥ, and that the epicureans teaching that the number in each shape was infinite must have believed the same: this to him seemed an absurdity; and it must have puzzled Epicurus and Lucr. as well. Newton cited to i 620 clears up the mystery. 528 probavi i 1008—1051: Lach. goes sadly astray, μέγας μεγαλωτι. 529 Versibus is thus nakedly put i 416 Quam tibi di quam una re versibus cet.; and dictis with the same sense more than once. 530 Ex infinito, i.e. tempore, not spatio, apparently: see n. to i 1001: but here it is not quite certain. 531 protelo: iv 190 Et quasi protelo stimulatur fulgur fulgur: from the passages of Lucilius and others quoted by Forc. the word appears to denote a number of draught-oxen yoked one in front of the other and advancing by even successive pulls; 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 videś
is like the familiar *quod scribis* in Cicero, to introduce his own answer or opinion: see n. to iv 885. 535 *numero*: so as to bring it up to an average: comp. *quingentorum numerum explebant* and similar expressions so common in Livy. 537 *anguimanus* occurs v 1303 as the acc. plur. fem.: Lach. quotes Priscian to show 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 *orti*: see n. to i 978. 546 *quod supersest*: see 491 and n. to i 50. 547 *numam hoc quoque uti* seems to me not only near the ms. reading, but to give the sense needed: were I to *assume* this further, that the elements were finite, my argument would be proved by the absurdity of the conclusion: euphony has determined the position of the words, as *Quippe etenim hoc quoque uti* would have had a very harsh sound: comp. iii 293 *fit qui* and n. there, and iv 752 *Nunc igitur docui quoniam*: for *ut* thus placed comp. iv 638 *Extetque ut serpens*: v 871 *nec ipsa Sponite sua possent ut vivere*: vi 784 *capitis faciant ut saxpe dolore*: 887 *calidus quaeat ut feri fos*: 1064 *Insellant ut iam*: 1214 *neque se possent cognoscere ut ipse*: Hor. sat. i 4 105; Ox. ex Ponto ii 9 80; iii 3 95 *faveas quin his* (ms.: *quin his faveas vulgo*). 550 *turbap aliena*, of atoms different in kind. 553 *gubernac* occurs in Lucilius too ap. Nonium p. 490. 555 st. ap.: Cic. Arat. frag. xxii *Navibus absuntia situantia quaerere aplustra aplustra*, in plur. *aplustra* or *aplustria*, was a fan-like erection of planks rising above the poop: Lucan iii 585 *dum pugnat ad alta Puppe Tagn Graumque audax aplustra retentat*. 559 comp. v 1004 *Nec potest quemquam placidi sellacia ponti Subdola pellicere in fraudem ridetibus undis*: Virgil has the adj. *pellax*: these two appear to be the only good writers who use the words. 561 *aevom*; so iii 589 *onnem...per aevum*; Plautus has *vitalem aevum*. 567 *Eae igitur cec.*: 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* = *apertura est* is found also in Cicero, and Livy xxxi 14 8 and Pliny xxix 11: Plautus has *res palam est*; *rem palam esse*; and Terence *palam est*: comp. *palamfascere*, and 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, suppedantur: but perhaps it is simplest to take it for *onnem res suppedantur*: see n. to i 230; and for the sense comp. ii 589—597. 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 i 419 on *igitur*. *itaque*: because the atoms of each shape being infinite, those which tend to preserve or destroy anything are alike infinite. 571
NOTES II

rer. gen. auct. mot. i.e. motus principiorum quae generant et augment res. auctifici is a ἀπαξ λέγομι. 574 contractum...bellum: IV 968 contractum cum ventis degere bellum. 575 vitalis [primordia] rerum: comp. VI 771 Multa, cibo quae sunt, vitalia. 576 vager: Festus p. 375 quotes this passage and one of Ennius as authority for this form. 577 visentis is nomin. plur.: see n. to I 808 animantis. 578 Every minute dies a man, Every minute one is born. Here he has been content perhaps 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 so far as we are concerned? he no doubt felt that its ruins would go to construct something else; but that he has not said. This balance of the whole universe, says the epicurean in Cic. de nat. deor. I 50 ορομοφων appellat Epicurus, id est aequalibem tributionem...et, si quae interemant innumerabilia sint, etiam ea quae conservent infinita esse debe. 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 obsignatūm: 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 te cet. where there is no doubt: see n. to v 192: it might here be explained sealèd, as well as written and deposited: Ov. her. xiii 66 Signatum memoripectore nomen habe. 582 mandatum i.e. menti, follows on the oboig. 586 vis multas: III 265 multae vis: Probus cathol. p. 19 22 Keil ‘Lucretius tamen numero plurai hae vis et has vis’; p. 31 1 ‘hae vis, sicut Lucretius et Varro’; Sallust and Messalla also use this form. 590 volventes frigora: a bold and beautiful image. 593 imp. Aet.: vi 281 gravis ignis Impetus. 595 habet [corpora prima] unde. 596 comp. 875. 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. mag. dum mat.: 655 terrarum dictitet orbem Ese dum matrem: this and the mater Idaea were her legal and official names; see n. to 611. Dio speaking of Cybele’s temple at Rome calls her ἡ μητήρ τῶν θεῶν.
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. iii 113 Et iuncti currus dominas subiere leones; x 252 Alma pares Idaea deus cui Dindyma cordi Turrigeraque urbes iuviique ad frena leones; and Soph. Phil. 399 Το μάκαρα ταυροκτόνων Λεώνων ἱερά. 602 foll. Varro quoted by St Austin de civit. dei vii 24 quod turres in capite [habeat significari esse] oppida; quod sedens fugatur, circa eam cum omnia movantur, ipsam non moveri... Leonem adiungunt solutum ac manuetaet, ut ostendant nullum genus esse terrae tam remotum ac vehementer ferum quod non subijic colique conveniant; see Haupt in Hermes iv p. 333: he quotes Servius on Aen. iii 113, who paraphrases this passage of Lucr. 603 comp. i 1057. 604 605 comp. Ovid fasti iv 215 coepit 'cur his genus aere leonum Praebeat insolitas ad iuga curva iubas'. Deseram. coepit 'feritas mollita per illam Creditur: id currus testificata sueto'; all this part of Ovid much resembles Lucr. 606 Murali corona: Aen. vi 784 Berecynthia mater Invehitur currus Phrygias turrita per urbes; Ov. l. 1. 219 At curr turrifera caput est onerata corona? An primis turres urbibus illa dedisti? and Spenser f. qu. iv 11 28 Old Cybele arrayd with pompous pride, Wearing a diadem embattled wide. With hundred turres like a turrifant: the mural crown given to the soldier who first mounted the walls was imitated from the walled crown of Cybele. 611 Idaeas voc. mat.; her legal name: Cic. de leg. ii 22 Praeter Idaeas matris famulo...ne quis stipem cogito; and Livy xxix 10 5 the Sibylline books say, si mater Idaea a Pessinunte Romam adventa foret: the expression continually recurs in Livy; xxxvi 36 3 he joins matris magnae Idaeae; Sueton. iii 2 matris deum Idaeae: see n. to 598: Augustus says in his res gestae iv 8 aedem matris magnas in Palatia feci; as she is termed by Livy too. Phrygias: Lucr., as Virg. Aen. ix 80 Phrygia...in Ida, points to the Trojan or Phrygian Ida. the whole worship was purely Phrygian: Eurip. Bacch. 58 ταυρωτηρι ἐν πόλει Φρυγῶν Τύκτα, Πραξις τι μυρφός έμφεισε: though, as we can see in this very passage, the Phrygian and Cretan legends got mixed together. 613 creari = nasci; therefore coepisse may be used instead of coeptas esse. 614 numerem... Matris i.e. Cybeles, though Creece sneers at poor Fayus of the Delphin for so taking it. 615 of oct. explains numerem qui vi. ma.: they outrage her divinity by ingratitude to parents; as she is great mother of men as
well as gods: see 599. For this explanatory use of et comp. n. to III 993 atque esset. et here = 'that is to say'. 617 quì in: see n. to 404.

618 palmis: it appears from old paintings that the tympanum was struck with the open hand: Catul. 64 261 Plangebant aliæ proceris tympana palmis; 63 21 Ubi cymbalum sonat vox, ubi tympana reboant. tenta, explained by Auson. In his imitation, epis. 25 21 tentis reboant cava tympana turgis. cym. cir.: Virg. geor. iv 64 matris quætymbala circuma; Ovid fasti iv 213 Cymbala pro galeis, pro scutis tympana pulsant, Tibia dat Phrygios, ut dedit ante, modos; met. iv 29 inpulsaque tympana palmis Concavaque aera sonant. 619 raučisco see: v 1084 Raučisonos cantus; Catul. 64 263 raučisonos efflavit cornua bombos: an imitation of Lucr.; see context. 620 mentis: see introd. p. 35.

624 imitated by Virgil l. 1. to 606. 625 Munificat and 627 largificare appear to be ἄμαξ λεγόμενα. 626 iter viarum: v 1124 iter infestum socere viali; 714 curesque viam sub sole tenere. 627 ningen, a fine image to express the thick falling of the flowers: Ovid ex Ponto i 1 36 Saxaque roratis erubuisce rosis: Lucr. seems alone to use the word in this way and with this sense; but p'uo, fulminio, etc. are often used personally as well; 618 we had tonant. 629 Curetas...Phrygios, called after 633 the Dictaeos Curetas: most Greek authorities confine the Curetes to Crete, and call the Phrygian attendants Corybantes: Ovid l. 1. 210 unites the two, hoc Curetes habent, hoc Corybantes opus: comp. too German. 35 attonitae cum sust parentis Aerea pulsantes mendaci cymbala dextra, Vagitus uerti patris ne tangerei auris, Dictaei tezere adyxis famuli Corybantes, his original having Διδοὺνοι Κόψτηρας: German. appears to leave his original in what precedes too for Lucr. Later Latin poets confound the Curetes and galli. 630 forte 'quo poetas' says Lach. 'significat eos non semper armis ludere, sed interdum, si quando libuerit'. quod refers of course to 633 referunt. 631 Ludunt in num. ex. and 636 in numerum pulsarent cet.: Virg. ecol. vi 27 in numerum faunoque seque videres Ludere: iv 769 Brachiqueaque in numerum tactar et cetera membra; 788 in numerum procedere; Ov. trist. iv 1 10 In numerum pulsae...qua: v 1401 extra numerum procedere is the opposite: so Cic. parad. III 26. 632 almost repeated v 1315: Ov. met. i 179 Terrificam captitis concussit terque quaderque Caesaris. numine implies the swaying of the head to this side or that: comp. iv 179 In quem quaque locum diverso numine tendunt. Wagner philologus suppl. i p. 400 well defends numine, and asks why the ms. which in 4 or 5 places rightly keep momen, should just err in these two places, where numine, supposing it can have the sense of nutus, seems more appropriate: Conington to Aen. ii 123 compares Catul. 64 204 Adnuit invicto caelestum numine rector, Quo cet. where both meanings seem to unite: Livy vii 30 20 annuit, patres conscripti, nutum numenque vestrum invictum Campanis. 633 foll.: Ov. l. l. 207 Ardua iandu-
dum resonat tinnitus Ide, Tuttus ut infant i vagi at ore puer. Para
cippeos sibiibus, galeas pars tandem inanes. 635 pueri with reference
to the name Koufr tínes: pueri, puerum followed by aeribus aera another of
his many assonances: Lucr. may have been thinking here of Callimachus
hymn. in Iov. 52 Όλα διε Κοουρήτης σε πίρι πρόταν ὁρκύζαντο Τεύχα τε
πλήγγοντε Ἰα Κρόνος οὐκετήν ἤχην Ἀσπίδος ἀσαλι καὶ μη σεο κοουρήτου:
Aen. 1 684 pueri puer induc veluti; v 569 puerque puer diletus Iulo;
Plaut. capt. 626 puerum te vidi puer; 639 iam inde usque amicus fuit
mihi a pueru puer; Ov. ex Ponto IV 3 12 Paene mihi puer puer
incunctus; 12 20 Paene mihi puer cogniti paeu puer.
pernice: v 559 he has the
more usual pernici: comp. simplicie in I 1013: Catullus has infelic;
and even in Cicero are found felice furace truce: see also Mommsen, Hermes
1 p. 466, and Neue II p. 47—49. Propert. I 8 19 1 would read l'te
praectum felicis (felici praecerta mss.) Ceranini remo: ce of felici was
prob. absorbed in ce of Ceranini, and then felici praecerta read to give
a verse. 636 comp. Ovid cited just above and to 618: and met. III
532 aerane tantum Aere repulsa velutul; fasti IV 183 184: the Cretan
Curetes clashed with real arms; the cymbals and tambourines of the
Phrygian Curetes recall the memory of that old story. 638 malis
mandaret: Cic. de orat. III 217 and again Tusc. IV 77 quotes from Accius
hortatur me frater ut mors malis miser Mandarem natus, as the latest
editors of Cicero read after all the best mss. of the Tusc.; but the best
mss. of the de orat. and Ribbeck trac. rel. have mandarem; which certainly
is the more natural expression: so Virg. geor. III 268 malis membra
absumperi; Aen. III 257 malis absu mere mensus: yet Lucr. seems to
have read or thought he had read in Accius mandarem. 639: Aen.
I 36 acetum servans sub pectore vulner: Lucr. himself I 34 acetem
devictus vulner amoris.

648—651: of many passages which might be quoted the most in
point is the first κυρά δύσα of Epic. himself in Diog. Laer. x 139 το
μακαρίον και ἀφθαρτον οὖν αὐτὸ πράγματ' ἔχει οὖν ἄλλω παρέχει, οὐτ' οὖ
ὁργάν ποιεί χάριν συνέχεται: τὸν ἄθρετον γὰρ τὸν τοιούτον, translated by
Cic. de nat. deor. I 45 quid beatum acer numque sit, id nec haberc ipsum
negotii quicquam nec exhibere alteri, itaque neque in neque gratia teneri,
quod quae tali essent inbecilla essent omnia: at v 146 foll. and 1161 foll.
more will be said on this question: that Epicurus and Lucr. firmly be-
lieved 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 trac.
353 are well known, Ego demur genus esse semper dixi et dicam caelitum.
Sed eos non curare opinor quid agat humanum genus. 646 with
Omnis divum natura comp. 757 si nulla coloris principis est REDDITA
natura; I 710 in rerum naturas tertier omnis: he usually gives the
epithet to *natura*, not to the substantive depending on it; see n. to 1 281 *mollis aquae natura*; and comp. also 1 962 *haec senus natura*. *divum natura* seems to be a mere periphrasis for *divi*; as 1 194 *natura animantium* for *animantes*: comp. too *natura aquae, mundi, animi, animae, senus, etc.* 649 *privata = expers*, is very common in Lucr. as III 905 *cunctis privato* *doloribus aegris*. 650 paraphrased by Claudian de cons. Mall. Theod. 4, who says of virtue *Nil opus externae cupiens, nil indigas laudis, Divitias animosa suis*. 652 *Neptunum*, as he himself does 473 *Neptuni corpus*, 653 *Bacchi nom.* as he does himself III 221 *Bacchi cum flos 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 fol. 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. 653 *Bacchi, 654 laticia:* *Bacchi latez enim* glossary in Hermes vi p. 176: see too Mayor on Juv. vii 55, 2nd ed.; and comp. Cic. de nat. iii 41. 656 *ipse* seems most simply taken with *animum*, so that it = *ipse suum animum*: so Aen. xi 544 *Ipse sinu praes se portans*; and so *ipse manu* often in Virgil = *sua manu*. It may denote the real man in contrast with his empty words: the exact force of *ipse* is often easier felt than expressed. 658—660 (652—654) see notes 1; and for an explanation of this transposition see above p. 29. 659 *potitus primordia*: the same constr. is found iii 1038 *Seeptra potitus*, and iv 760 *quem...potitae*: the latest editors appear to banish it wholly from Cicero; but the best mss. of the auctor ad Herenn. iv 57 have *potitus est gloriarium*: this constr. is very common in the fragments of the old tragic writers; and the auctor bellii Africai has it 4 or 5 times, auctor bellii Hisp. once; both homely writers and contemporaries of Lucretius.

661—699: in this way sheep horses and 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: may 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 and 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 and corn and 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 *duellica*: so *duellum duellatores, perduellis* which always remained in use, *Duelonai* is an old inscription, *duonoro* (bono-
rum) on the tomb of the Scipios: Lach. quotes from Plautus capt. prol. bellique dvellatores optumi, the u of such words in Plautus being generally, as here in Lucr., a consonant; so Ennius perdellibus. 683 Buceriae: Nonius Charisius Servius all attest the feminine: Lucr. uses the neut. buerea more than once. sub teg. cadit: see i 992. 689 Hinc porro, 671 porro, 673 Tum porro, as if the use of the word suggested unconsciously its repetition. 678 igitur: see n. to i 419: it has the force which it not infrequently has in the old writers, as Plaut. miles 772 Quandu habebo, igitur rationem mecarum fabricarum dabo, the participial clause being equivalent to a protasis: see Hand Turs iii p. 185. 679 figurae, 682 figuris and 685 primis figuris: 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. 680 foll. see Journal of philol. iv p. 243 244: III 266 Quod genus in quor. animantium viscerc volgo Est odor et quidam color et sapor, seems like a reference to our passage, confirming my conception of it. 681 Rel- dita: for the neut. referring to 2 masculines Lach. compares III 282 ventus et aer Et color inter se vigint commixta: III 559 the neut. is even harsher; see n. there: the neut. is the rule when the prec. substantives are masc. and fem. cum od.: see n. to 404. dona: iv 1237 adolentique altaria donis; vi 752 non cum sumant altaria donis. 683 Nidor, which especially designates the smell of burnt animal matter and other greasy substances, is substituted for odor of 681. 683 and 684 fucus = color: so 744 nullo circumlimita fuco, and iv 84 fuscum Mutuat. 685 pr. fig.: vi 776 primasque figurae. 688—690 = i 823—825. 691 multa parum: see n. to 336. 694 = 337 = 724. 696 merito ex aliis cet. though they have very many elements in common.

700—729: 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 Semi/feras the centaurs: comp. v 878 foll. 703 egymi seems a έγυμί λεγομ. with eg. corp. comp. vi 761 Et quibis effiant cauis, and n. to v 703: Hor. sat. ii 2 105 tanto emetiris acervro. 704 he speaks of Seylla: comp. v 893. 705 comp. v 900—906. 706 em/parens terra is found also v 259 and in Virgil. 710 and 725 necessit recurs iv 1006: see n. to 289, and Lach. vi 815; who shows that Terence has necesses sui, sit necessus: Plautus necessumet, necessus, necessa est, all three forms found in Lucr. But necessus in Plautus must surely be necessus est, and this contraction Lucr. would not use: are we
to read *necessum est* here, or is there a nom. *necessu?* 711 *intus* i.e. when they are inside the body. 714 *reicere* i.e. the different excrements. *multa caec. cor...e cor.* see n. to i 875, and i 843 846 *Corpora prima...Nec iacient...de corpore:* here in fact *multa* would naturally agree with *corpora,* so that we should then have *multa corpora* *Corp. caec. fug. e corpore.* 717 *consentire* = *una sentire.* 719 *determinat* 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 sea 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 or air and the like. 728 *Intervallo* — *motus:* occurs v 438 439, and partly, i 633 634. 729 *retentant* seems synon. with *retinent.*

730—758: 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.* x 54 τὰς ἀτόμους νομιστέων μηδεμίαν ποιότητα τῶν φανομένων προσφέρεσθαι πλήν σχήματος καὶ βάρους καὶ μεγίστοις καὶ ὁσα ἵνα ἀνάγινα σχήματι συμφυή ἐστιν. ποιότης γὰρ πάσα μεταβάλλει, εἰ δ' ἀτόμοι οὕσιν μεταβαλλόμενα, ἐπιδήπερ δὲ τι υπομένει εκ ταῖς διαλύσεις συγκρίσεων καὶ ἀπαλλυτον, δ' τὸς μεταβολής οὐκ εἰς τὸ µὴ δὲ ποιότητος ὧδ' ἐκ τοῦ µὴ ὄντος: and *Diog.* 44 referring forwards to this passage adds τι δὲ χρώμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλαττεῖσθαι ἐν ταῖς διάδοκα στοιχείωσιν φησιν [*Enik.*]. Democritus, as appears from Diogenes Sextus Stobæus 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 i 841. 733 *migrant,* a very rare word except in the pres. partic. 734 *Nives:* iii 286 *Nii* ; and *Catul.* 61 153, and *Aen.* iii 686: Orell. inscr. Lat. 4783 *rogo per deos superos inferosque ni velitis osea mea violare:* the new corp. inscr. Lat. has many instances of *ni* and *nine* and more than 100 of *net* and *neive* which connect the *ni* with the common form *ne:* see also Donatus quoted to i 277 *nimium.* 736 *ind. colorem:* Virg. *geor.* iii 307 *Vellera...Tyrius in cocta rubores:* Tac. hist. v 5 nec *qui quam prius in buzuinur quam con- temnere deos* ; iii 74 *aramque possit casus suos in marmore expressam,* imitated from Val. Flacc. i 398 *casusque tuos expressa,* Phaler. *Arma geris* ; id. ii 655 *Pocula bellorum casus expressa* ; i 402 *caelata metus altios*
gerit arma. 740 animi iniectus: 1017 animi iactus liber quo perridi
ipse: comp. Cic. de nat. deor. i 54 there quoted, who uses in quam sc
iniciens animus in the same way: Gronovius obs. i 4 p. 65 shows that
both Cicero and Lucr. are translating Epicurus' technical word ἐνιβαλς
or ἡ ἄφναστικὴ ἐνιβάλη: comp. Epicurus in Diog. Laert. x 62, where
τὸ κατ' ἐνιβάλην λαμβανόμενον τῇ διανοᾳ is opposed to what is perceived
by sense; they are the two great ways by which truth can be arrived at
741 caecigeni seems peculiar to Lucr. 743 Ex ineunte aecro recurs in
Lucr. five times and always denotes, as here, the beginning of the life or
existence of some living or inanimate things. 748 a verse must be
lost here, such as Corpora quae constant nullo coniuncta colore. 749
Omnis, omnina, in omnis. The argument is curtily, but clearly expressed:
any colour may change into any other; if then white colour comes from
white atoms, black from black, the atoms must change; but this we have
proved to be impossible. 751—754 = i 790—793. 755 contingas:
see n. to i 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
characters changing their order, and by some going, others coming: but
green elements could not become white. But if you say they have differ-
ent 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 συμφέρον τῶν σώματων, ἀλλὰ γεννᾶται κατὰ ποιῶς τὰς
τίτικς καὶ θέσις πρὸς τὴν ὅψιν κ.τ.λ. 760—762 nearly = i 817—819,
908—910, ii 1007—1009. 767 candenti marmore is abl. of quality:
with canos candidi comp. 771 candens et album, both mere pleonasmns:
circa 320 candentes canos; Catul. 64 14 candenti e gurgite, 18 e gurgite
cano. 777 nitorem = colorum, as 782 787 and 819. 780 Convenie-
bat, 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 inus, seems quite to suit the meaning: comp
Varro de re rust. iii 16 16 vitiles fini bubulo oblinunt inus 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.
789 causa, i.e. the vulgar notion that things with colour cannot come
from things without colour; which is easily understood from 730 foll. 790 quoniam, as seen in the last paragraph. 791 cluent = sunt. variis ex: see n. to i 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. Lucretius’ syllogism is quite correct; it is Lambinus’ which is in fault, who quite misstates the poet’s minor premiss. 797 velata: a picturesque metaphor. 799 quin ipso = quiescatiam: see n. to i 588. 802 cervices collumque, one of his many pleonams; as cervices means the back, collum the whole circle of the neck: Cic. in Vatin. 4 inflato collo, tumidis cervicibus; pro Sostio 90 et cervices et ignulum. 803 ‘the pyropus was made by adding 6 scruples of gold, or one quarter, to the ounce of copper’ King on gems p. 116. But the pyrop was also a precious stone, a kind of garnet: ib. p. 53; and this meaning agrees perhaps better with the curialium and smaragdos of 805. Ovid met. ii 2 flammasque imitante pyropo. 804 sensus refers to the beholder’s perception or mode of viewing it: iv 443 quodam sensu fit ut videaturn Omnia.

805 Wak. well compares Samon. 952 Curialium vero si collo nectere maies, Ne dubites illo virides miscere smaragdos: he plainly imitates Lucr. 807 obversa, as it turns about: Aen. iii 549 Cornua velatarum obvertimus anteminarum; Ov. met. iii 676 obstantes dum vult obvertere remos. 809 Scire licet: see n. to i 210.

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 Fornamenta, another of the many words which seem peculiar to Lucr. and his imitator Arnobius. 821 perf. col.: Aen. v 111 ostro Per fusar vates. 825 may be briefly put for Aut cycnos fieri alto quovis colore, vel uno vel vario, de semine eius coloris; and then with uno varioque comp. 830 Purpura poeniceusque color i.e. color sive purpureus sive poeniceus; v 985 Spumigeri suis adventu validique, where Lach., as I now see, wrongly reads we for que; 1237 dubiaque minantur, where Bentl. reads dubiaev; vi 114 chartasque volantis: Wagner quaeest. Virg. xxxiv 1 gives many similar instances from Virgil of que with the force of vel, vel or sive, sive: comp. too n. to iii 551 manus atque oculus naresve. But as Lucr. is so fond of quovis unus for quovis simply, I now take alto varioque colore to be one of his many pleonams for alto colore or vario
colore: comp. 778 ex aliis formas variaque figuris; 783 Dissimile longe inter se variaque colores; v 1060 Dissimilis solecant voces variaque cern.

826—833: again the smaller the shreds into which a thing is divided, the more its colour vanishes: be sure that all colour is gone before a thing comes to its first elements. 829 with austrum and ostrum comp. Claudius and Clodius, Paulus and Pola, auscultum ausculare and oc. aula, audularia a play of Plautus, and olla, plaustrum and plostrum, and the like; laurae, and the plebeian loreola in a proverb quoted by Cic. ad Att. v 20 4. austrum is the general term for the purple cloth of whatever hue: comp. Aen. ii 700 stratoque super discumbitux ostra; Hor. epist. i 10 26 Sidonio ostro; Stat. Achill. ii 82 picto discumbitux ostra: whether this cloth be the purpura or darker hue, or the poenicus or bright scarlet. Prop. v (iv) 3 51 Poenis tibi purpura fulges; Actna 333 purpurae ostra; Sen. Med. 99 ostra purpurea; Claudian Prob. et Olyb. consul. 90 Alburnum punicum pectus discriminat ostra. Lach. shows that poenicus punicus poenisceus punicus have all the same meaning, belonging to the Poeni: thus the lex Thoria has bello Poenisceo, Ovid A duce Punico, while Horace applies Punicus to the colour; as does Ovid too, am. ii 6 22. 832 eff. col.: v 653 suos efflavit languidius 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—844: 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 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 secretum sterile ipsa quiescenta, and above privata, sine odor, sonitu remota, orba colore, efflare stigni eversore colorem; all in the compass of a few lines. Democritus before him in Sextus adv. math. vii 135 said νόμω γλυκά καὶ νόμω πικρών, νόμω θρη-


Vocabulary: 843 manere = esse, 845 feruntur = sunt, as client 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 onward motion; but that can hardly be its sense here: with manere comp. vi 1274 and the use of stare in n. to ii 181. secretis teporis: i 194 secretis 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 lacteum, aeriae auras, sonitu sonans et the like: 858 calidum tepidumque vaporum, the epithets are distinctive. 845 sonitu sterila: the gen.
is more common: the form *sterilus* is mentioned by Festus: see n. to l 340. *suco ieiuna*: Cic. orator 106 has the gen., *ieiunas igitur huius... orationis aures civitatis accepimus.* 846 *ullum proprium odorem:* 855 *adhibere suum gignundis rebus odorem.* 847 *amaracini:* this perfume is mentioned iv 1179 and vi 973. Daubeney Rom. husbandry p. 272 'Dioscorides and Pliny both tell us that *amaracius* was the same plant as *lampsana,* and the latter is considered by Sibthorp to be our marjoram, *origanum maiorana,* a native of Egypt and Crete'. *sactae,* named from the dropping of the myrrh juice: Pliny xiii 17 says *murra et per se unguentum facit sine oleo, sactae dumtaxat:* and Dioscor. i 73 says the same, *σακτη...κατ εαυτην μορον καλωμενον, δοκιμος δε εστω ει ἀμυγης... δαιφ:* but the point of Lucretius' argument is the mixture with oil. 848 *nardi florem,* unless Lucr. is speaking vaguely, must be used, as *Bacchi flus* 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...institutas:* see n. to 41. 850 *possis* is potential, because the 2nd pers. sing.: see n. to l 327: if he can there use *potest* and *possis* in the same passage, he may surely here join *licit et possis*: comp. too Ov. rem. 415 *Dum piget et malis nullam tetigisse puellam Tacturusque tibi non videare diu:* but comp. too *ara iii 761 Apatius est decautque magis. inolentis* another άραξ λεγόμ. 851 *aurum:* Martial iii 65 2 *de Corycio quae venit aura croco,* and Virg. geor. iv 417 *spiravit crinibus aura.* 853 *viro* in this case is almost unexampled: vi 805 *odor viri* is used for the pungent fumes of charcoal. 855 *Cetera* without *et:* so 1085: it is found in Cicero, as *topica* 27. *famen,* 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 *Molli lenta* or *etc.: the molli lenta seems to refer to fire and heat, *fragosa putri* to ice and cold, *caeca corp. raro* to flavour sound smell; as they are all material and would seem, where he describes them, to be of bodies severally like these: Cic. ad Att. iv 15 2 *cum illis tamen,* (even if you desert them now), *cum salvi venerint, Romae vivere licebit.* 860 *fragosa* = *fragilia:* a sense which the word seems nowhere else to bear. 862 *sibiungere* appears to be the opposite of *seiuncta* in the preceding verse: such things must be detached, that imperishable foundations may be attached to things.

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 Lucr. throughout the third book. 886, 870 and 888 insensibilitus: this word as well as sensibilis seems peculiar to Lucr. among writers of authority: Arnobius his constant imitator has insensilita. 869 ipse manu ducunt: Aen. iii 372 Ipse manu mulo suspensum numine ducit, literally: the metaphor is obvious: νεπτυγω is common in the later Greek writers. 871 foll. this illustration, important from his point of view, he often repeats; see 898, 928, iii 719, v 797: Aristotle and the old physiologists seem to accept it as an undoubted fact. 872 putorem: 929 putor, vi 1101 putorem: all of the rottenness of the earth after rain; though putor in Varro de ling. Lat. v 25 and elsewhere is said of a putidus odor: Lamb. and others would read in all these cases putor. 874 itidem i. e. inanimate things into living and sensible. 875 comp. 596 Unde etiam fluvios frondes et pabula laeta cet.: this justifies Lambini's correction: the streams, the leaves and grass feed and sustain beasts, beasts feed us. 878 perniciotens: this expressive word recurs v 789. 881, flame seeming to be no more like wood than a sensible to an insensible thing. adeque B some six times, A never: it seems to have become more common in the first century and later from a false affectation of analogy: see n. to vi 92 praecribita. Wagner forces adeque on Virgil in all cases, against the overwhelming testimony of ms.: Augustus however in his res gestae writes adeque the only time he uses the word; but he also writes aliquot for aliquot, perhaps from a notion of the consistency: see introd. p. 34 and 35. 883—885 repeated in substance 1007—1009.

886—930: the mind tries hard not to believe that sense can come from what has not sense; for stones wood clods can by no mixture produce it: but, mind, it is not every element that can beget sense; only certain atoms with certain shapes and arrangements: yet even these wood 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: now 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 a mere 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? may we have just seen that sense can come from what has no sense. 886 animum percussit seems almost proverbial: Ter. Andr. 125 Percussit iltico animum; Cic. ad Att. vi 8 b 3 audivi...Romes 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 signification: see n. to 1 875. 892, not out of all atoms alike which go to form things; but only out of certain very fine and smooth ones as proved elsewhere. 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. 897 Qu. nil rer. = quorum nihil, a common constr.: Caes. bel. Gall. III 4 3 quorum rerum a nostris...seri nihil poterat; v 1 7 nihil earum rerum; bel. civ. i 7 7 quorum rerum nihil factum; ii 43 2 quorum rerum nihil: the opposite constr. is also common; see n. to III 184 res ulia...quorum. rerum here has of course an abstract sense, 'none of which conditions': comp. 1018 discrepant res, and n. there. 901 Conc. ita ut debent i.e. Conc. tali concilio quali debent: at first sight you might expect debeant, as Lamb. suggests; but the indec. is quite idiomatic: Cic. ad Att. iv 5 1 non est credibile, quae sit perfidia in istis principibus, ut volunt esse, et ut essent, si cet.; vii 2 3 adolescentem, ut nosti, i.e. talem qualem; ix 7 A 1 Balbus says nesum hominum humilitum, ut nos sumus; xv 4 1 scripsi ita, ut te probaturum existimo; Pers. v 73 Libertate opus est, non hac, ut, quisque Velina Publicius emeruit, scabiosum tesseraula far Possidet: and so v 583 ut est cumque: see n. there; in i 442 I should have kept the ms. reading Aut erit, ut possunt, as far more emphatic than possint: aut debebit esse tale, in quali possunt res esse gerique. 902 foll. a hiatus is not only the simplest remedy here, as not a letter of the ms. reading has to be altered, while Lach. in 3 vss. makes 4 changes; but seems necessary for the argument: in making things sensible, they make them soft, and, if soft, then mortal too. 907 esto iam: see n. to i 968. 909 Aut [sensu] simili esse putari: comp. iii 620, vi 268. 911 alio... respicit i.e. respicit ad animam: but the true reading is very uncertain; as is the right place of 915 (923); but I can find none more suitable than the one I have given it after Bern. 922 (931) nequeant is potential: comp. 985 si potest...gueant; v 210 Si non...cimus...nequeant; 648 quaeant; and n. to i 808 possint. 925 quid opus: for surely if an element first lose sense, it is the same as if it had never had it. 926 foll. tum praeterea: a concluding argument drawn from what we actually see going on in the world: see i 984 (998) foll. and other examples in i ii iii v there cited. 926 quo fugimus i.e. quo configimus: Petron. sat. 132 Ad verba, magis quae poterant nocere, fugi: this I keep, because the ms. reading is then most simply accounted for; though my former correction victimus suits the context just as well, and has been adopted by Brieger. ante i.e. 871 foll. 927 Quatenus = quandoquidem: i ii 218 Quatenus...Estima membrorum circumcausa tamen se Incolu- mem præstat; 424 Quatenus est unum inter se: see also Horace and others in Forc. for this use. 928 vermisquis effervescit. Virg. geor. iv 556 apes...ruptit effervescit. 930 ex non sensibus, 933 a non sensu: comp. i 1075 per non medium; and n. there.
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: Plaut. de stoic. repugn. 41, of Chrysippus, τὸ βρέφος ἐν τῇ γαστρὶ φώςει τρέφονται, νομίζεις, καθάπερ φῶς ὀταν δὲ τεχνὴ ψυχόμενον ὑπὸ τοῦ ἀέρος καὶ στομοῦμενον τὸ πνεύμα μεταβεῖν καὶ γίνεσθαι ιΖώον κ.τ.λ.: now this certainly might be termed a process of change or the effect of a sort of birth: life being the immediate consequence of the birth; but Lucr. is brief and obscure as he is doubtless alluding to writings not extant. 931 duuntaxat: 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. oriri Posse a non sensu: iv 484 quae tota ab sensibus orta est; 521 falsis quae cumque ab sensibus ortae, will support Wakefield's a against ex. 933 proditus, used literally also iii 587 extra prodita corpus. prod. ext.: i 625 nullis quae praedita partibus estunt; iii 929 expersuit estat; vi 494 redditus estat. 934 Huic cet. he may be told that he really conceives the point that sense can come from what has not sense. 935 Non fieri partus: 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 reception of sense. 936 s. conc.: in the three other passages where conciliatus occurs, it signifies a union already formed; so that sine conc. appears to me almost synon. with nisi conciliatum; perhaps even more significant. 937 Principio hic est praecipue (hoc autem vocabulo Lucetius non utitur) vel in primis, ante omniam, ἀπό ὄν. sic in v 92, iii 119' Lach. 942 omnis unites formed like omnis unates and the like. 943 Accresci sensus: 959 poena amissos accendere sensus; 
iii 336 accrescit nos 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: iv 356 Dissoluunt nodos omnis et vincula relaxant. 951 caulas Lucr. uses eight times in this sense, a sense quite peculiar to him; see Festus and Varro in Foro.: the word must evidently be caula. eicit: see n. to 1 34 Recit: the classical writers knew the forms elicit or eicit, never eicit: and so with the other compounds of tacito: iii 513 tricores mas: Ribbeck has often restored the ε to Virgil: and it was not unknown to Livy: see Madvig emend. Liv. p. 190; and indeed the better ms. of
Almost any classical author offer examples: Cic. Marius in de div. i 106
Abiēcit eftantem; iii 639 dissipetur mss.; this form Ribbeck’s mss.
sometimes restore to Virgil; see also Kempf Valer. Max. p. 282 6;
Halm reads dissipice in Cic. pro Caelio 37, and Tac. ann. i 65 M has dis-
sicere; but so have the mss. of Seneca, Suetonius and others. 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. vincere ... Vincere: iii 12 aurea dicta, Aurea;
iv 789 mollia membra monere, Mollia cet.; v 298 tremere ignibus instant,
Instant: 950 lavare umida saxa, Umida saxa; vi 528 omnia, prorsum
Omnia: the practice is as old as Homer. 957 quicquid = quicque;
see n. to i 289. The suos meatus are opposed to the leti motum of
next v. 960 qua re is emphatic here and means in what way, if
not in this; I have therefore printed it in two words: comp. Ter. eun.
369 Quid si nunca tuto fortunatus fias / qua re, Parmeno ... capias tu illius
vestem; adel. 327 Perīs ... qua re? ; Andr. 909 qua re? ; Sall. Iug. 101 1
undique simul speculatores cītī esse ostendunt, qua re hostis adesse intelle-
gitur; auctor ad Heren iii 18 statim re narrata expectat animus aūdi-
toris, qua re causa confirmari possit; Cic. ad Att. ix 13 3 nec ego nunc,
eum iuvere qua re possim, scio: the two last examples have possim, like
Lucr.; and there are other instances in the auctor ad Heren. Lucr.
means that it is the remaining vital motions which give back sense and
life to the elements which of themselves have no sense. leti limine: a
metaphor which he repeats vii 1157 and 1208: comp. too iii 681 viitas
cum limen inimius: culex 221 cum te Recessui superis leti iam limine ad
ipso. 961 possit i.e. the animans of 944: possibly the ms. reading
may be defended; but the change made is very slight. connecta mente:
Lamb. compares Cic. Tusc. disp. iv 78 quid est autem se ipsum colligere
nisi dissupatas animi partis rursus in suam locum cogere. 962 quo
decursum: same metaphor iii 1042 obit decurso lumine vitae; iv 1196
spatium decurrere amoris: same metaphor and constr. Cic. Tusc. i 15
nunc video calcem, ad quam cum sit decursum, nihil sit praeterea extimes-
cendum. ire et abire, a studied assonance; see n. to i 826: abire a
euphemism for abire e vita: Petron. sat. 42 abiit ad plures: 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-beginnings
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 Praeterea:
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 Prop-
terea. dolor, and therefore sense; pain in any thing that has sense is
only a disordering of its elements. 966 voluptas, and therefore sense,
287 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. 289 non sunt ex ulla sint i.e. ipsa non constant ex ulla 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. sunt ex: 1 61 ex ulla sunt omnia primis; Cic. orator 215 creticus qui est e longa et brevi et longa . . . Nam [paean] aut e longa est et tribus brevibus . . . aut e totidem brevibus et longa . . . Est [sponderus] e longis duabus . . . Ne iambus guidem, qui est e brevi et longa . . . estiam dactylus qui est e longa et duabus brevibus. 290 quorum cet. i.e. ut dolorem capiant novitate motus eorum; see n. to v 287 quae. motus is of course the gen. 292 Haut ignitor cet. because pain and pleasure are sense. The argument may really be a begging of the question, but is perfectly intelligible: these vss. too, 293—297, clearly form a new paragraph quite distinct from the former: we might compare with them the famous saying of Hippocrates de nat. hom. 2 γεγαδειχθει, ει δε ης άνθρω- πος, ουδειν' αν ηλικε' ουδε δε γειρ αν ης υπ' έτου άλγηςει έν έως. 297—299: 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 feelings and reasoning powers which men have; they will thus have to consist of other elements, and these again of others on to in- finity: if all this is absurd, and you cannot conceive laughing or think- ing atoms, why not allow generally things that have sense to come from elements without sense?—See what is said on i 919 920: Mr Poste observes that, as among the ὄμομυς Aristotel, and prob. Anaxagoras, included the sensories, this may account for Lucr. introducing the subject a second time, when he is treating, as here, of the sensories. 301 si 5 oam: see n. to i 968. 303 propriln, another ἂναξ λέγωμ.: on these adverbs see n. to i 20 generatim; but the form is curious, as analogy would lead us to expect a form propritus. 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. In this paragraph Lucr., as his wont is, clinches so to speak his refutation of the doctrine that sense must come from sentient elements, by a sarcastic appeal to common sense. 306 977 comp. i 919 920, in substance the same. 307—308 Mr Poste says the answer to the query would be very easy on the theory of Anaxagoras: he held the divisibility of matter including τὸ ὄμομυς ad infinitum, and would reply to the querists, your elements are just like yourselves and bear the same relation to you that you do to the massive sensories of the animals that walk the earth. But talking and speculating de rerum natura are functions of the multiform compound.
rē versuī prohropropō: see n. to v 312. sequāri...ut sit: sequar seems to have the pregnant sense of pressing the adversary and requiring him to admit, insequar et flagitabo ut: comp. Hoc pacto sequar atque...quaeram. 987 docit...dictis recurs v 113: Virg. catal. 7 9 Magni potentissimae dicta dicta Sironis, of his epicurean master; Enn. ann. 274 Haud docit dictis certantes, sed maledicitis; Plautus has dicta dicta, dicta dicta and dictum dictum; dolis dictis, etc. 988 Non ex sem. [factus]. 990 undique = omnino: Cic. de fin. v 69 honestatem undique perfectam atque absolutam.

991—1022: nay 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, Γαία μεγατὴ καὶ Διὸς αἰθήρ, 'Ο μὲν ἀνθρώπων καὶ θεῶν γενέω, Ἡ δ' ἐγροβισίου σταγώνας νοτίας Παραθεχμένη τίτκει θηρεούς, Τίτκει δὲ βοραν φιλά τε θηρῶν, 'Oθεν σὺν ἄδικω Μήτηρ πάντων νεώμεται. Χαριὶ δ' ἐκών ὦ, καί γαϊᾶς ἄνθρωπον βλαστῶνα γονῆς Εἰς οὐράνιον Πάλων ἣλθε πόλον. Θηρεας δ' οὐν τῶν γιγνομένων, Διάκρισιν δ' ἄλλο πρός ἀνθρώπων Μορφήν ἐγραφαν αὐτὶς: it is translated by Vitruvius too at the beginning of his 8th book: Euripides auditor Anaxagorae, quem philosophum Athenienses scenaecum appellerunt, aera et terram eaque caelestium inbrum conceptionibus insesminatam fetus gentium et omnium animalium in mundo procreavisse, and so on: 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 1 2 p. 817 27 expressly states that Anaxagoras taught ὅτι ἡ γῆ μητέρα μὲν ἑστὶ τῶν φυτῶν, ὡς ἡ ἡλίος 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 argument 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. I should not say, as Zeller does from this single passage, 'hence Epicurus shares the stoic belief in a divine origin of the human race.'

991: oriundis, a very rare example of the altogether suppressed, with scarcely a parallel in the hexameter poets: abiecti ariete abigionis principium consilium and the like, where i has the power of a consonant, are common enough; but for instances like ours Lach. in his learned note has to the old scene poets; and his examples are vehemently controverted by Ritschl prisc. Latin. epigr. suppl. iii p. xxi: but L. Mueller de re metr. p. 249 gives dominid from Lucilius, ope rursus from Laevius, melius from Varro, as instances of wholly suppressed, as here. 998 Pabula cum praebeat: 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 pretext for calling earth mother. 999—1001 quoted by Lactan. inst. vii 12, who taxes Lucr. with inconsistency, 'sed victus est veritate'. 999 Cedit cet.: 'Oθεν δ' ἐκατον εἷς τὸ σῶμα ἀφίκετο, Ἐνταῦθ' ἀπελθέν, πνεύμα μὲν πρὸ αἰθέρα, Τὸ σῶμα δ' εἰς γῆν, says Eur. suppl. 533, or else Moschion: Epic. p. 258 Lorenz Σωκράτη καὶ δικαιρίθ καθήθεν ὅθεν ἦθεν πέλας, γά μὲν εἰς γᾶν, πνεῦμα δ' ἀνα: but Anaxag. himself, fr. 8 Schorn and Mullach, τὸ μὲν πυκνὸν καὶ διερῶν καὶ ψυχρὰν καὶ τὸ ζωφέρων ἀνθρώπων συνέχωρος, τὸ δὲ γῆν ἣ γῆ: τὸ δὲ ἀραιὸν καὶ τὸ θερμόν καὶ τὸ ἔθρον καὶ τὸ λαμπρὸν ἑξεχώρει ἐν τῷ πρώτῳ τοῦ αἰθέρας. 1001 rollatum; but υ 686 relatus: corr. inscr. 200 81 rollatum, and Ter. Phorm. 21: in 761 he seems to have written Relicta; which is lengthened by Lucilius also: religio relictus stand of course on a different ground, as the verse requires the first syll. to be long: see n. to 1560. 1002 foll. hear Anaxagoras himself fras. 17 Schorn and Mullach, 22 Schaubach, τὸ δὲ γίνεσθαι καὶ ἀπόλλυσαι οἷς ὀρθῶς νομίζεται οἱ Ἑλληνες: οἴδαι γὰρ χρήμα οὐδὲ γίνεται οὐδὲ ἀπόλλυται ἄλλῳ ἀπὸ ὀντῶν χρημάτων συμμετε- ται τε καὶ διακρίνεται. καὶ οὕτως ἀν ὀρθῶς καλοίν ταῦτα γίνεσθαι συμφέρει καὶ τὸ ἀπόλλυσαι διακρίνεται, an aphorism which Epicurus might have wholly adopted. 1004 et effit ut omnes res tis i.e. et its fit ut omnes res cet. effiant occurs vi 761, efferti Plaut. Persa 761: Lucr. has also confieri often and interferi more than once: with effit ut...its comp. iv 944 fit uti pari inde animali Eicipatur i.e. inde fit uti cet; vi 204 Hac etiam fit uti de causa; 727 Quo fit uti pacto. 1005—1012 comp. i 767 and what precedes and follows. 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 For. penes te amplius est quam apud te; nam
NOTES II

apud te est quod quaeliter qualiter a te tenetur; penes te est quod quadammodo 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 contrasts with penes, fluitare with residere. 1013 foll. this illustration we have had again and again in words more or less like: comp. especially in 823 where Quin etiam introduces it and connects it with what precedes exactly as here. 1018 discrepitant res: vii 1105 quia longe discrepitant res. Observe the vagueseness 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 i 875. 1021 occurred in 685.

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 it; 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 auris Acc.: Cic. pro Sest. 107 ad populi Romani aures accidisse: in Vat. 4 ad aures suas accidat. 1029 as Quod mirarier may be looked upon as an aequus: see n. to i 331: the expression does not seem harsher than Ter. Andr. 392 nec tu ea causa minueris Haec quae facis; hec. 616 Sed non minusam meum consilium. 1034 nunc si... si nunc: comp. in 32 etiam quaedam nunc ars exoptantur, Nunc etiam augetur; Cic. ad Q. fratr. i 3 ego tibi frascerer, tibi ego possem irasci; Ovid met. i 111 Flumina iam laetis, iam fluina nectaris ibant; Juve. vi 157 hunc edidit olivis Barbarus incestae, dedid hunc Agrippa soror. 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 sape, cites for this use of quam also in 104, vi 801, 1080: comp. Cic. ad Att. ix 11 2 quam ille haec non probare mihi quidem virum est quam illum veniatur... timere! nemo, fessus = nemo, adeo omnem fessi sunt, is idiomatic enough; iii 607 Nec sibi enim quisquam moriens sentire videtur,... Forum defeceret cet.; iv 610 cernere nemo Saepem ultra poterit est, at voces accipere extra. satiatae: 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. eun. 406 Quasi ubi illum expuleret miseriam ex animo. 1043 Dede manus: da manus is the usual expres-
BOOK II

sion; but comp. vi 1255 paupertate et morbo dedita morti; dede neci in Virg. geor. iv 90, Ov. her. xiv 125 and fasti iv 840; Tib. i 37 cinerı
guas dedat odore; Cic. pro Arch. 26 aures suas dederet. falso is
used for a substantive, as in iii 525 convincere falsum; iv 764 Nec
possunt falsum veris convincere rebus: Ov. am. iii 14 41 nec quae celare
parabis Insequar, et falsum muneris instar erit: comp. iv 813 semotum
fuert longeque remotum. With what precedes comp. the very simi-
lar language of the stoic in Cic. de nat. deor. ii 96 quod si hoc idem
ex aeternis tenebris contingereut ut subito lucem asperceremus, quanam
cpecies caeli videretur sed aedсидuitate cotidiana et consuetudine oculorum
adnuecunt animi neque admirantur neque requirunt rationes earum
rerum quas semper vident, prinoque quas novitas nos magis quam magni-
tudo rerum debeat ad equirendas causas excitare; yet just above he says
of Lucr. and his school certe ita temere de mundo effuitum, ut mihi qui-
dem numquam hunc admirabilem caeli ornatum . . . suspicium videantur:
such different conclusions may be drawn from the same phenomena.
Comp. too the auctor ad Heren. iii 36; and Sen. nat. quaeest. vii 1. 1047 animi ictus: see n. to 740 animi inicetus; and comp. Cic. de nat.
i 54 cuius [dei] operam profecto non desideratis, si immensum et intermi-
natam in omnis partis magnitudinem regiomus videritis, in quam se
iniciens animus et intendens ita late longeque perigrinatur, ut nullam
tamen oram ultimi videat in qua poeet insistere. The argument could
dispense with these last four vs. 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. 28 foll., and elsewhere.

1048—1066: space then being unlimited on all sides and atoms
infinite 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: Lucr. often has que in the third place, not only with
prepositions and their cases, even disyllabic prepos. as v 1205 super
stellisque: but in other instances, as here and 48, iii 662, 939, 962, iv
273, 824 errorem vitareque, 1010 persectantes visaeque, v 680, vi 957, 1007,
1085; also iv 79 and 104 by I think probable corrections: with some
poets this usage is common enough: comp. Catul. 57 2 Mammuriae pathi-
coque; Cic. de div. i 20 Tempia deumque; Tib. i 10 51 Rusticus e luco-
ge: Ovid fasti i 177 furit Iuno, formam mutatque puellae; met. ii 89
dum resque sinit; vii 204 suas convulsaque robora terrae; x 143 inque
ferarum Concilio medius, turba volucrumque sedebat; her. xx 226 Am-
plius utque; and the frequency with which these two poets put it in
the 2nd half of the pentameter: Sen. Oct. 361 creptam pelagoque; 363
ingens seminativa refas: Virgil on the contrary has que in the third
place only with monosyl. prepos. and their cases and with iamque namque
according to Wagner geor. i 142: ii 1099 Lucr. has se too in the third place, Omnibus in locis, and iv 616 plus operaeve: comp. Hor. od. iv 2 21 Flebilis sponsae iuvenemve. Perhaps Lucretius' carelessness in the position of quoque is like in principle; see n. to v 192: itaque,igitur, enim he also often puts late in the sentence; see n. to i 419. On the other hand it is to be noted that, like the older poets generally, he always has the copulas et, nec, nam in the first place; while Virgil and the later poets often transgress this rule. 1051 elucet thus coupled by a simple et with docui and vociferatur is somewhat awkward: one would have expected a word meaning to make clear. 1053 Undique vorsum: 188 Sursus enim vorsus: see Forc. for similar instances from Cicero Caesar and the best writers, deorum versus, utroque vorsum, quouo vorsus and the like: Gellius xii 13 20 has undique vorsum. 1054 in numero numero: 1086 sed numero magis innumerati; iii 779 Innumero numero; vi 485 Innumerabilem enim numerum; Plautus in his own epitaph, Et numeri innumerii simul omnes collacrumarunt, which Ritschl parergon p. 42 refers to the great variety of Plautus' metres: in number numberless and numbers numberless are common in our old writers: not unlike are inuuptae nuptiae, mentes dementes, iniustaque iusta of other poets; and similar in effect are i 98 casta incepte, iii 869 Mortalem vitam mortem cum immortalis ademit, v 121 Immortalis mortali sermo. With the above vss. comp. Cic. de nat. deor. i 54 in hoc igitur immemor latitudinem longitudinem altitudinem infinita vis innumerabilium volitat atomorum cet. 1058 natura, by natural causes, not by divine power or necessity. 1059 verses like this apparently wanting a caesura are not uncommon in Lucr. and other poets: comp. vi 197 Complerunt, magnio indignantur murmure clausi; in three other instances, iii 612 715, v 165, the word immortalis 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 immortali: Lucilius ventures to write Scipiadæ magno improbus obiciat Asellus; and Horace Vestrum praetor, is intestabilis et sacer esto; and in the new corp. inscr. Lat. we find on the one hand ab iuvare, ad tribure 7 times, ex actum, in doucimus and many such like; on the other hand aquo, amantr, adeum, deus, exformula, inmanu, obeas and a hundred such like. There is one other instance, iii 258, Nunc ea quo pacto inter esse mixta quibusque, where the v. may have prompted a Latin to pronounce interse se. Lachmann's distinction between a short vowel as in forte, and a long vowel as in magni or an m as in quid enim immortalibus, so that our present verse shall not be a legitimate one, appears to rest on no reason. 1060 tem. inc. fr.: comp. v 1002 temere incassum frustra mare saepe coortum; vi 319 Neo temere omnino plane: he delights in these poetical tautologies, for in their application here these words are synonymses: but before
him Cic. Aart. 32 Sed frustra temere a vulgo ratione sine ulla. 1061 colorunt, have strained as through a colus the atoms fitted to unite: this word is well illustrated by N. P. Howard, Journ. of phil. 1 p. 129, from the Greek: Epic. in Diog. x 73 τούς κομοῦν διὰ καὶ τάσαν σύγκραυν πε- 
περασμαίνῃ...νομίζει γεγονείσαι ἀνῷ τοῦ ἀπείρου, πάντων τούτων ἐκ συντρο- 
φῶν οἴνων ἀποκεκρίμων κ.τ.λ.: he compares too the ἄσπερ διαστη- 
μένα [σώματα] of Diog. ix 31 with respect to Leucippus: v 422—431 should be compared with this passage, both in their general agreement with it and partial divergence. quae coniecta: 1108 Semina quae mag- 
num iaculando contulit omne. 1062 exordia here and v 430 has 
precisely the same force as Virg. ecl. vi 33 ut his exordia primis Omnias 
cet. i.e. the rudimentary formations of earth sea heaven etc. 1066 
avido cet.: v 470 Omnias sic avido complexu cetera saepeit. There are 
not only other worlds, but innumerable other worlds, as he proves in 
the next paragraphs: with this and what follows comp. Epic. himself in 
Diog. Iaer. x 45 ἀλλὰ μήν καὶ κόσμοι ἀπειρό εἰσα, εἴδε δομοί τούτῳ εἰ- 
ἀνόμοιο. 1087—1078: 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. 1069 confirsi: 
this form recurs several times: see also n. to 1004. 1070 et, 1073 
que: et followed by que is rare, but is found even in Cicero: see de fin. 
v 64 and Madvig who there quotes other instances: and in Livy, as 
xxxviii 38 12 et ex iste praeda deduci, utique recte tradantur curato: 
but the reading is of course uncertain. si tanta, and that this is so has 
been proved. 1073 Viges adem et natura manet, and there is no 
conceivable reason for questioning this. Comp. with the above Epic. l.l. 
αὐτὸς ἄτομος ἀπειρο ὤν, ὡς ἄτομα ἀπειρόθη, φέροντα καὶ πορροποτο- 
νίᾳ γὰρ κατακαλώντας αὐτὸς ἄτομοι ἐκ ὄν ἀν γένοιστο κόσμος ἢ ἐν ἃς ἄν 
ποιηθή, ὡς εἰς ἄν ως εἰς πεπερασμένους, vous δοσί τοιοῦτο, δοσί δοσὶ 
διάφοροι τούτῳ. 

1087—1089: again there is nothing that is sole in its kind, man 
beast bird or fish; and so is it also with heavens earths seas suns and 
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 Metro- 
dorus in Plut. de plac. phil. i 5 says pointedly ἄτομον ἐναι ἀν μεγάλῳ 
πεδίῳ ἐνα στάχυν γεννηθήναι καὶ ἐν κόσμοι ἐν τῷ ἀπείρῳ. 1080 in 
primis anim. primum in animalibus: comp. iv 478 primis ab sentientibus 
and the like: this use of the adj. primis is very common in the poets, 
esp. Virgil: see Wag. quaest. Virg. xxviii 3 b and 4 and 6; see n. to 
iii 250 postremis datu ossibus = postremo datu osa.; quite the same in 
principle is ii 217 and 226 rectum per inane, where see note. include
Memmi recur v 8: comp. Emped. 439 κλεῖς κοῖρος Ἡθανός Πυθαγόρεως ἔν. 1086 num. innum.: see n. to 1054. 1087 depactus terminus alle: the sense and metaphor are the same as those of the often recurring alle terminus haerens. 1089 genus omnem, whether men beasts birds or fishes, hic in this earth. generatim abundans: III 396 est animus .. coerens. Lach. quotes Manil. i 858 Ignibus usque adeo natura est omnis abundans: comp. also v 389 Has erit et similis tribuensolor aureus artes; 397 Quisquis erit tali cupiens sub tempore vitam: and see Draeger hist. syntax § 142. 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 which often destroy the innocent and miss the wicked? 1090 si tenes: see note to i 327. 1092 sua sponte: though Lucr. elsewhere and the poets generally for obvious reasons say sponte sua: sua sponte is the common order in prose: yet Augustus in his res gestae v 4 and Livy xxvii 11 3 have sponte sua. dis exper: vi 1181 experiam somno: he oftener has the gen. which became the regular constr.: Sall. Cat. 33 1 plerique patriae, sed omnes fama atque fortunis experies sumus. It is worth comparing these vss. and the cognate passages such as v 86 foll. vi 62—79, also iii 14 foll. v 8 deus ille fuit deus, with Cic. Tusc. disp. i 48 solos soleo saepe mirari nonnullorum insolentiam philosophorum qui naturae cognitionem admirantur eiusque inventori et principi gratias exultantes agunt cuncte venerantur ut deum; liberatos enim se per eum dicunt gravisissimis dominis, terrore sempiterno et diurno ac nocturno metu. quo terrore? quo metu? quae est anus tam delira quae timeat ista, quae vos videlicet, si physica non didicissetis, tinearet? But Lucr. was no haruspex: 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, profuse as he is in his citations from the older writers. 1093—1104 are very similar to the longer passage vi 387—432. 1095 profundus is a subst. agreeing with immensi: see n. to i 1002. 1096 Indu: see n. to i 82. moderanter a ἀναξ αἴγαμ.: moderanter habere habenas = moderari habenas. 1097 caelos in the plur. to express all the different heavens in the universe, just as we translate the terrae of the next v. by 'earths' for a like purpose; otherwise the plur. is quite unknown to classical writers: Serv. Aen. i 331 secundum Epicureos qui plures volunt esse caelos: Ennius has caelus profundus,
shewing that the sing. was once both masc. and neut. as in the case of so many other nouns. caeli for caelum was a hebraism of the Church writers. With caelos comp. iv 291 acribus binis, v 645 acribus. 1098 suffire seems to have the sense of to warm here only: iv 1175 sufit odoribus, it has its proper force. 1100 caeli serena is opposed to the nubibus: the sonitus arises in the nubibus and shakes the caedi serena at a distance; for vi 99 Nec fit enim sonitus caeli de parte serena and so 400 foll.: with this compare vi 96 Principio tonitrua quantitantur caerula caeli. Propterea quia concurrunt sublime volantes Aetheriae nubes; comp. too 285 Quem gravis insequitur sonitus, displosa repente Opprimere ut caeli videatur templo, and 387 Quod si Jupiteri atque aliis fulgentia disTerrifico quietiam sonitu caelestia templu: the sonitus or thunderclap is confounded with the thunder itself; as in Ter. enn. 590, imitated by Lucr., At quem deuim/ qui templu caeli summa sonitus concutit. 1101 et aedis cet.: comp. vi 417 foll. and Cicero cited there, whom Lactant. inst. III 17 compares with our passage: in libris consultatus sui sedes dixit quae Lucretilus, Nam pater cet. 1102 in deserta recedens: comp. vi 396. 1103 quod supra cet. enlarged upon vi 390—395. 1104 Seneca nat. quaest. II 46 is asked by the epicurean Lucilius quaere Jupiter aut ferientia 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. diemque Primigenium—coorium 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 πρωτόγονος. 1107 corpora and Semina are of course synonyms. 1110 Appararet: I find no other example of the use of this verb which is here very expressive: Faber compares the Greek πρωτόγονος. caeli domus: vi 358 Concititur caeli domus: he may have been thinking of Ennius' strange divum domus altiorum cael.: Aen. x 1 domus omnipotentis Olympi: but Lucretius' expression implies more: Hor. od. ii 12 8 Fulgens contremuit domus Saturni veteri. 1111 consurget: one can hardly say whether this is simply for surgeret, or, what is more graphic, for undique circum surgeret, or even surgeret
una cum caelo. This formation of our world is much more fully delineated v 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 III 1081 Nec nova vivendo procuditur ulla voluptas; v 850 propagando procedere soecda; 856 propagando procedere prolem. aethe-raque aether: for aeraque aer, since the poet here employs Empedocles for his own purpose, just as 991 foll. he made use of Anaxagoras and Eupr-ides: Emped. 270 πυρι ὑφι υλήνεται πῦρ, Αἰθέρι δὲ χθὼν μὲν σφέτερον δέ μοι ἄλητρα δ' αἰθήρ: in form his vss. are rather a reminiscence of the more famous 270 Γαῖᾳ μὲν γὰρ γαῖαν ὑπόκατον ὑπάτον. δ' ὑδωρ Αἰθέρι δ' ἄλητρα διόν, ἀρσ πυρι πῦρ αἰθήριον: elsewhere too Emped. thus uses αἰθήρ, as 105 Πύρ καὶ ὑδωρ καὶ γαῖα καὶ αἰθέροις ἡμῖν ὑδως, 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 innubilus aether, in a third aetherias aurae. 1116 Donique: this form of donec recurs v 708, 723, 997, always before a vowel: Lucr. may in one or other place have written doneque, which in one place, v 708, A pr. m. exhibits. See too Val. Rose in Hermes ii p. 468, who there and in his edition restores to Vitruvius doneque four times for the denique of ms.; but he does not state the case quite fairly between donique and doneque, our oldest authority, an inscription, having as Huebner shews, donique. He quotes however three instances of doneque from Tischendorf’s cod. Palat. of the oldest version of the Gospels, the Amiatinus etc. substituting donec. Vitruv. ix 1 11 has doni-que cum =doneque =donicium which occurs several times in Plautus. persea =perfectrix: a goddess Persea is mentioned by Arnobius. 1119 venas seem here and elsewhere to include the arteries as well as veins. 1121 refrenat a favourite word of his. 1122 adaeuctu, used by Lucr. alone of good writers. 1126 dispressa: see notes 1: it must agree with quascumque, and refer to things which have attained the fullness of their growth: the atoms are dispersa, but not the res: for form comp. Gellius xv 15 Plautus in milite gloriioso [360] a littera in e mutata per compositi vocabuli moresm dispressis dicit cet. 1127 vestitum is quite suitable here: cats, i.e. takes in as food. 1129 manus dandum est: see n. to 1111: the infn. after manus dandum est would seem like the infn. after Conjugent in iii 765. 1133 res amplior...et latior, with reference to 1126 dispressa: for involved arrangement of words see n. to iii 843. 1135 modo has reference, as Lach. says, to augmine adempio; but modo
used of present or future time is rare: see Forc. who quotes Ter. ad. 289 modo dolores, mea tu, occipiunt primulum, and the remark of Donatus evidenter hic modo temporis praesentis adverbium est: comp. also Livy xxvi 15 13 modo prohiberet etiam se, si id vellet, sentatus consulto diceret. modo, as iv 1181 Una modo: it is also long, as Lach. shews, in Plautus Terence Lucilius and Cic. Arat. frag. 8 Huc non una modo optat. disparsit: III 539 and IV 895 disparsit; III 661 conspargere; v 371 esesparsi; v 525 aspersitum: iv 33 conspargunt mss. of Lucr.; but Macro. sat. vi 2 conspargunt, perhaps rightly: Lucr. has also contractans, etc. Augustus, somewhat of a purist in such matters, twice in his res gestae writes consacrati. 1137 proquam: III 199 parvisima corpora proquam...ita; vi 11 proquam posset: the word seems not to be found of Lucr.: Lach. to vi 11 'aque Latina sunt pro ut, praes ut, pro quam, praes quam, neque ab his differunt praequam, post quam, ante quam, super quam'. 1138 tantum answers to proquam, as III 200 ita. 1139 cibus, cibus, cibus may be compared with the instances given in n. to 955 vincere suspe, Vincere: the designed effect is the same, to obtain emphasis by iteration. 1140 fulcire cibus: Hor. sat. ii 3 153 Deiciens inopem venes ta, ni cibus atque Ingens accedit stomacho furtura ruin: Sen. epist. 95 22 dare cibum suspici et vino fulcire venas cadentes; 68 alius frequenti cibo fulci. 1144 omnia: see n. to i 15 capta...quarque. 1146 tuidantia = crebro tundentia, and recurs iii 394: Enn. ann. 138 tuidantes.

1148 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 Expunata 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 ruinas 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. 1150 foll. Martha p. 346 argues that this picture of the world and its products may have been suggested to Lucr. by the wretched state of Italy, the decay of agriculture, etc. 1150 Jamque adeo: adeo strengthens the iam, even now, now already; it is a favourite expression of Virgil: Wagner quaest. xxvi 4 cites Aen. ii 567, v 268, 864, viii 585, xi 275, 487. 1151 anima parva: the vermiculi and the like, referred to more than once above; comp. too v 797 Multaque una etiam existant animalia terris Imbribus et calido solis concreta aquae quae cuncta cet. as told at length v 780 foll. 1152 dedit...parta: Aen. i 274 geminam partu dabit Ilia prolem. 1153 superne, a favourite word of Lucr., generally with him meaning 'overhead': here and in
one or two other places it has the force of deumper: in Livy it frequently has the same sense, as xxiv 39 4, 47 3, xxviii 3 7, xxx 10 13; and Sen. dial. i 2 1; Suet. Tib. 39. 1154 Aurea...funis: Gellius xiii 21 (20) 21 Lucretius aequus auribus inserviens funem feminino genere appellavit in hisce versibus Haut cet. cum dicere usitatum manente numero posset Aureus e caelo cet.: see too Quintil. inst. i 6 6. Lucr. alludes no doubt to the σεμρη χρυσή of Homer, but probably also to some stoical allego-rising of the same: we know from Marcus Aurel., Eustathius p. 695 at beg. and others that the stoics connected it with their ιπμανή; and Themistius orat. 32 p. 363 c proves that it was used in the way hinted at by Lucr.: ὁ φιλόστεκος ἀνείπαινον πάθος ἤτοι καὶ οὐκ ἤσκε τῷ φιλοσοφματί τῇ φιλωρίᾳ. οἴκιν μὲν γὰρ τὰ ὄνομα τεκτόνων παρὰ τῶν ἀνθρώ- πων ἄνωθεν λέγεται καὶ ἄνωτρον γὰρ ποιεῖ αὐτὰ ἡ φύσις, ἀλλὰ ἡ μορφή ἡ ἡμετέρα. τὸν δὲ ἀνωθεν αὐτῇ περίτοις οὐκ ἔτησε καὶ οὐκ ἔγραψε ἐκ τοῦ σώματος καὶ οὐκ ἔθεται ἐκείνης ἀτέκνως τῆς χρυσῆς καὶ ἀρρήτως σεμρῆς, διὸ ἵνα ἐφιάλησον αὐτῇ καὶ ἐγκολ- λωσά τῆς θόλωσιν τὸ φύσιον οὐκ ἄπολυσθεῖν εἰς ἀυτὸ τὸ μῆκος: Herac. alleg. Hom. ch. 36 gives another stoical explanation of the σεμρῆ. 1159 fetus 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. i 54 Hic secetes, illic veniunt felicissimi vivae, Arborei fetus alibi atque innisca virens Gramina; but his Arborei leaves no ambiguity: 1163 fetus is more general. 1162 suppedi- tatus is most simply taken as mare supped. in i 230, where see note, and possibly 11 568 unde omnia suppeditantur: our wants scarcely supplied by the tilled lands: otherwise arvis may be the dat. and supped. have its more usual force, as vi 1066 Ut mihi multa parum generis ex hoc suppedi- tuntur: we are scarcely supplied in sufficient numbers, our numbers scarcely suffice for the tillage of the lands. 1163 shews how this is: they are so niggardly of their products, and only let these grow after great exertion on our parts: aug. lab. fetus = exactly 1160 vix nostro grandescunt aucta labore. labore occurs by itself in Cic. pro Sex. Roscio 88 ut quasendum nosset nullum, fructum autem eum solum quem labore peperisset. 1165 manuum labores: Ovid met. iv 39 Utile opus manum: comp. too i 209 manibus melioris reddere fetus; Sall. Cat. 37 7 iuventus quae in agris manuum mercede inopiai toleraverat; Cic. pro Marc. 11 joins operes et manu factum. 1186 for the arrangement of the words see n. to i 358; and Livy xxix 26 4 sed et bellum bello secun- dum priori ut atrocissi Romaniam videretur; and Hor. sat. ii 6 80 Rusticos urbanum murem mus paupere fortur Acceptae caso, veterem vetus hospes amicum, where the words are meant to smell of the 'infacutem rus'. 1171 viæae, as also in Terence: Hor. epod. 12 7 viæae. viet. vi.: Ter. eun. 688 vetus vetus veternosus senex. 1173 mamen: the metaphor seems to be from the momentum or sway of the balance. caelumque fatigat: Lach. compares Phaedrus iv 20 (19) 24 Caelum fatigas sordido
periuurio: this use of fatigo is very common in Latin; iv 1239 dierum numen sortisque fatigant. 1173 Nec tenet: iii 649 Nec tenet amissum lavam cert.; 1070 morbi quia causam non tenet; vi 83 est ratio cadi speciesque tenenda. 1174 iev Ad capulum: Plautus uses capuli decus and capularis in jest for one near death. Paulus Festi and Nonius make the word capulum, and the latter explains it as 'sarcofagum, id est sepulchrum'; in this sense Apul. met. iv 18 ibi capulos carie et vetustate semitectos, quis inhabitabat pulveri et iam cineroe mortui, passim. reseramus: but Stat. Theb. iii 361 dum funera portant, Dum capulo nondum manus occidit; Varro ap. Nonium p. 157 Properum cunam capulum postum Nutrix tradit pollinctoris; and Serv. Aen. xi 64 says of seuernum 'Latine capulus dicitur'; Placidi gloss. 'capuli, lecti funerei vel rogi in modum aere structi; est autem capulus masculini genericus'. vetusto seems harsh as an epithet of spatio; yet it recurs iii 774 aestatis spatio ne fessus 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 Fictae is the older form, the e being softened into e in fixus: Diomedes i p. 377 11 reperimus enim fictus et fixus; Scarrus de vita sua 'sagitis' inquit 'confictus' cet. pedum pono cet.: Ovid met. ii 871 Falsa pedum primis vestigia postit in undis; Hor. sat. ii 6 101 post uterque In locupletis domo vestigia; epist. i 19 21 Libera per vacuum postut vestigia princeps, Non aliquam meo pressi pede. 5 cupidus answers to quod aveo and = quod cupio: Livy xxii 5 6 seu praecupat... seu mutationem rerum cupidi seu quia non obieti esse Romanis volebant; ix 6 4 incerti de fide sociorum et quod pudor praepediebat; Ov. ex Ponto ii 3 91 Haec igitur referens et quod mea crimina... posse lateri vides. 7 Cycnis: its position is meant to be emphatic. 9 patria is said with reference to pater: thou, o father, like a father. tueo ex: see n. to i 841. 11 omnia, Omnium . . aures, Aurae: comp. n. to ii 955 vincere, Vincere. 12 despansur . . dicta: Eur. Med. 821 α'ροφερβόμενο χλα- vorán σοφíav. 14 vocif.: see n. to i 732. 17 Diœcedent 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 questae: the μετακόμια, which Cicero renders intermundia: these the interopia or aequitatis tributio of Epicurus required to be as many as the mundi, that is to say innumerable: that Epic. and Lucri. believed in these intermundia is certain; but how they are consistent with their
NOTES II 

467

general system, as is difficult to comprehend as the rest of their firm belief in gods: see what is said on this question at ii 646—651, and v 146 foll. and 1161 foll. 19 Quas neque concutiunt cet.: Where falls not hail or rain or any snow, Nor ever wind blows loudly. 20 neque nix cet.: vi 845 Frigore . . quasi concrescit; Virg. geor. ii 376 Frigora nec tantum canna concreta pruina. 21 Cana cadens: comp. Virg. geor. iv 370 Saxosusque sonans Hypanis; Aen. viii 559 ineptetus lacrimans; Ov. met. vi 475 patriosque lacertis Blanda tenens umeros. innubilus coined by him to render Homer's αἰνέφιλος, for these vs. are from Odys. ζ 42 ἐφι σαρα θεῶν ιδος ἄσπαλις αἴτη Εμμένα. ὡστ' ἄνεμως γνώσταις ὡστε ποτ' ὑμβρος δεύται ὡστε χῶρ ἐπικινδυναί, ἀλλ' μᾶλ' ὑδηρ Πέντατα αἰνέφιλος, λυκώδ' ἐπιθύροιν αγάλ. 24 delibat: 1086 nec delibare valemus; comp. too vi 70 Delibata deum per te tibi numina. 25 nusquam apparent, because he has proved them not to exist. Acher. templ: see n. to i 120. 26 Nec 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 . . aude horror: Petron. sat. 83 Protagenis rudimenta cum ipsius naturae veritate certantia non sine quodam horrore tractavi. Wakh. cites Stat. Theb. i 493 laetusque per artus Horror ii; and Pacuvius 224 horror pericpit: comp. also Plaut. Amph. 1118 mili horror membra miseror pericpit dicis tuis; and Pacuv. 294 animi horrescit, glosit gaudium. 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 terrors 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 cunct. exor. rer. = rerum primordia: see n. to i 55 and ii 333. 34 Quove: see n. to i 57. 36 claranda: iv 777 multaque nobis Clarandum:et. 37 Et metus cet.: see n. to i 78. 40 Ese . . . relinquit: Lucr. is fond of this construction: i 515 solidum constare relinquas; 703 quidvis tamen esse relinquit; vi 654 mirari multa relinquas. col. lig. pur. rel.: Epic. in Diog. x 143 ἀοτ ἐκ ἄνω φυσιούς ὄρασιν τοῖς ἑδώσασι νομομβαίοις. 42 Tartara leti: Virg. geor. iv 481 intimus leti Tartara: leti seems a gen. of quality: see n. to v 369 cladem perici; and comp. Prop. i 1 3 mili constantiae diviti lumina factus. 43 comp. Emped. 317 άμα γὰρ ἄνθρωπον περικαρδίων ἄνω νόμιμα: Arist. de anim. i 2 p. 405 b 6 attributes this theory to Critias, and says there that each of the elements has an advocate to claim for it to be the soul except earth; Tertull. de anima 5

30—2
assigns the doctrine to Empedocles and Critias: comp. too Cic. Tusc. i 19 for this and the next v.: there was great play of words on the connexion between animus, ánger, and ventus; see Lactant. de opif. dei xvii. 45 Nec prorsum: see n. to i 748. prorsum, as in 514; so introsum once and rursum three times in A and B; this suppression of r after a long vowel before s was very common: susum three times and suso vorsum occur in the sent. Minuc. corp. inscr. 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 cett.: Virg. geor. iv 545 Inferias Orphei Lethaea papaveras mittes Et nigram maciabis ocem; Aen. vi 153 Duc nigras pecudes. 57: that Catullus has not unfrequently imitated Lucretius, is I think certain; but so far as I know, these imitations all occur in his longest poem, the marriage of Peleus and Thetis; and most of them in one section of that poem. He seems to have published his works in a collected form only a very short time before his early death which happened, as Schwabe in his recent account of his life has given good reasons for believing, within a year of the death of Lucretius. The poem in question then would appear to have been written or completed just before this publication. The apparent imitations which I have observed in Catullus' 64th poem I will now give. Compare iii 57 Nam verae voces tum dement pacet ab imo Eicuntur, maeverti pacet, vi 16 infectis cogi saevire querellis, quae quoniam a common Lucretian phrase, with Catullus i. l. 195 meas audite querellas, Quas ego... proferre... Cogor... Quae quoniam verae nascentur pacet ab imo, 125 imo judissi e pacet voces, 202 Has postquam maeesto profundi pacet voces, 221 laeetani pacet: Lucr. iii 834 Omnia cum belii trepi concussa tumultu Horrida contremuerent ubi altis aethers aris, with Cat. 294 numine... Quo tunc et tellus atque horrida contremuerunt Aequos concussissique micantia sidera mundus; sidera mundi being a Lucretian expression: Lucr. iii 304 caeca caliginis with Cat. 207 caeca caliginis, both speaking of the mind: Lucr. ii 581 Illud in his obignatnm quosq rebus habere Convenit et memori mandatum mente tenere, with Cat. 209 Quas mandata prius constanti mente tenebat, 231 facio ut memori tibi condita corde Haec vigean mandata, 238 Haec mandata prius constanti mente tenentem: Lucr. ii 618 Tympana tenta tonant palmis et cymbalis circum Concava raucissimnque minantur cornua cantu, 636 in numerum pulsaerent aeris aera, iv 546 Et rebotau rucum regio cita barbarae bom- bum, with Cat. 261 Plangebant alií proceris tympana palmis Aeterni tenuis timitns aere cieant: Multis raucissimos efflabant cornua bombus Barbarique horribili stridebat tibia cantu: Lucr. i 718 magis anfracti- bus aequor... Angustaque frutu rapidum mare dividit undis, with Cat. 178 gurgite lato... pontum truculentum ubi dividit aequor: Lucr. i 110 Nunc ratio nulla est restandi, nulla facultas, with Cat. 186 Nulla fugas
NOTES II

ratio, nulla spes: 1 631 quae nullis sunt partibus aucta Non possunt ea, 11 636 Quinque...faciuntum est sensibus auctarn, 630 animas intro ducerunt sensibus auctas, 11 460 Et sonitus audire...et reddere dicta tacentes, with Cat. 165 quae nullis sensibus auctae Nec missas audire guant nec reddere voces: Lucr. 1 722 Hic est vasta Charybdis with Cat. 156 quae vasta Charybdis: Lucr. 1 11 genitibilis aura favoni with Cat. 282 Aura...tepidi, fecunda favoni: Lucr. 61 34 Volvere curarum tristis in pectore fluctus, 74 magnos irarum volvere fluctus, with Cat. 63 magnis curarum fluctuat undis: Lucr. 111 615 animi mens consiliumque, etc. with Cat. 136 mentis Consilium. All the passages I have cited from Catullus come in the episode of Theseus and Ariadne, beautiful in itself but singularly interrupting the theme of the poem; while the passages from Lucretius are scattered through his poem. One might surmise that this episode was filled up by the poet, when he was fresh from reading the new work of Lucretius.—I am by no means inclined to retract the above in consequence of the long polemic with which I have been honoured by Mr Julius Jessen in a recent pamphlet on this subject, p. 5—15: he will see, if he attends to my general argument, that I nowhere imply, or mean to imply, that Catullus has no reminiscences of Lucret. in other parts of his 64th poem: my words assert the very contrary; I only maintain that they are peculiarly frequent in the episode in question. Mr Jessen's notions too of imitation in poetry are very different from mine, if he hold that it is seen less in resemblances of expression or rhythm, than in the general drift of entire passages. Again I have never seen any reason for supposing that Catullus died before the latter part of U. C. 700: Buecheler's argument is least of all convincing, as I have argued in another place, Journ. of phil. vol. 2, p. 4.

62 Notes—opes = II 12 13. 64 Non min. partem: VI 1259 Nec minimum partem; 1249 Inde bonam partem: the same constr. is found in Cicero Caesar and Livy; and in fact partim is an accus. 65—67 and so by their wealth they think to put off death or at all events the thoughts of death. 65 ferma: see n. to I 14 feram (fere). 67 cunctario the infin. as a subst.: see n. to I 331. 68 Unde...effugisse longaque remossae: ea must be supplied to remossae out of unde: so 22 Integit and what precedes have the accus., while to rident a nomin, is understood: comp. too 1018. 69 Draeger hist. synt. § 128 shows that perf. infinitives are very common in legal and old Latin after verbs like volo: he says no instance of this constr. is found in Cicero Caesar Sallust and Tacitus. 71 caedem caede accum.: VI 1238 cumulabat finem fune; Cic. de off. I 116 Africanus eloquentia cumulavit bellicam gloriam; in Catil. I 14 nonne etiam alio incredibili scelet hoc scelet cumulasti. 72 compared by Macrobr. sat. VI 2 15 with Virg. geor. II 510 gaudent perfusi sanguine fratrum. 73 consanguineum: see n. to I 162. 78 claro honore, with the purple and other insignia of high office. 78
Interiunt cett.: Enn. ann. 403 reges per regnum statusque sepulcrumque
guarunt, dedicavit nomem; Epic. in Diog. Laer. x 149 quoted by Lach.
strikes of desires neither natural nor necessary, orrequeque vel errare
possum omnibus. 80 Percepit cett.: Plaut. truc. ii 5 14 eius cito odium
percepit. Ter. enn. 972 Neque agri neque urbis odium me umquam peri-
pit. humanus = homines; as 837 Omnibus humanis: Varro in Nonius
p. 81 Nativa humanis omnibus sunt paria; Justin xlii 3 primusque hum-
norum; Cic. ad Att. xiii 21 5 posseum falli, ut humanus (ms. late
editions); Ov. fasti ii 503 Pulcher et humano maior. 81 Epicurus
appears to have dwelt on this topic: comp. Sen. epist. 24. 22 item abo
loco dicit [Epicurus] ‘quid tam ridiculum quam adpeterer mortem, cum
vitam inquitam tibi sua morte metu moriis’ his adicias et illud censum
notae licet ‘tantum hominum imprudentiam, immo dementiam, ut quidem
timere moribus cognobtur ad mortem’; 70 8 stultitia est timore mortis mori.
83 84 for the hiatus here, which seems the simplest remedy, comp. note
1: Conington on Aen. x 9 quis metus aut hos Aut hos arma sequi fer-
rumque locassere suasit, and Nettleship suggest that Virgil here has
Lucr. in mind. If this be so, we can hardly expel suadet, or give another
meaning to the Hunc—hunc of 83. 87—93 = ii 55—61, where see
notes; and vii 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 wracked, 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 that some elements are more important
for life than others: this harmony therefore is nothing. 94 Primum:
he first shows 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 animus
also to be a part; being in fact spread over the whole body: see 143 foll.
animum...mentem quam: 99 habuit quemadmodum...Harmonium Gra
quam dicunt; 139 Consilium quod nos animum mentemque vocamus:
555 homine, illius quasi quod esse videtur; iv 132 in hoc coelo pug
licitur aer. See Lach. and comp. Cic. de leg. 122 animal hoc... quem
vocabamus hominem; de rep. vi 21 (Sonn. scip. vi 3) illo mari, quo
Atlanticum, quod magnum, quem oceanum appellatis in terris, qui tamen
eet.: according to Madvig’s rule, Lat. gram. 316, Cicero in our passage
would have written mentem quem with AB; as we perhaps ought to do;
99 and iv 132 he would have agreed with Lucr., but not iii 555: Lach
is to me obscure and ambiguous here; and he takes no account of 432 Quod quasi tertia sit numero natura reperta, which seems to contradict his law, but agrees with Madvig's. animum, mentem: see n. to 174 mente animoque: the words are, as Lucr. here intimates, perfect synonyms all through this book: 139 Consilium quod nos animum mentemque vocamus gives a third synonym. 97 oculi: i 230 ingenui; iv 602 vitre: in these places our mss. have preserved this old spelling, which doubtless Lucr. himself employed much oftener; and which appears more or less disguised in the mss. in i 1114 and v 38 se, v 201 avidei, vi 16 cogi, 1195 truci, 1199 ibi: the same diphthong is found in the middle of the word in vi 1217 exsiret, 1221 Exsivant. 100 Grai are the Greeks who maintain this theory. quod faciat refers to the habiitum vitalem or life-giving or life-supporting ἔνε. The chief of these Grai was Aristoxenus a pupil of Aristotle and a famous writer on music: Cic. Tusc. i 19 says Aristoxenus musicos idemque philosophos ipsius corporis intentionem quandam, velut in cantu et fidibus quae harmonia dicitur; sic ex corporis totius natura et figura varias motus cieri tamquam in cantu sonos. hic ab artificio suo non recessit et tamen dixit aliquid, quod ipsum quae esset erat multo ante et dictum et expoliatum a Platone: he refers apparently to Phaedo 80 foll. p. 86 foll. where the Theban Simias asserts that the soul is ἀπονικεῖται and is afterwards so triumphantly refuted by Socrates: comp. too Lactant. inst. vii 13 quid Aristoxenus qui negavit omnino ullum esse animum, etiam cum vivit in corpore? sed sicut in fidibus ex intentione nervorum effici concordem sonum atque cantum quem musici harmoniam vocant, ita in corporibus ex compagine viscerum ac vigore membrorum vix sentiendi existere: this would connect him with his fellow-pupil Dicaearchus, a favourite of Cicero, who says of him Tusc. i 21 that he held nihil esse omnino animum et hoc esse nomen totum inane...vinquus omnem eam quae vel agamus quid vel sentiamus, in omnibus corporibus vivis aequabiliter esse fusum nec separabilem a corpore esse, quippe quae nulla sit nec sic quicquam nisi corpus unum et simplex, ita figuratum ut temperazione naturae viget et sentiat; and 51 he joins the two. 106 Saepe ilaque: to prove what I say, often then. aegret recurs 824, morbis omn corporis aegret, and is hardly found elsewhere. 113 comp. Cic. Verr. v 28 ut fusi sine mente ac sine ullo sensu iacerent. honustum is too well attested for us to regard it as a corruption: Gall. ii 3 3 'sic honera, sic honustum dixerunt [veteres nostri]'; and Servius Aen. i 289: the Plautus palimpsest attests it more than once; and Mueller I see in Lucil. xix 5 reads honustum for honestam of mss. 116 inanis, the vain 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 puncture in a more vital part will cause death. *in membris, ‘in numero membrorum’ *Lamb. I take it simply for ‘in corpore’, as 120 in membris vita mortetur, and elsewhere: by making it a mere harmony, they made it a nonentity. 125 corpora, prima of course = 127 Semina.

129 moribundus des. artus: 653 moribundus pes; 1033 moribundo corpore; Ov. her. 14 13 ut dicant morientia ‘paenitet’ ora: for rhythm Ov. ibis 125 cruciatos spiritus artus Deserat. 132 ad organicos, to musicians like Aristoxenus. *delatum Heliconi cet. *whether this name came from the muse, or whether they got it themselves from some other source and applied the general term ἀρμονια or fitnessing to musical tune. *Heliconi is abl.: see n. to 1978. 133 in illam . . . quae res: see n. to 1 15 capita . . . quamque. 135 habeant = sibi habeant: the phrase, as here, generally indicates contempt; and is common enough: Cic. pro Sulla 26 sibi haberent honores, sibi imperia, sibi provincias, sibi triumphos, sibi praeclarae laudis insignia: mibi cet.; pro Flacco 104 sibi habeant potentialam, sibi honores, sibi ceterorum commodorum summam faculatam: licet his cet.; Cato 58 habeant igitur sibi arma, sibi equos, sibi hastas, sibi clarum et pilam, sibi natationes atque cursus: nobis cet.; tibi habe in Juv. iii 187; v 118, where see Mayor; Mart. vii 48 4 has nobis habe. There is a contemptuous irony in these last vss. not unlike what Cicero Tusc. i 41 uses: alter [Aristoxenus] ita delectatur suis cantibus ut eos etiam ad haec transire coetur. harmoniam autem ex intervallis sonorum nosse possimus. . . . membrorum vero situs et figura corporis vacuus animo quam possit harmoniam efficere non video. sed hic quidem, quamvis eruditus sit, sicut est, haec magistro concedat Aristotelis, canere ipsi docet: 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 4 at beg. and ALLEL DEX τις δε σπάεινοι περί ψυχής . . . δείκτης εὔθυμος δοκεῖ καὶ τοῖς ἐν κοινῷ γιγαντίων λόγοις, i.e., as Bernays die dialogue des Arist. p. 14 foll. says, in his celebrated dialogue Eudemus where this theory was discussed and refuted: in p. 27 is quoted from Philonoponus a very interesting fragment of this dialogue bearing on the argument mentioned by Lucr. 102 Ut bona saepe valeatudo cet.: it concludes εἶ λοιπὰν ἡ ἀναμονή [τοῦ σώματος] νόσος καὶ ἀσθένεια καὶ αἴσθησις, ἡ ἀρμονία ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων, ἡν τίνων. The peripatetics at this time began to make a great stir, and Lucr. appears more hostile to them than to any except the stoics: their philosophy was in most points very adverse to his. On the above question comp. ‘Alex. Aphrod. de anima, p. 127 b Ald. 1534’ J. E. M.

136—160: the animus and the anima make up one nature, but the
anima 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 vincit sunt foedere semper; iv 1009 Accipitres: persecutantes vinceque volantes: 66 I have obeyed Lamb. and Lach. in reading Semota: videntur: the change is slight; but perhaps it is wrong to refuse to Lucr. the same liberty which other writers claim: Cic. pro Cluent. 146 can say mens et animus et consilium et sententia civitatis posita est in legibus.

140 Idque situm cet.: Epic. in Diog. Lær. x 66: τὸ μὲν τι ἄλογον [i.e. the anima] αὐτῆς ἡν τῶν ψυχῆς ἐν τῷ λοιπῷ παρεστάθαι σωματι, τὸ δὲ λογικὸν ἐν τῷ θύρακι, ὡς δὴλον ἐκ τε τῶν φύσεως καὶ τῆς χαρᾶς. Arist. de part. an. 11 10 p. 656 28 says that the ἀρχή τῶν αὐθηφαίων ἑστιν ὁ περὶ τὴν καρδιὰν τάς: so with Epicurus the animus was not the heart, but in or about the heart: Cic. Tusc. i 19 aliis nec cor ipsum placeat nec cerebri quandam partem esse animum, sed aliis in corde, aliis in cerebro dixerunt animi esse sedem et locum: the heart had more advocates than the brain. regione in pectoris: Lucr. is fond of this position of the prep.: 49 Conspectu ex hominum; 463 morbis in corporis; 824 morbis cum corporis; 1088 Tempore de mortis; iv 335 oculis in corum; vi 466 χέρι Vertice de montis; 1074 uno Corpore cum lanae; 1285 silanos ad aquarum; iv 547 validis cynici torrentibus ex Heliconis: this idiom occurs in Virgil and in other poets, and is one of the numerous artifices of Tacitus to deciercise the style of his annals; as iii 72 ornatum ad urbis.

141 Hic cet.; comp. Epic. i. l. 142 Laetitiae: Cicero twice quotes from Caeccilius omnibus laetitiis; and, ad Att. i 17 6, has himself laetitias suas: Pompon. 141 laetitias; so n 48 desidiaeque. hic ergo is the τῶ λογικὸν of Epicurus, the consilium, mens or animus of Lucr. 143 per totum dixit corpus, a translation of Epic. i. l. ταρξ ἢλον τῷ ἄθρωμα παρεστάθη. 144 numer here perhaps unites the physical sense which it has ii 632 and iv 179, and the metaphorical sense of will, much as Catul. 64 204 Adnuit invicto caelestum numine rector Quo cet. monen, again the ἕβη of or sway of the balance. 145 Idque, the consilium of 139 and 140: Accius 236 Sapinus animo, fruimur 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 καυ μὲν γλῶσσα ἔγα of Sappho; for doubtless Lucr. was here thinking of her famous ode, aboriri: v 733 he has the unexampled form aborisci.
156 sonere recurs 873; sonit sonunt resonit resonunt, as well as sonere, occur in Ennius or other old writers. 160 exim is the spelling of our mss. and of the best authorities. icti: iv 1050 unde ictimur ictu: the technical phrase foedus iceris is common in the best writers: see too Ov. fasti iv 709.

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 touch without body: the animus too suffers with the body, when the latter is wounded: it must then be bodily, since it suffers from bodily weapons.

162 Corporeum: Epic l. l. 63 says ὅτι ἡ ψυχή σώμα ἵνα λεγωμένη σ.τ.λ. 163 comp. Aen. iv 572 Corripit e somno corpus.

168 fungi: see n. to i 440. 170 Si: see n. to II 80. 171 intus appears to belong to discutius, and adactus is used, as Aen. ix 431 sed viribus ensis adactus Transabstit costas: those who would join intus with adacta might appeal to vi 23 where intus would go most naturally with repererat: i 223 II 711 and iv 1091 intus, properly explained, has its proper force. 173 Segnis: with this might be compared Aen. i 699 poplite Palium Succisio volvi sequem semim. in terra is opposed to terrae petitus: when one is down on the ground.

176 comp. with what precedes Epic l. l. 67 καθ’ ἐκατον δὲ οὐκ ἤτοι νοοῦσα τὸ ἀνάμμω ἐκ λοι πέτα τοῦ κνοῦ: τὸ δὲ κενὸν οὔτε νοοῦσα οὔτε ταῦτα δινόται, ἀλλὰ κίνησιν μῶν οὐκ ἐκατον τοὺς σώματι παρέχεται. ὦ τὸ γὰρ ἐγγύτερον ἄμφορον εἰς τὴν ψυχὴν ματαίωσῃν οὐδὲν γὰρ ἐν ἑνὸ καθ’ οὐκ οὔτε τάχιστα, εἰ δὲ νοοῦσα νῦν ἐν ἑνῷ ἄμφορας ἐμφορία ταῦτα διαλαμβάνουσιν περὶ τὴν ψυχήν 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 animaque 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. corpora is here used in its most general sense for material substance.

178 Constiterit = constet: see n. to i 420. 184 see vid. .
NOTES II

quorum: Sall. Iug. 41 1 abundantia earum rerum, quae prima mortales ducunt; Cic. ad fam. xvi 4 2 utta in re, quod ad valutudinem opus sit; Livy xxxii 29 5 rebuseque alius divinis humanisque, quae per ipso agenda erant, perfectis: see n. to II 897 Quarum nil rerum; and to I 57. 186 constare rudundis cet.: Diog. Laer. x 66 ulla μη και τόδε λέγει ἐν ἄλλω, καὶ τὰν ἀτόμων αὐτὴν συγκεκριμένη λευτάτων καὶ στρογγυλωτάτων, ταὐτ;<br>αὐτην διάφορων τῶν τοῦ πυρὸς: 189 fluat: 1v 77 fluentis from a probable conj. of Turnebus. Macrob. sat. III 15 8 quotes from Varro's Gallus de admirandis 'in Siculis quoque' inquit 'mans capi murenas fluas, quod eae in summa aqua praec pinguem oman fluat etentur'. 190 and 246 figuri: see n. to II 385. 192 actus: Aen. xii 687: Fortis in abruptum magnos impropus actus: Paulus Fest. p. 17 explains it as modo motum corporis ut historionem et saltatorum. 190—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 disperses, a heap of stones a violent wind cannot stir. 198 papuveris 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. suspenda: v 1069 Suspensus...dentibus. 197 ibi: see n. to I 797. 199 Nemin rescurus iv 712: it is simply Nemin res (ne unum), the fuller form of non; ne nesci neque being the old negative particles: see n. to II 23. program: see n. to II 1137. 201 cum ponderes magnos = ponderes magni, the abl. of quality: see n. to I 755. 207 clubeit = crit, 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, Crasee, meaque quoque etiam causa rogo; in verr. iii 206 eteors, quoae forsitan alii quoque etiam facerint: nor etiam quoque to Livy: in Plautus quoque etiam is very common: aain. 184 et quoque etiam. 208 Hae 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 videndumque illud est, quod, si opulentum fortunatumque defenderis, in uno illlo...manet gratia; sin autem cet.: see n. to vi 250. 211 sec. quies: 939 capis securam, stulte, quielem. 212 Indepenta: see n. to i 82. 213 cornas: see n. to i 327. 214 Ad speciem, ad pon- dus: v 569 nil ad speciem est contrarius ignis; Cic. in verr. (2) i 58 vidi...forum comitiumque adornatum ad speciem magnifico ornatum, ad senum cogitationemque acerbo et lugubri; Livy iii 38 1 neque ad speciem [imminuitis] honoris insignibus; Mela ii 16 viros benignius alit, non ad speciem tamen...eterum ad forociam et numerum. 215 cal. cap.: see n. to II 844. 219 Extima membrorum circumcausa recurs iv 647: repositus sometimes has the same sense. 221 Quod genus est: see n. to II 194. Bacchi flo: Liberii or vini flos is found in Livius Andr. Pacuvius and more than once in Plautus: curcul. 96 Flus vesteri vini naribus metis oddieuet shows that flos means the bouquet of the wine.
comp. ii 848 nardi florem: Pliny xiv 136 has floe vini for the spuma: see Turnebi adv. xxix 34. 227 rerum: the sucos et odorum shew that he is speaking of the different things above mentioned, the wine, the perfume and the aliquod 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. 322 foll. Epic. l. l. 63 says of the ψυχή that it is a thing προφητεύσατον, πνεύμα τέρμα το αόσιν ζωτι καὶ τῇ μὲν τοιεύρο προφητεύσατον τῇ δὲ τούτῳ (ταύτῃ): Lucr. expresses his πνεύμα by aura, his τέρμα αύσιν ζωτι by mistis ναρι: vapor and 234 color are of course synonyms 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 1 and Plut. de plac. phil. iv 3 say that Epic. made the soul κράμα ἐκ τετράμαθι, ἐκ τοιοῦ πνεύματος, ἐκ τοιοῦ αέρα, ἐκ τοιοῦ πνευματικοῦ, ἐκ τετράμαθω τούτῳ ἀκατονομαστού δ' ἣν οὐκ ἀιδήστηκο. 234 Νεος color cit.: Lucr. seems to have drawn this conclusion from what he saw of fire and its mode of operation. color quiëquam: see n. to i 1077 Νεος quiëquam locus est. cui: Enn. Epic. 2 Frigori miscet colorum atque umori ariditatem; Aen. viii 431 Miscebant operi; Ov. met. ii 634 mixtaque oneri gaudebat honore; iv 140 fleumique cruori Miscuit; v 638 se mihi miscet; xiii 866 se tibi miscet; Lucan i 276 plebi miscère. 239 'may not mens be right? since the mind does not allow' J. E. M. 240 Sensiferos: a word peculiar to Lucr. and to this book. 242 east omnino nominis express and 279 nominis haec express vis express the ἀκατονομαστον of Plutarch and Stobaeus: the latter continues l. l. το ἀκατονομαστον τῆν ἐν ἡμῖν ἐμποδίσειν ἀιδήσης ἐν σώματι γὰρ τῶν ἐνομαξίων στοιχείων εἶναι αἰδήσης, and Plut. adv. Col. 20 says το γὰρ το νύμφα καὶ μηνυομένει καὶ φλεὶ καὶ μαστί καὶ δέω το φρέμνον καὶ λογιστικόν ἐκ τούτων φρόνημα ἀκατονομαστον ποιήσεις ἐπιγένεσθαι: 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 οὐσία or quarterness from the quintessence of Aristotle. 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...ossibus: see n. to ii 217 and 1080, and comp. Aen. v 857 Vix primos inopina quies lacoseral artus; Aen. xi 664 Quem telo primum, quem postremum...Deicis; Cic. ad Att. xii 45 l in qua extrema scriptum erat; xiv 8 l litteras quibus in extremis erat. 251 ardor, a strong excitement or feeling, good or bad; the epithet contrarius makes it here the opposite of voluptas. 252 haec, to
the central position of this fourth nameless thing. 257 Motibus i.e. of physical pain or suffering. 252—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. iv 23 that Epicurus placed καὶ τὰ πάθη καὶ τὰς αἰσθήσεις ἐν τοῖς πεπονθόσι τόποις: τὸ γὰρ ἠγειμονικὸν ἀπαθεῖς.

258—332: 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. 258 see n. to ii 1059 for rhythm. 259 Compta: see n. to i 950. 260 patr. ser. eg.: see above p. 307. 261 the constr. seems to be summatis tangam, ut potero attingere: such involutions are common in Lucr.: see n. to 843. 262 principiorum is, as always, the gen. plur. of primordia; therefore prínc. motibus = suis motibus. 265 multae vis: see n. to ii 586. 266 and 270 Quod genus: see n. to ii 194: in both our places the illustration it introduces refers alike to what precedes and follows: comp. 327. 266 267 comp. ii 680 multa vides quibus et color et sapor una Reddita sunt cum odore cet. and note there. 271 ab se: iv 468 animus quas ab se protinus addit, though the force of ab se is there slightly different. 271 272 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 principis ascendit motus et exit Paulatim nostris ad sensum; and n. there: so that I take infra est to be almost a synonym. of subst. 275 and 281 Proporro: see n. to v 312. 'Is not this v. strange when compared with 280? would he need the apologetic quasi of 280, if he had without qualification said the same thing just before?' J. E. M. 279 tibi: 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 one
i.e. aliud allis magis subest in hac re, magis eminens in illa re.
The most prominent of the three in any nature giving that nature its unity and distinguishing character; the lion having for instance more of the color, the stag more of the centus, and so on. But 294 foll. must be taken into consideration together with 288 foll. we all have each of these elements, as may be seen in anger, etc.; but one generally predominates in one, another in another animal. 286 Nici: see n. to 1174.
Nice. seorsum and Guducta mean if they were separate and therefore hostile. 288 Est etemem cest. 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.
289 ex oculus cest.: Aen. xii 103 oculis misce acriter ignis. 291 eius quoque: see n. to 208. 293 hic qui: see n. to 11547, and iv 752 deo
quemiam; and comp. Ov. fast i 91 cur de caelestibus unum, Siquo quod a tergo sicut quod ante, videatis; trist. iv i 100 Est teneret me quos me et unde, subst. 296 vis violenta leonem: 8 fortis egi vis; iv 681
promissa conum vis: Lucr. delights in this and like periphrases, animi vis animaeque potestas; ferri, aeris vis, plumbi potestas, tripsecto tyranni vis Geryoni, rapax vis solis equorum, etc. 297 298 Pectora ger
frem. rumput cest.: Aen. vili 15 gemitus iraeque leonum: Heyne to Aen.
xii 526 nunc, nunc Fluctuat ira inters; rumputur necve vinci Peter.
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 breast cannot hold the boiling billows of rage, but is ready to break: with 298
comp. also vi 34 and 74; Catul. 64 62 magnum curarum fluctuat undi; Aen. iv 532 magnoque irarum fluctuat aestu, and xii 831 Irarum tanta
tauss voluptis sub pectora fluctus; Livy xxxv 18 6 ingenies iam diu irum
impatient in pectora volentes. 298 Ov. met. vi 609 ardet, et iras
Non capis ipse suam Proyne; Aen. vili 466 Nec iam se capiis ipse
303 percit: i 212 cimons: where see note. 305 perflaxis: see n
360. 306 Inter utroque cest. imitated perhaps by Manil. ii 316
Inter utrumque manet Capricornus corpore mixto. 315 sequaeae seems
rightly explained by Creech and Forec. ʽqui istam naturam sequatur.ʼ
316 seems modelled on Cic. Arat. 234 Quarum ego nunc sequere tibi
volvēre cūrus. 319 firmare for affirmare is rarely found in good
writers, for confirmare frequently in the best and elsewhere in Luc.
but the former is one of Tacitus' many artifices of style: ann. i 81 fir
marte ausim; vi 6 firmare solutis est. 322 Ut mi i incubis; Epic i
Dios. Laer. x 135 ταύτα τοίοι καὶ τα τούτων συγγενής μελέτα δια τοῦτον...οἱ
eoddhaur oih ὡμοί ὡμοί ὡμοί διαιραθήσθαι, ὡμοί δὲ ὡμοί ὡμοί ὡμοί ὡμοί
τετ συμφωνοῦν για λοιπα θυρήρω τοῦτο ἃν ἄνθρωπος ἀλακάντος ἀγαθοῖς. 307-
322 have pointed reference to the great stoical doctrine of the perfec
apathy of the wise or good man: Lucr.concedes much to philosophy and reason; but will not allow that they efface all distinctions of natural character; comp. 319—322 with what Cicero says of Zeno that he ‘omnes virtutes in ratione ponerebat’; with him and his school in fact ‘ipsa virtus brevissime recta ratio dici potest’.

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 Haut facile est means of course that it is quite impossible; as 361 Difficilest; see n. there. 332 consorti viva: they are coheirs or copartners of a life, which is a sore, a patrimony or capital, which cannot be divided, but must be used by them in common: comp. ciris 14 Si me iam summa sapientia pangeret ares, Quattuor antiquis quae haecedibus est data consors, where the arx is the joint sore of the four. 333 Nec sibi quaeque: sumus or sui, with which quia goes so naturally, allows of quaeque being said of either of two: so Cic. pro Rosc. com. 32; Livy II 7 1; x 12 3; xivii 20 10 cum sibi quaeque consultum sine alterius respectu vellet; see Mayor Juv. I 41, 2nd ed.: and so quis is sometimes used for uter; yet the negative Nec quaeque fur nec utra or nec altera seems harsh. Terence, on the other hand, beaut. 394 utique ad utrique; Phorm. 800 uterque utrique = alter alteri. 338 accensus...senius: 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. Laert. x 63 and μη και δι εκα την ψυχη της αισθησεως την πλεονην αιτιαν δε κατηχεων. ου μην επιθυμη δεν ταιτηρ, ει μη υπο του λουκαν αθροισμασοι ιστηθαξειτω πως το δε λοιπων αθροισμα παρασκεκιασων την αιτιαν ταυτην μεταλειφη και αυτο τουτου συμ- πτωματος παρεικον. ου μανω τατων αν εκαινη κεινηται: 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. l. l. 64; and with this and much that follows comp. also 65 και μη και διαλοιπομενον του δυο αθροισματος η ψυχη διωστερεται και ουκετε έχει της αυτης δυναμεις οδη κοινας. ιν ει σως αισθησιων κεινηται. ου γαιρ ουν τε νοει αυτην αισθησιν μην μη την τουτη την συντημαται και τας κεινης στηρεσις χρωμενης, δεν τα στεγαζοντα και τηριεοντας μη τουαιτι αν ει δε νιν οδη έχει ταυτης της κεινης.
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 like much else is no inherent property, but an accident only. 350 refutat: as this cannot be really disproved, but only denied, Lambrius refutat is very specious: but refutat may well imply tries to disprove: thinks he disproves. 353 man. ver.: not only true, but manifestly true. 354 corpus sentire = corporis sensus: see n. to i 331. adferet i.e. rationem adferet: thus we have had more than once reddere = rationem reddere: comp. Cic. Tusq. disp. i 70 credo equidem in capite, cur credam adferre possimum; and n. to i 566 possit reddi. 355 palam dedit = palam fecit: comp. ii 568 palam est, and n. to iv 41: quod is the relative. 357 proprium = καθ ἀυτὸ συμβεβηκός or continuum: 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. Iach. 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 vss. are a manifest continuation and completion of the preceding argument; are in fact a summary of Epic. i 64 διὸ ἀπαλλαγέως τῆς ψυχῆς οὐκ ἔχει τὴν αἰσθήσιν [τὸ σῶμα]: o ὁ γε σὺν ἐν ταύτῃ ταύτῃ ἐκείτω τὴν δύναμιν, ἀλλ' ἐπεὶ ἀμα συγγενευμένη ἀπὸ παρακείμενη, διὰ τῆς συνεκλεἰσθείσης περὶ αὐτὸ δύναμες κατὰ τὴν κόσμον σύμπτωμα αἰσθητικόν εἶναι ἀποτελοῦν ταύτῃ, ἀπεικόνα κατὰ τὴν ὁμορραγία καὶ συμπάθεια καὶ ἱκανός καθὼς ἔστω: it gets for itself and imparts a turn sense to the soul. At the same time this and succeeding paragraphs are clearly in an unfinished state, their connexion being often so lose that they might be interchanged in a variety of ways without loss to the general argument. But surely it was the poet himself who left them in this inchoate condition. 357 in aevō = in vita; so ex inuncte aevō for six times = ex inunte vita: we have also in Lucr. aevō florem; Dein hoc aevī; partem maxōrem contentis aevi; toleravit aevom; exiat aevam; colere aevom; consumit aevom; degebant aevam: the poetical aevam having the various senses of vita and aetas; and in aevō being used here as a aetate by Plautus. 358 quam expr. ante: see n. to 973 quam maximiur ante: my correction of this v. which I now believe to be the poet's, is I think specious: quam was put in the margin, having become illegible and passed into ut in the v., and the aevō came from aevō at the end of the prec. v. The body loses sense, you say: yes, certainly, it loses sense: a mere accident; just as during life it loses many other things, strength, beauty, etc. before the anima is expelled; for the sense shows that anima is nomin. of expellitur, i.e. anima nondum dimissa: a fortiori, dimiss. 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: my 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 οὐ δει αὐτὴν [τὴν διάνοιαν] έλναι τὸς αἰσθήτης, καθάπερ διὰ τῶν ὀπίων τῶν αἰσθητικῶν προκύπτουσαν, ἦ τασάως ἥρως Στράτων τε ὁ φυσικὸς καὶ Αὐτοσκέδαμος: Lassalle Herakl. i p. 316 well compares with this what Sextus l. 1. 130 says of Heraclitus, ἐν δὲ ἄγγελον τάλαν διὰ τῶν αἰσθητικῶν πόρων ἁπτηρ διὰ τῶν θυρίδων προκύψαι [ὁ ἐν ἢμέν νοῦ] καὶ τῷ περικροτοῦντα συμβαλλόν λογικήν ἐνδυταί σώματι, 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 Αenesidemus stood is well known; the other, the peripatetic Strato of Lampasacus who went by the name of φυσικός, seems also to have been much indebted to him. This connexion in the present case will appear yet more probable, if we compare Tertull. de anima 14 near end, non longe hoc exemplum est a Stratone et Αenesidemo et Heracleito; nam et ipse unitatem animae tuerunt quae...per sensuality variis modis enicit: the doctrine here assailed by Lucr. is lucidly stated by Cic. Tusc. i 46 nos enim ne nunc quidem oculis cernimus ea quae videmus; neque est enim ulla sensus in corpore, sed, ut non physici solum docent, verum etiam mediocrum qui ista aperta et patēflecta viderunt, viae quasi quaedam sunt ad oculos, ad auris, ad naris a sede animi perforatae: he adds animum et videre et audire, non eas partias quae quasi fenestras sint animi; and so Επιχαρμόςὡς ὁρεῖ καὶ τοῖς ὀρείσι, τάλα κοφά καὶ τυφλά. 361 Difficult est I keep: v 526 quid in hoc mundo sit eorum ponderum difficile est: difficile there, and iii 328 and 330 haud 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 desipere was 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': Livy viii 40 3 nec facile est aut rem rei aut auctorem auctori praeferre: yet literally this is easy enough to do. 361 I now retain, though the v. is obscure and incomplete: for this sense of theirs draws on and forces († the soul) to the very acis of the eyes. 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 i 915, takes the form of a sarcasm: see the instances given at i 984—987. 369 postibus appears to mean the dor-post 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 evolae 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; not 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; and proves that Democritus goes with what follows. Dem. sancta sententia: Lucilius has Valerii sententia dia, Horace sententia dia Catonis. viri thus coupled with a proper name and without an epithet is curious; its force is much the same as that which it has in Arna virumque and Aen. iv 3 Multa viri virtus. 372 privis, 389 prīna, 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 i 5 at beg. merely says of Democritus that his ἰντικνῆ ἐπεδαθαυνοντες σώματος, which would be quite as true of Epicurus', who in many 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 dumtaxat: see n. to ii 123. 379 Corpora are any of these small external bodies, a grain of dust etc.; whereas in corpore is our body on which these fall: the word is thus used with his usual indifference to ambiguity: see n. to i 875. Then notice the prīna of 378, which = an adv. whereas in 380 prīma ex. = primordia; though from the turn of the sentence, you would think there was an antithesis in these two uses of prīma, there being none whatever: there is thus no occasion to read priva with Bentl. in these two places, which would then give exordia by itself the force of primordia which it nowhere has in Lucr. If a grain of dust touch the body without being felt, then the distance between two atoms of the soul must be greater than this grain. 381 Nam cet.: Lucr. does not venture to say how few they are compared with those of the body; but these instances prove he thought the disproportion to be very great: the foot of a gnat 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 shown 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. adhaesum: this word occurs three times in Lucr. and seems to be found nowhere else: he dearly loves these substantives in -us. 383 aranes: this contraction is forced on him by the necessity of the metre. 387 levitate...gravatim: see n. to II 1054: Ov. met. x 738 male haerentem et nimia levitate caducum [florem]. 390 et cetera is exactly the English 'etc.': II 812 nigrum cum et cetera sentit; 855 odorem—sonitum—sapor—frigus—sapor, Cetera. 391 ciendum semina: another instance of this idiom so common with him: see n. to i 111. 392 393 wrongly transposed by Marullus, and in all editions from Junt. to my last: primordia is put in the dependent instead of the leading clause, as so often in Lucr.: see n. to i 15: ciendum est multa prim. corporis priusquam sem. orn. nos. imm. sentiscant haec primordia concussa esse. 393 sentiscant: IV 586 sentiscere: 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 at 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—416: 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. 396 est...coercens: II 1089 generatim rebus abundans: see n. there; and comp. Livy v 34 6 quod guidem continens memoria sit. vitai claustra: see n. to i 415. 397 dominantior recurs vi 238: see n. to iv 961 divisior, distraction. 398 mente animoque, 402 mens animisque, here as elsewhere mere pleonasm. 399 obs. partem pars. 401 comp. iv 924 Aeterno corpus perfusum frigore leti. 403 Quamvis est: 705 quamvis...cunt; iv 426 quamvis est. 404 membri must be the parts yet left or the truncus; but it is very harsh, considering the membri of 403. 405 aetheriae: see n. to i 250 and ii 1115: when Lach. was dealing so remorselessly with the aetheriae aurae of Lucr. and Virgil, he ought not to have left unsathed the striking expression of Aem. vi 436 quam vel lent aethere in alto, i.e. merely in the upper air on earth; imitated by Sen. Hipp. 501; 848; Oed. 220: and when Sen. Herc. Oct. 893 says Superest

31—2
et auras ille caelestes trahit, an imitation of Aen. iii 339 superatue et
vescitur aura, he almost comments on i 546 si vescitur aura Aetheria:
both Ovid and Seneca too have aetherias auras after Lucr. and Virgil.
406 Si non omn. at: ii 1017 Si non omnia sunt, at multo cet. Cic. pro
Sest. 7 ut ille... si non omnem, at aliquam partem maeroris eui deponente;
Catul. 54 Othonis copat (oppido est pusillum) Et, trirustice, semilatua
crura, Subete et leve peditum Libonis, Si non omnia, dispicerere velle
Tibi cet.; Lucil. i 33 Muell. Si non amplius, at lustrum hoc protolleret
unum. 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 sine
pernicie is used absolutely as in 326 Nec sine pernicie divelli posse viden-
tur: comp. too 347 Discidium ut nequeat fieri sine peste maloque; the
gen. eorum too I now see has no proper reference to what precedes; and
in other places, as iii 1016, iv 43, 68, 101 and 116, is found without
meaning at the end of a v. et orbei I now read: if et were absorbed in
fiel, oruei would easily pass into eorum with a final half m: comp. vi 1143
omnem for omnei. We have seen in n. to 208 how often Lucretius and
others have etiam quoque, quoque etiam, quoque item and the like; we
have seen too that six times at least he has et for etiam, which is found
in Cicero. Now Cic. 2 Verr. i 11 has eratn qui et in eo quoque aula-
ciam eius reprehendant; de leg. iii 4 quod et in iis etiam qui nunc
regnant manet: [et] Halm: Livy xxx 10 15 deinde et propugnatorialibus
quoque incommodea erant: [et] Madvig: Prop. ii 9 18 Tunc etiam fecta
inter et arma pudor; Aen. i 5 Multa quoque et bello passus, as we
propose for Lucr.: 'that too, the cutting it entirely away round the
pupil, cannot be done to the ball even, without total ruin', i.e. of the
whole seeing power. With position of et orbei comp. 233 Nec calor est
quisquam cui non sit mixtus et aer; Horace's non, si male nunc, et olim
Sic ert; Cic. ad Att. xiii 49 1 multiam iigitur salutem et Pilae; and for
sense Lucr. vi 7 Cuius et extincti; Virgil's timeo Danaos et dona ferentes;
and for sense and position Ov. met. vii 571 aliquis tamen haurit et illas.
413 tantula pars medius illa: v 593 Tantulus ille... sol. 413 foll. here
too the comparison is minutely carried out with 388 foll.
417—444: this soul and mind (we may now use the terms indif-
ferently) 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?—Martha, p. 149, thinks it prob-
able that his 28 proofs of the soul's mortality were taken from some
formal treatise. I have no doubt they were all set forth in one of the 37
books of Epicurus προ φύσεως. Zeller well observes that, with the
NOTES II

485

stoics, the soul keeps the body together; with the epicureans, the body the soul. 417 Nunc age, as he now passes to a new branch of the discussion. 420 Digna cet.: culex 10 Ut tibi digna tuo poliantur carmina senex, a manifest imitation which shews that Digna tua is not to be tempered with. disponere: i 52 mea dona tibi studio disposita fidelis. 421 uno sub i. n.: see n. to i 841; and comp. Livy i 36 7 sub iisdem nominibus . . appellati sunt; 43 9 sub iisdem nominibus . . facti; Ov. met. i 410 sub eodem nomine manus; trist. iv 10 68 Nomine sub nostro fabula nulla fuit; Lucan i 405 sub Herculeo sacratus nomine portus. 424 Quatenus: see n. to ii 927. unum, coniuncta res: see n. to 184; and i 57. 428 nam: see notes 1: that this is cause, not effect, is proved by 179 foll. esp. 186 At quod mobile tanto operest, constare rutundis Perquam seminibus debet cet. and 203 Nunc igitur quonia est animi natura recepta Mobilis egregiei, perquam constare necesset Corporibus parvis cet. 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 shew how rash and unfounded Lachmann’s alteration and note are. 433 Nam cet. as fully set forth in iv. 434 Nunc igitur quonium: in consequence of the long parenthesis he begins the protasis a fresh, instead of simply saying Et quonium with reference to 425 foll.: with 425 Principio quonium, 428 nam, 434 Nunc igitur quonium comp. the precisely similar passage iv 54 Principio quonium, 61 nam, 63 Quae quonium, which Lach. should not have overlooked. 440 vas quasi: 555 illius quasi quod vas esse videtur, and 793, repeated v 137, in eodem vaso of the body: so Cic. Tusc. disp. i 52 corpus quidem quasi vas est aut aliquod animi receptaculum; and others: thus the later Greek philosophers speak of the body as the ψυχής ἄγγειον: this use of was and ἄγγειον is probably taken from the physiological sense of the latter: Arist. p. 521 b 6 πάντα ὅσα φύσιν ὑπάρχει ύγρὰ ἐν τῷ σῶματι, ἐν ἄγγειοι ὑπάρχει, ὑσσέραι καὶ αἷμα ἐν φλεβί καὶ μυελὸν ἐν ὀστοῖς κ.τ.λ.: 692 a 12 μαστὸς ἄγγειον γάλακτος: 787 a 3 ἄγγεια πνεύματος: hence Lucr. says vas quasi. 441 Cum c. nequit: for the indic. see n. to i 566.

445—458: again the mind is born with the body, grows with it, decays 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. 445 448 are very similar to Herod. iii 134 ἀγξανομάγα γὰρ τῷ σῶματι συναύξονται καὶ αἱ φρένες, γραίσκοντι δὲ συγγραίσκοντι καὶ ἐκ τῶν πρώτων πάντα ἀσαμβλέονται, whether Atossa learnt it from Democedes or Herodotus from Democritus: comp. Arnob. ii 7. 448 in a frag. of Metrodorus, vol. Hercul. vi col. 7, τότε γὰρ ἡ ψυχή μεικρὸ σῶματι παραπέμνοντα κατὰ τὴν παιδικήν...ν αὔξται, he is speaking of the same thing. 449 Inde ubi robustis adolevit viribus actas, 451 Post ubi iam validissimassum est viribus aevi: ‘Hor. sat. i 9 34 adoleverit actas’ J. E. M.; where Kirchner cites
Livy i 4 8; Aen. xii 438; Wsk. well compares Virg. geor. ii 362, 367 Ac
dum prima novis adolescit frondibus aetas, Inde ubi iam validis amplexas
stirpibus silvis; for in what precedes and follows Virgil shews that his
mind was saturated with the verses of Lucr.: comp. 363 se lactus ad
auras Palmeae agit laxis per purum immissus habetis with v 786 Arbore-
busque datum...per auras Crescendis magnis inmissis certamen habenis:
360 comennere ventos Adsuescunt, 365 Ipsa acie nondum cet. with ii 448
Prima acie constant ictus comennere sueta: 351 Qui saxo super atque
ingens pondere testae Urgentem with iii 892 saxi, Urgere superne obstru-
tum pondere terrae: 324 genitalia semina, 325—327 Tum pater—fetus,
328 Aquae tum resonant avibus virgulta canoris, 331 Laxant arva sinus,
superat tener omnibus umor, Inque novos soles audient se graminis uto
Creedere and 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, i 250 foll. Postremo perenunt imbres, ubi eos pater aether
cet., 256 Frondiferasque novis avibus canere undique silvis, i 809 tener
umor, v 806 umor superabat in arvis, 771 Quod superest, 780 Nunc redeo
ad mundi novitatem et mollia terrae Arva, novo fetu quid primum in
luminis oras Tolle et incertis crevem committere venis, and then follows
the description of the early world of which Virgil's is a summary: 310
Praesertim si tempestas...gliceratque ferox incidens ventus with ii 32
and v 1395 Praesertim cum tempestas, iv 871 glicerataque multa vaporis
Corpora quae stomacho praebent incendia nostro, the words like, the
meaning quite different: 260 Excoqueret et magnos scrobibus concideret
montis, 295 Multi virum volvens durando accula vincit, 297 media ipsa
with i 201 Transire et magnos manibus divellere montis Multaque vivendo
vitalia vince saecula, v 905 media ipsa: 291 auras aetherias, 287 in
vacuum Lucretian expressions: 281 ac late fluctuat omnis Aere renidenti
tellus with ii 325 totaque circum Aere renidescit tellus: 250 ad digitos
lentescit habendo with i 312 Anulus in digito subter tenuatur habendo:
246 Ait savor indicium fecit manifestus et ora Tristia templamentum sensu
torquebit amaro with ii 401 foedo pertorquens ora sapore, iv 634 triste et
amaruans: 217 Quae tenuem exhalat nebulam fumoque volucris with v
253 Pulveris exhalat nebulam nubesque volatibus: 209 Antiquaeque domo
avium with i 18 Frondiferasque domos avium: 165 argenti rivos aerisque
metalla Ostendit venis atque auro plurima fluuit: Haec genus acer vivum
with v 1255 Manabat venis ferventibus...argenti rivos et auri, Aegis iem
et plumbi, 862 genus acer leonum: 149 atque alienis mensibus aestas with
i 181 atque alienis partibus anni: 151 saeva leonum Semina with iii
741 triste leonum Seminnium: 140 tauri spirantes naribus ignem with v
30 equi spirantes naribus ignem: 144 Implevere; tenent oleae armenta-
que laeta with the rhythm of v 202 Possedere, tenent rupes vastaque
paludes, and then 411 segetem densi obsidient sentibis herbace, 237 validis
terram procinge iuvencis, 263 id venti curant gelidaque pruinae, 293
non hienes illam, non flabra neque imbres Convellunt, 47 Sponte sua quae se tollunt in luminis oras, also 1 197 molto spectata labore Degenerare tamen, ni vis humana quotannis, 45 Depresso incipiat iam tum milii 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 conscuta bidenti Ingemere et terram pressis proscindere aratri, 212 Sponte sua nequeant liquidas existere in auras, Et tamem interdum magno quaesita labore, 216 Aut subit peremunt imbris gelidaeque pruinae Flabraque ventorum violento turbine vezant. Just after where we began, 376 Frigora nec tantum cana concreta pruina with III 20 neque nix acer concreta pruina: 402 Atque in se sua per vestigia solvitur annus with v 472 Qui capite ipsa sua in statuit vestigia esse: 428 Vi prorpia nititur opioque haud indigia nostrae with II 650 Ipse sua pollens opibus, nil indigia nostri: 461 foll. Si non cet. with II 24 Si non cet.: 475 Me vero primum dulces ante omnia musae Quaram sacra fiero ingenti percussus amore, 478 Defectus solis varios lunaeque labores, Unde tremor terris; 482 Hiberni, vel quae tardis mora noctibus obstet with I 923 Percussit thyrsus laudis epes magna meum cor Et simul incussit suavem mi in pecque amorem Musarum, v 751 Solis item quoque defectus lunaeque latebras, vi 287 Unde tremor terras, v 699 noctes hiberno tempore longae Ceasant: 490—492 Felix qui potuit rerum cognoscere causas cet. have been compared at 1 78 with various vss. of Lucr.: 500 Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpisit compared by Macrob. with v 937 Quod sol atque imbrses dederant, quod terra crearat Sponte sua, satas id cet.: 510 gaudent perfusi sanguine fratum comp. with III 72 Cruides gaudent in tristi funere fratris: 523 dulces pendent circum oscula nati with III 895 nec dulces occurrent oscula nati Praeiriper. 449 viribus, 450 vis, 451 viribus, 452 viribus: see n. to I 875. 450 auctior is used by Caesar Livy and others. 458 ceu fumus: 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 Principis factam quam liquidus umor aquai; iv 698 majoribus esse creatum Principis quam vox; as well as examples from Varro and others: ‘Livy xlii 37 8 Messeniad jacet Eii’; Tac. ann. xiiii 19 pari ac Nero gradu [Neronem Nipp. Ritter]’ J. E. M.: and so Cicero himself, writing to Caesar, ad Att. ix 11 A 3 eandem me solutem a te accipisse putavi quam ille. For the usage in Greek see Dobre adv. ii p. 223—226. Comp. 598 Emanatur uti fumus diffusa animae vis, and Sextus adv. math. ix 72 et kath aitas de diaphonoi kai oý, ὀ οἶ δε άρει, απολυτισα τον συματων καινου ην σκιδαρα: the same metaph. in Plato Phaed. 70 ótestdn πνείμα ἃ καινος διασκεδασθώσα. 458 fessa fatisci recurs v 308. 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 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. i 79 says of Panaetius, alteram autem adfer rationem, nihil esse quod doleat quin id aegrum esse quoque possit; quod autem in morbum cadat, id etiam interitum; 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 examples given in n. to I 15. 462 Quare cert.: for death results from some disease or pain: 472 Nam dolor ac morbus leti fabricator uterque. 464 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 ad vitam revocantes: iam conclamatum est could not yet be said. 469 comp. ii 977 Et lacrimis spargunt ornamentibus ora genasque. 467—469: Ov. trist. iii 3 41 Nec dominae lacrimis in nostra cadentibus ora Accedent animae tempora parvo meae? Nec mandata dabo, nec cum clamare supremo Labentes oculos condet amica manus? 479 tardescit seems a ἀναφέρεσθαι λέγω. 480 iur. gl.: Plaut. asin. 912 pulcro hoc gliaicit proelium. 481 Et iam cetera de generi hoc, or Cetera de genero hoc or horum are favourite phrases of Lucre. imitated by Hor. sat. i 1 13. 483 corpore in ipso = intus in corpore: 506 corpore in ipso is opposed to 508 sine corpore: see n. to iv 736. 492 Nimium cet.: Lach. well shows that here begins the explanation of the symptoms mentioned above. 493 agens animam: Cic. Tusc. disp. i 19 animum autem alii animam, ut fere nostris. declarat nomen; nam et agere animam et effugere dicimus; ad fam. viii 13 2 Q. Hortensius, cum has litteras scrips, animam agebat; Catul. 63 31 anhelans vagina vadit animam agens. 494 servescunt, and therefore foam, with reference to spumae; the winds answering to the animam. 498 Qua: see n. to i 356. Qua cet.: i. e. qua consummunt ferri et est illis munita via, ‘a regularly made road’. 500 docui in 492. 502 reflexit neut.: so iv 1130 vertunt; v 831 vertere cogit; 1422 in fructum convertere; iv 135 vertere is ambiguous: vi 823 qua
NOTES II 489

ceriget aestus; 1122 immutare coactat: comp. also n. to II 126 turbare = turbari: vi 595 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 vaccillante; and so in Apul. met. v 25: I find also from a quotation in the Libri catal. of mss. 299 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 it gives it the quantity it has in other poets; here A and B rightly have the cc: see n. to i 360; and comp. mamma mâmilla, ofâ dâlla, tintino tintinabulum, Porsonna Porstna, Catillus Catilus; and perhaps currus curulis, quattuor quater, littera litura.—Joh. Schmidt, Indog. Vocal. p. 104, denies its connexion with vacca: he says vâcillo is from vancillare, derived from vâculus = vacculus, and compares it with Sanscrit and Teutonic words: the unaccentuated a of vacillo is then shortened; comp. dcerbus, molesitus, conscribillo. His reasoning is acute and may be right: at the same time he does not account for the spelling with cc; for baca buccina bracca succus mucus for baca etc. are mere modern barbarisms. 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 spumae moventur; deinde interposito tempore ad se redit et per se ipse consurgit: the poet's description is probably taken directly from some medical treatise; and we need not look for minute completeness any more than in his account of the plague. 506 Haec, the animus and anima. 513 traiecure: comp. ii 951 eiecit, and n. there. 514 prosum and 534 Introrum; see n. to 45. prosum seems to have the same force that prorsus so often has in Sallust: Cat. 15 5; 23 2; Iug. 23 1; etc.: 'in short', 'to say no more'. hilum in an affirmative sentence occurs also iv 515 libella aliqua si ex parti claudit hiculum: I find no other example; but vi 576 perhilum is also affirmative. 515 Priscian inst. x 8 'Lucilius in III Conturbare animam potis est quicumque adoritur' doubtless blunders. 519 520 so often recurring. 524 eff. praecl.: I 975 effugium praecedidit, where see note. 525 Ancipiti, alike whether the animus sickens or is healed. refutatu, another âraç λεγόμ. 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: may 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 uique; vi 1243 contagibus ibant Atque labore: somewhat similar are ii 962 quo decursum propem sitâ ire et abire; and iii 593 labefacta videtur Irene 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, and in Cic. in Pison. 89; Plaut. trin. 768 *quid tum postea?* 531 *hoc* I take in the sense it has in *iv* 658 *Hoc ubi quoque suave est cœt.*; 1093 *Hoc facile expletur cœt.*; *vi* 274 *Hoc ubi ventus cœt.*; Virg. geor. *ii* 425; Plaut. Pseud. 807 *Hoc ego fui hocie solus obsessus fori*; rudens 388 *hoc esse excruciat animi, Quia,* *cœt.*; Pliny epist. *ii* 19 3 *tamen hoc quoque sedent quasi devilitantur*: see Hand for other instances: its almost = ergo; and the emphatic words of the sentence *Sc. cœt.* come first, as so often in Lucr.: *vi* 1246 *Optimus hoc leti genus ergo quiisque sublat*: see n. to *i* 419: *hoc* might have the somewhat different meaning it has in Plaut. trin. 783 *hoc*. *Suspiciorem ab adolescentes amoveris*: *i.e. hac re.* 532 *existit*: so *ii* 796 *neque in lucem existunt primordia rerum*; *v* 212 *nequeant liquidus existere in auras.* 537 *in senem*: 596 *in taetro tabescat odore*; *ii* 819 in *quovis esse nitore; iii* 188 in *ira* *Cum fervescit*; 295 *effervescit in iva*; 401 *artus in leti frigore linquit*; 826 *inque metu male habet*; Sen. epist. *74 27* in *eadem uterque forma fuit*: see n. to *i* 999. 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.* *obbrutescat*, a rare word: Afranius 420 has *obbrutui*: AB both spell it with one b; and so do the ms. of Nonius, and of Paulus Festi twice over: *opportunos* occurs in Lucr. five times: in each case either both AB or one or the other write *opportunos*: Servius to *Aen.* *1* 616 has *applicat*: secundum præsentem usum per *d* prima syllaba scribitur: secundum antiquum orthographiam quae praepositionum ultiam litteram in vicinam mutabat, per *p*: secundum vero euphoniam per *s* tantum*: i.e. only one p was sounded.*

548—557: the mind is as much part of the man, as the ear or 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; and *comp. Juv.* *iv* 76 *de qua cicatris* Echion Aut Glaphyrus fiet pater Ambrosiusque choroules*.

*553 Sed tamen cœt.* = *sed in tempore quamvis parvo tamen licentur:* *comp. Cic.* *de rep.* *vi* 21 (somm. Scip. *vi* 3) *quem oceanum appellatis in terris, qui tamen tanto nomine quam sit parvus videt;* pro *Sestio 140 atque hunc tamen flagrante invidia...semper ipse populus Romanus periculo liberavit;* Ter. *eun. 170* *Tamen contemptus abe te haec habui in memoria;* and so Meineke seems rightly to explain Hor. *od.* *i* 15 19 *tamen heu serus adulteros Crines pulvere collines*; *i.e. quamvis serus, tamen collines; the force of *tamen* is very much the same in *iv* 953, 988, 992. *555 homine...quod vas*: see n. to *94;* and for *vas* *comp. 793 or v* 137 *in eodem homine atque in eodem vas manere;* and n. to *440.*

*558—594: 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 bodily 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: often again in life the soul seems to fail and to be on the point of going: it is so shattered together with the body that a more violent shock would destroy it; how then could it exist a moment, not to say an eternity in the open air? therefore when the body dies, mind and soul die. 558 foll. Denique cet. clearly begins a new argument: in the last section he showed that the mind, the mens or animus, not the anima, has a fixed seat, viz. in 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 1. 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 vivata potestas: see 409 and n. there. 559 coniuncta is neut. 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, to which I know no parallel; and harsher than even 400 tecta ab-sinthis natura ferique Centauri foedo pertorquent ora sapore, where Lech. would prefer pertorqueat. Inter se coniuncta: 332 consorti praeedita vita. 560 edere: 443 varios quae possint edere sensus; 816 variantes edere tactus. 562 sensibus uti, which the soul enables it to do by giving birth to sense-giving motions. 564 seorum corpore, without a, appears an unusual construction. 569 moventur motus: a grecism. Epic. in Diog. Laer. x 66 concludes in the same way, où γερ ἐὰν ταύτην αἰσθανόμενη, μὴ ἐν τούτῳ τῇ συντήρασι καὶ ταῖς κυνήσει ταῦτας χρωμένην, ὅταν τὰ στεγαζόντα καὶ περιέχοντα μὴ τοιαύτῃ ἐν αἷς γίνεται ἔχει ταύτας τὰς κυνήσεις. 573 Corpus enim cet.: he has shewn 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 corpore: i.e. intus in corpore: comp. 605, 506, 483 and n. there: that 576—590(592—606) are to be transferred here will be manifest, when it is once pointed out. 578 velle: iv 518. Iam ruere ut quaedam videantur velle. 579 supremo tempore occurred i 546: vi 1192 ad supremum denique tempus. 581 animo male factum est, male fit, male est are all found in Plautus; the last in Terence. 582 animam liquisse: animus seems more usual in this phrase; as Caes. de bel. Gall. vi 38 4 relinquit animus Sextium; Suet. i 45 repente animo lingui . . solet: Ovid heroid. ii 130 Linguer et ancillis excipienda cado. 583 reprehendere: this spelling reeurs 859;
in three other instances AB have repreh.: for meaning see n. to vi 569 reprehender. 585 hæc appears to be the fem. plur.: Lucr. never uses hæc; see vi 456 hæc comprehendunt, and n. there; but hæc may be neut. as 559 Coniuncta. 587 probita: ii 933 aliquo tamquam partu quod probitus extet. 588 in aperto: vi 817 in apertum. 589 omnem... per aevom: ii 561 aevom... per omnem: see n. there. 594 duobus means of course the animus and anima, taken as one, and the corpus: comp. the conclusion of a very similar argument 348 Ut videas quoniam coniunctast causa salutis. Coniunctam quoque naturam consistere corum, i.e. corporis atque animali.

595—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: again 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. 596 in tac. od.: Wak. quotes Aen. iii 228 tunc vox taetrum dira inter odorem. taeter is several times applied to odor by Lucr., still oftener to the sense of taste, sometimes to the sight. in: see n. to 537. 598 uti fumus: see Epicurus cited to 456 cei fumus. 607 is the manifest sequence of the statement concluded at 606 (591). 610 Verum oct. i.e. omnis, understood from 607 Nec quisquam: see n. to ii 1038. 611 sensus alios, the senses as well: see n. to 1 116. parti: see n. to 1 111. 613 Non tam, followed not by quam, but 614 by Sed magis: comp. Plaut. trin. 688 Nolo ego mihi te tam prospicere qui meam egestatem leves, Sed ut inops insaniis ne sim; Cic. de fin. i 1 quidam autem non tam id reprehendunt, sed tantum studium tamque mutam operam ponendum in eo non arbitrantur; and see Madvig's note, and also his emend. Liv. p. 573; where in xliv 25, to answer non tam quia, he adds in 3 ceterum; but to me it seems that after a long quasi-parenthesis the non tam is answered in 5 by magis cupiit. 614 ut anguis: see n. to 456.

615—623: why too is the mind never born in the head or foot, but in one fixed spot, if not because it is only a part of the body; and the body, like other things has its own fixed organism, so that every member has in it its proper place: effect ever follows cause, nor can fire arise in water, frost in fire. 615 animi mens: iv 758 Mens animi vigilat; v 149 animi vix mente videtur; vi 1183 Perturbata animi mens; Catul. 65 4 Mens animi; Plaut. epid. iv 4 Favor territat mentem animi. 616 unis: ii 159 ipsa, suis e partibus una; 919 una eademque; v 897 nec moribus unis. 617 omnibus I now take for the dat. masc. though it is somewhat harsh. 619 ubi quiquid = ubi quique: see n. to ii 957. 620 mult. partitis artibus esse: comp. ii 909 Aut similiter totis animalibus esse; and vi 268. 618—621 'the constr. seems to be
NOTES II

reddita sunt cuique certa loca cet.: [redditum est cuique] ubi—creaturum: then in 620 it may be a question whether esse depends on posse or is subject of redditum est cuique again. May not cuique and quicquid be taken not specially for parts of the body, but universally? There is a law which upport to each several thing its place of birth, its place to abide in, and its existing with such a manifold organisation of joints, that etc.' J. E. M.—This paragraph as it stands has very many difficulties: others have seen that there is no very close connexion with what precedes and follows; and that the language much resembles 784—797. At the same time it cannot be transferred there: the argument is far from being the same: there existence of both the soul and the mind out of the body is denied: here the existence of the mind alone anywhere but in its own proper spot in the body, etc. In my former editions, thinking as I now think that 620 621 must refer to the organised body, I inferred that cuique and quicquid must refer to parts of the body. To this Professor Mayor's argument is directed: cuique and quicquid I allow are better taken generally; as 787 Certum ac dispositum ubi quicquid crescat et inaei, since the whole of that passage has apparent reference to our own. As for the constr. of 619 Prof. Mayor's may be simpler; but I took it as = certa loca reddita sunt ubi quicquid nascatur et natum durare posse. I now believe that certainly one v. and probably two at least are lost after 619; and that this might shew the meaning of what is wanting: Certum ac dispositum naturae legibu' constat. Hoc fieri nostrum quoque corpus foedere debet, Atque ita cet. 622 comp. 784 Denique in aether non arbor, non aestuore in alto Nubes esse quae nuntiet cet. and v 128 foll. 623 Fluminibus: in understood from igni: iv 98 spectus in aqua splendoreque in omni; 147 ubi aspera saxa Aut in materiem ligni pervenit; v 128 in aethe re non arbor, non aestuore salso: Aen. v 512 notus adque 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 sens. auctam, sensibus auctas: i 631 quae nullis sunt partibus aucta; Catul. 64 165 quae nullis sensibus auctas. 631 sorsum i.e. a corpore: comp. ii 910 foll.: Lucr. writes indifferently sorsum and seorsum, seorsus and sorsum, when they are equally dissyllables: seorsum is sometimes too a trisyllable; iv 491 foll. within three or four vss. we have seorsum, seorsus and sorsum; and seorsum both trisyl. and disyll.; v 447 448 sorsum, Seorsus. deorsum and dorsum, both found in inscriptions, may be compared: see also n. to ii 202. 633 per se i.e. sine corpore: to sentient 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 ii 951. 642 falciferos currus recurso v 1301: in prose falcatus. 643 permixta caede calentes recurso v 1313. 644 in...studio quod dedicat: iv 815 quibus est in rebus dedita: Catul. 61 101 in mala Deditus vir adultera. 648 petessit: v 810 auroisque petessens: Cic. Tusc. disp. ii 62 qui hanc petessunt nullum fugiunt dolorem: Festus p. 206 says it is saepius petere; verbs of this form being generally accounted desiderative. 650 abstraxe: see n. to i 233. 653 moribundus: see n. to 129: Aen. i 341 Dexter...moribunda. 658 utrumque is the Greek ἀμφότερον, our 'both', as vi 499 utrumque Et nubis et aquam; where see note; perhaps minanti may be retained, 'protruding from': comp. Virgil's scouplique minantur In caedum. 660 ancias seems not to occur elsewhere: see Key's Essays p. 9: he compares it with anqui and anheló; and the an with aní. 662 Ipsam se, the mangled body and tail. 663 ardenti, burning with the torture. 665 at ea cet. 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 i 649. antecessam refers to nascentibus: the time before our birth. 675 retinentia appears to be a ἀραξ λεγόμ. 678 longiter: see n. to i 525. 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, Ora parire solet genu' peniss condecoratum, Non animam; et post inde venit divinitu' 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 vitae limen: he has leti limen several times; see n. to ii 960. 682 conveniébat i.e. vivere from 684. 688 sensu partic.
NOTES II

Plaut. miles 263 has the same constr., non potuit quin sermone suo aliquem familiarium Particinaperit de amica erti; and truc. iv 2 35 Si volebas participari. 689 Morbus i.e. dentium: comp. vi 657 alium quemvis morbi per membra dolorem? Op. e. s. p., arririt acer Saepce dolor dentes. stringor seems a ἄναξ λεγόμ. 700 Tanto quiique magis is repeated v 343; so vi 460 Quam sint quoque magis: quiique is of course the abl.; and seems natural enough, though no other instances are found: is it similar to qui in utqui, etc.? see n. to i 755. cum corpore fusum =soluta et mixta cum corpore. 701 foll. comp. 756 Quod mutatur enim dissolvitur, interit ergo; Traicuntur enim cet.: but in our passage 701 is more parenthetical; and the enim of 702 refers directly to 700. 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? then why make a body, when they are better without? disease and cold and 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 linquentur, 714 lincuntur: i 743 relinquent, v 1239 relinquent; lincunt three times; secuntur seven times; iv 581 locuntur; 590 locuntur; 1018 loquentur: all these forms probably, except perhaps the last, were in the mss. of Lucr. within a generation of his death: a proof of the excellence of our mss. 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 412: on rhythm of v. see n to ii 1039. 717 sinceris membris taken as the parts of the soul would agree with 531 Scinditur itaque animas hoc quoniam natura nec uno Tempore existit: but I now take sinc. mem. to be 'from the untaimed body', as Mr Paley suggested to me, in contrast to 719 rancentiam visceri: with such use of sinc. comp. Virg. geor. iv 285 Insincerus apes tulerit cruos. membris has thus its usual force, the body opposed to the soul: comp. 120; 127; 439 ex hominis membris ablata recessit; 773 membris exire senectis; etc. 721 Ezos is also found in his imitators Arnobius and Serenus Samonicus. perfucctuat seems another ἄναξ λεγ. 728 ubi sint: so esse in 789; 791; 795 ubi esse et crescere possit. 730 neque = non: see n. to ii 23. 731 Dicere seems to be used here as a subst.: comp. iv 765 meminisce icaset; and n. to i 331: Livy xvi 27 3 ad vos quemadmodum loquar nec consilium nec oratio suppeditat. 734 contagis: probably he wrote contagis or contagi, as iv 336 he has contagii: comp. v 930 labi, and see n. to i 978: but i 806 we find also ut tabē nimborum. 736 Cum subeant,
and v 62 Sed simulacra solere in somnis fulgere mentem, Cernere cum videamur cum quern vita reliquit, and 680 Crescere itemque dies licet et tabescere noctes. Et minui luce, cum sumant augminta noctes, as well as Cato de re rust. 90 cum fur insipiat, puriter facito, cum with the pres. subj. or potent. seems to denote repetition; as cum seems clearly to be temporal in them all. Lach. says 'recte cum subeunt: cum res ita comparata sit ut subeunt corpus, esto iis sane utile sibi tum facere corpus': this to me explains nothing: Juv. xi 177 all the best ms. have Omnias cum faciant, hilaris nitidique vocantur. 738 utqui: see n. to i 755.

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 stages, 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 tria leon. Sem.: Virg. geor. 11 151 saevae leonum Semina. leonum Seminium, 746 suo...semine seminioque, iv 1005 quo quaeque magis sunt aspera seminorum: in all seminium has the same meaning, the race breed stock or seed collectively to which a creature belongs; therefore leonum seminium is not the young of lions, but the breed or race to which lions belong: comp. iv 998 catulorum blanda propago; 1232 virum suboles and n. there; and Virg. geor. iii 101 prolemque parentum and the like. 748 semine seminioque, thus joined for the sake of the much loved assonance; as 753 fera saecula ferarum: see n. to i 826. 750 Hyrcano: Cic. Tusc. i 108 nobile autem genus canum illud seimus esse [in Hyrcania]. 754 quod aiunt: comp. 1008 Hoe, ut opinor, id est... Quod memorant cet. 758 comp. 701 Quod permanat enim dissolutsch, interit ergo. 759 Denique has here the force which it has in some of the instances given by Hand Tursell. ii p. 266 ii 1, as Ter. Phorm. 325 Vereor ne iacere fortitudo in nervum erumpat denique. 762 prudens: Cic. Cato 20 tereritas est vide licet flor estentia est prudens is the spônicos of Aristotle; see eth. Nicom. vi 9. 764 Nec tam doctus cet. is added because 760 animas hominum in corpora semper ire humana implies animas eorum ire in corpora equina. fortia equi vis: see 8. 765 tenerascere: the ms. of Pliny and Celsius appear to give the form teneresco. 766 Confugient with the infin. is unusual: confugient [ad eam sententiam] tenerascere cet.: comp. ii 1128 fuere adeoque recedere...manus danum est: 'is it not
similar to the use of *adducor ut res ita sit*, for *adducor ut credam rem ita esse* J. E. M. si iam fit: see n. to 1 968. 769 Quo
modo poterit= quaeram praeterea quo modo possit. 770 almost the
same as v 847. 772 membris...senectis: v 886 and 896 *aetate senecta:
sepecto corpore* is found in Sallust, and *senecta aetate* in him and Plautus;
Mommsen inscr. regni Neapol. 3833 *Sed. cum. te. decuit. floresce. aetate.
iuenta. Interiesti. et liquisti in maeroribus. matrem. : senecta et iuven-
tis therefore must be originally adjectives: Lach. p. 44 quotes from
Varro *senescendorum hominum, adolescenti humani corporis;* and from
Verrius Flaccus *rebus florescendis: cretus concretus sustus etc.* are often
thus used; Livy Ovid and others have *requieta;* see also n. to II 363.
774 *act. sp. vel.:* see n. to II 1174.
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 conūbia?* 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. 238 argue for the two quantities of the word: the latter says ‘not-
able quidem debut videri tot exempla durissimae synizesin cur noluerint
vitare poetae ponendo coniugium vel *coniugium* sed enim augebitur
adoratio reputantibus Lucani et Senecae, qui nunquam i vel u muta-
runt in consonam; versus tales *Max ubi conubii pretium mercusque sol-
tast.* *Conubia vital: genus Amazonium scias.* porro Statius synizesin
cum alibi non plus septiens admissi, in uno vocabulo *conubii*, si pro-
ductam habet semper secundam, deciens octiens eam adhibuisse crit
credendus’: he further shews that the old grammarians Consentius and
Servius hold it to be short in such cases. Conington to Aen. I 73
observes ‘the analogy of *pronubus innubus* might be pleaded as proving
a variation of quantity; but no clear instance of *coniubium* occurs except
in Sidon. Apoll.’: Prudentius also has it short; and Claudian a far
higher metrical authority than any of the Christians writes epist. II 18
*Tectigal merite conubiale 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 Catul-
lus; 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 arsis, and that though Lucan who
resolves the i of the gen. twice uses *conubii*, Virgil Aen. iv 167
chooses to say *coniicis aether Conuibus,* not *Conubii.—* But I now have
the conviction that here it is *conubia:* I have taken *mortals* which
would be equivalent to conubium or conubia, and find that Lucr. has mortalis 23, mortalis 14 times; it is therefore beyond all reasonable probability that we never should find in any poet conubium; the more so that the final syll. might be elided, as Stat. Theb. x 62 Expers conubii et. But what follows completes I think the demonstration that it is conubium: here in Lucr. we have Denique conubia ad; Stat. silv. ii 3 19 Conubia ardenti; iii 3 110 Conubia et fidos; v 3 241 Conubia unus amor; Theb. i 245 Conubia. hanc etiam; iii 579 Conubia et primo; viii 235 Conubia, et multa. Now that conubia should have only these two positions in the v., never once one of the many more convenient ones, and that the a should always be elided, is more than improbable: take naturæ or aeternæ in Lucr. and see where they come in the v.; whereas conubia would naturally form the first foot, as above in Statius, and could seldom have any place but that or the 2nd foot, as here in Lucr.; and the a must be elided. conubia is used also by Ovid amores ii 7 21 for concubitus. 778 immor. mor. Inn. num.; see n. to ii. 1054. 779 praeproperanter another äwâ ley. 780 prim., pot.: Fronto ad M. Caes. iii 15 huic primo ac potissimo; Livy v 12 12 primum ac potissimum; xxvi 40 1 primum ac potissimum omnium ratus; viii 29 2 and xxiii 28 i prior potiorque; xxxvi 7 6 prius potiusque est; xxxix 47 3 nihil prius nec potius visum est. 782 volans adv.: vi 742 and Aen. vi 191 venera 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: nay 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, fears for the future, remorse for the past, madness and lethargy. 784—787 recur v 128—141 with very slight differences. 784 in aethere non cet.: but in aethere nubes, in aequore pisces, in arvis arbor: comp. 622 623. 787 ubi quicquid = ubi quioque, as is shown above. 790 posset enim mullo prium i.e in capite cet. esse, quam sine corpore oriri sola et a nervis longiter esse: on the parentheses see n. to vi 1022: I have noted many like this in Cicero to Atticus; atque hi (nolo enim te permooveri); ego adhuc (perveni enim cet.); omnino (soli enim sumus); quae quidem (ita enim cet.); cui tu (video enim cet.); and in Livy, as inde (recepti enim cet.); et (iam enim hiemps instabat); et (nam appetebat tempus); ipse (iam enim cet.): ceterum (quippe ea pignera cet.); ceterum (elenim cet.): ad
**NOTES II**

Att. iv 5 1 should run thus quid? etiam (dudum enim circumrodo quod devorandum est) subturpicula mihi cet. 793 Tandem is used here in not a common sense; comp. Plaut. miles 1062 P. Minus ab nemine accipiet. M. heu ecstor nimis vilitat tandem; Ter. eun. 1055 ut haeream in parte aliqua tandem apud Thaidem; Phorm. 830 Verum pono esse victum eum: at tandem tamen Non capit ei res agitur, sed pecuniae.

in eodem homine cet.: 554 non quid 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 inquisitandum Posse: est om. because esse is contained in Posse, according to Lachmann's rule explained at 1 111. inquisitandum is spelt with t: c is a gross error.

801 mutuafungi recurs iv 947: for mutua see n. to 11 76, fungii n. to 1 441. Observe the poetical tautology with which in this passage after his usual fashion he enforces an important doctrine: certum ac dispositionem, crescat et insit, sine corpore oriri Sola, in eodem homine atque in eodem vaso, certum Dispositionumque, esse et crescere, durare genique, diversius... magis dissoluto discipitansque, inmortalis atque perpetua.

820 ab rebus multa: Sallust Cat. 32 1 ab incendio intellegebat urbem vigiliis munitam; Hor. od. iii 16 1 Danaen... munierant satis Nocturnis ad adulteria; Colum. xi 3 2 horum ab incursu hominum pecudumque muniratis; Livy xxii 13 3 sese ab insidiis munierat. The sense admits of no question; but it may perhaps be a question whether the vitalibus ab rebus of ms. was not used by Lucri in the sense of letalibus with contemptuous allusion to the use of vitalis as a euphemism for mortalia; Sen. epist. 99 22 quam multis cum maxime fundus locatur/ quam multi vitalia emuntur/ and Petron. sat. 77 at end interim, Stich, profer vitalia in quisus volo me efferrir, and 42 bene etatus est, vitali lecto, stragalis bonis. 826 male habet: Ter. Andr. 436 hoc male habet virum; 910 qui me male habet; hecyr. 806 haec res non minus me male habet quam te; Tib. 1 476 Quos male habet multa callidiss arte puert. 827 'there is much force in Praet. male ad., if you compare futuris in 825: not only present bodily suffering (824), but fear of future suffering (825); and when evil deeds are past and gone, remorse remains' J. E. M. Praet. adn. is the abl. abs. male adn.: v 1224 Nequid ob admissionem foede... remordent: iv 1135 conscius ipse animus se forte remordet; Aen. 1 261 quando haec te cura remordet.

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 dissolution 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 infinite 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 be all 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 τὸ φυκαδέστατον οὖν τῶν κακῶν ὁ βίανατος οὖν ἐν τῷ ημᾶς, ἡτανδήν εἰπον μὲν ἡμᾶς ὤμεν, ὁ βίανατος οὐ πάρεστιν, ὅταν ὁ θάνατος παρῇ, τὸβ ἡμᾶς οὐκ ἐμῆν. Both Lactantius and Bayle assail Epic. and Lucr. with the Mors misera non est: aditus ad mortem miser; but neither meets them on their own ground. 830 Nil est ad nos: 845 Nil tamen est ad nos; 926 Multo igitur mortem minus ad nos esse putandum est; 972 Respice item quam nil ad nos antea cautetæ, ... fuetur: Lucr. is prob. translating Epicurus' οὖν ἐν τῷ ημᾶς. Plin. epist. vii 17 12 recte an secus, nihil ad me; paneg. 31 nihil hoc ad urbem ac ne ad Aegyptum quidem; Ov. trist. ii 472 Hoc est ad nostras non esse crimina aves; Cic. de fin. i 39 nihil ad Epicurum: Madvig cites there in Pison. 68; de div. i 78. 831 habetur here = intellectuiget, not simply existimatur: comp. i 758 quid una vero iam distat habeis, and n. there. 833 comp. culex 33 Graecia cum tumulit venientes undique Persas; Juv. xi 113 Litore ab oceano Gallia venientibus: venio is continually used by Livy for the hostile advance of soldiers. 835 Horrida cet.; Lucr. seems to have been thinking of Ennius ann. 311 Africa terrifici tremit horrida terra tumultus; and Spenser faerie qu. i 11 7 to have been thinking of Lucr. That with their horror heven and earth did ring: Catullus too, quoted in n. to 57, imitates Lucr.: Virg. catal. 12 3 Terrarum hic bello magnum concuserat orbem. 836 In dubioque 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 prope postor ad servitia caderet; Publiv. Syrus 101 Cito improborum laeta ad pernicem cadunt: with these vss. comp. Livy xxix 17 6 in discrimine est nunc humanum omne genus, utrum vos an Carthaginenses principes terrarum videt: was Livy thinking of Lucr. or do both of them refer to Ennius perhaps or Naevius? 839 uniter apsi recurs 846; and the phrase is found three in v, uniter being apparently used by Lucretius alone; as well as longiter: the words are opposed to discidium, and express that organic union of body and soul which gives a man his individuality and personal identity. 842 Non si terra cet. a proverbial expression: see n. to i 2 3 and 6—9: Juv. ii 25 Quis caelum terris non misceat et mare caelo; Livy iv 3 6 quid tandem est cur caelum ac terras miscenat?: comp. what Cicero de fin. iii 64 calls illa vos inhumanæ et squalida, adopted by Tiberius and Nero, Ἐμοὶ δανότοι γεία μιξθήμε τῷ Ωὸδρ μὲλε μοι, τὰμὰ γὰρ καλὸς ἔχει. Sextus pyrth. hyr. iii 229 is an excellent comment on the above vss. καὶ ὁ Ἐκκούρος δὲ φησιν ὃ βίανατος
NOTES II

501

όμως πρὸς ἡμᾶς· τὸ γὰρ διὰ λοιπὸν ἀναστηθεῖ, τὸ δὲ ἀναστήτων οὐδὲν πρὸς ἡμᾶς· φασὶ δὲ καὶ ὧς εἰπερ συνετήκομεν ἐκ ψυχῆς καὶ σῶματος, ὁ δὲ θάνατος διὰ λοιπὸς ἐστὶ ψυχῆς καὶ σῶματος, ὃς μὲν ἡμὲς ἀσμένι, οὔτε ἄστον ὁ θάνατος, οὐ γὰρ διαλυόμεθα, ὅτε δὲ ὁ θάνατος ἄστον, οὐκ ἐσμέν ἡμῖν· τὸ γὰρ μὴ κεῖται τὴν συνάσκην ἐναν τῆς ψυχῆς καὶ τοῦ σῶματος οὐδὲ ἡμῖν ἐσμέν. Cic. Tusc. disp. I 90 nec pluris nunc facere M. Camillium hoc civile bellum quam ego illo vivo fecerim Romam captam.

843 si iam: see n. to I 968: the assumption is of course false. si iam nostro sentit cēt.: similarly involved in construction are I 566 possit tamen omnia reddi Mollia quae fiant...Quo pacto fiant cēt.; 632 Non possunt ea quae debet genitalia habere Materes; 648 si partes ignis eandem Naturam quam totus habet super ignis haberent; II 1133 quanto est res amplior, augmine adempto, Et quo latior est, in cunctas cēt.; VI 158 Ventus enim cum confercit franguntur in artum Concreti montes cēt. and 176 Fecit ut ante cavam docui spissescere nubem; also III 261 Sed tamen ut potero summam attingere tangam; IV 1119 Nec reperire malum id possunt quae machina vincat; 193 primum quod parvola causa Est procul a tergo quae provehat atque propellat: Ovid is often very licentious on this head: comp. ars I 339; ammor. III 5 13 14, and 18; ibis 3; ex Ponto I 1 80; 5 79; her. 10 110. Lucer. might have written here Et si iam sentit, nostro cēt., 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 cēt.; Virgil. eccl. II 12 At mecum raucus tua dum vestigis Iustro Sole sub ardentis resonant arbusta cicadis, where, as I have learnt from Dr B. H. Kennedy, mecum belongs to the clause tua dum cēt.: Virgil too might have said At raucus, mecum cēt.: see also n. to II 250 Declinare—see. 845 compuit: see n. to I 950 compita. 847 foll. Nec si materiem cēt. refers probably to some theory like this in St Austin cēv. de eii 28 mirabilibus autem quidam Marcus Varro ponit in libris quos conscripsit de gente populi Romani, curios putavi verba ipsa ponenda: ‘genethlaiai quidam scripserunt’ inquit ‘esse in renascendis hominibus quam appellant παλαιογενείας Græci: hæ scripserunt confici in annis numero quadrimgenti quadraginta, ut idem corpus et eadem anima, quae fuerint coniuncta in homine aliquando, eadem resurris redead in conjunctionem’. 848 comp. 857. 850 foll. ‘Cic. Tusc. I 91; Prodicius ap. Plat. Axioch. 369 B’ J. E. M. 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 oppositus corporis amittere repetentiam primum, and 28 quod enim rebus ingressus primum repetentiam detrahit, et intra se gesta inrecordabili debet obliteratione deperdere: 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 quimus nos repraehendere mente; when dead, non quimus: repetentiam nostri amittimus. 852 Et nunc: ‘and so too now’: Plaut. curc. 493 Et nunc idem dico; Poen. i 1 14 Et nunc ego amore pereo; Caes. bel. Gall. vi 13 12 et nunc, qui diligentius eam rem cognoscere voluerit, pi- rumque illo dicensi causa proficiuntur. 853 de illis [nobis]. 864 cum respiciam: see n. to i 41 cum videas. 856 possis: see n. to i 327. 859 repraehendere = repetere: Wak. compares Cic. Verr. iii 51 quod erat imprudentia praeternissum, id quaestu ac tempore admonitorum reprehendi. 860 vitam pausae recessus. 861 vacueque cet.: 923 nostros tunc illa per artus Longe a sensiferis primum motibus errant: here then Deerrarrunt passim motus cet. because deerrarrunt primordia, Sensifer unde oritur primum per viscera motus, as he says 272. 862 miseriae areggreg; as male est, bene est: Catull. 38 2 Malest mehercule et est laboriose; Lucil. x 2 Muell. firmiter essent; and comp. 863 male. Accidere. 862 fall. comp. Sen. epist. 36 9 foll. 864 probet: see n. to i 977 probat. 866 timendum without cet. because of esse according to Lachmann’s rule: see n. to i 111: see also iii 796 infirmatum posse. 868 Differre: anne recus iv 781: diff. anne seems like dubito, nescio an, implying a double clause ‘fuerint an non’. 869 Mortalem cet.: Amphic in Athen. viii p. 336 c θρός δ’ δίος...Ο θάνατος δ’ αθανατός ισίν, αν ἄγαζ τις ἀνέβαιρη. 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 carcasse 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...indignarier: 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 casum insonis mecum indignabar amici with σε 350 casus miserari insonis amici; so that miserari = indignari; and Lamb. would read here miserarier: 884 indignatur se mortalem esse creatum; 1045 Tu vero dubitas et indignabere obire; Sul- picius ap. Cic. ad fam. iv 5 4 hem nos homunculi indignamus si quis nostrum interiit. 871 cor. posto: see n. to 992. 872 interfat; as effio, confio: see n. to ii 1004. 873 non sinc. sonere, a favourite met- phor with Greeks and Latins from Plato downwards: Theaept. p. 179 D διακρυνωνα εισ’ ευνοι εις σαβρον φθεγγαται. sonere, as 156: Enn. trag. 106 neque irati neque blandi qui quem sincerum sonunt: see n. to 156. sub. stim.: iv 1082 Et stimuli subsumt. 876 dat cet. i.e. dat id quod promittit se daturum, et id ex quo promittet se daturum: unde datum is a regular phrase: see Hor. sat. ii 2 31 and Bentl. there, who cites Ovid and Persius. 877 eicit: iv 1272 Eicit enim; Virg. ecl. iii 96
NOTES II

reices capellas; Stat. Theb. iv 574 reicitque; Sen. Phoen. 426 provictet: Seneca often has "dice, obict, obicit, or subicit." 878 esse...super i.e. superesse. 880 in morte, after death: Sen. epist. 30 5 and 8 uses in ipse morte for the moment of dying; but 9 in morte means 'after death' as in Lucr. 881 miseret personal: Ennius has miserete and miserere; Virgil uses miseresci. illim, the same as illinc: Cicero uses both illim and istim: on these and cognate forms see Ritschl opusc. ii p. 452—459. dividit illim i.e. ab illo se: it seems simpler not to join it with removet and so make a proiecto corpore an epexegeis of it, as Lach. does; though that would perhaps resemble Virg. ecl. i 54 Hinc...vicino ab limite. 883 contaminat has here the neutral sense that the subset contagia has in 345 corporis atque animalis Mutius contagia, and 740 consensus contagia. 885 alium se: Quintil. xii 11 2 cavendum est...ne se quaerat prior em. 888 Nam cet. with reference to lacerari urive, 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 melius ignis accipiat; immo hanc poenam gravissimam credimus, ubi servis irascinur: comp. also Sen. epist. 92 34. 889 Tractari; an unusual meaning: in Ennius and others it has the sense of to drag: see Forc. 890 torrecore appears to be a ἄραξ 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. gel. aeg. saxi 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; like the lecti mortuarii of the Etruscans: see corp. inscr. i 1313 for a curious inscription found in a sepulchral chamber at Falerii, in which they are assigned to various people, these lecti being hewn out of the rocky walls. aequore: iv 107 speculorum ex aequore. 893 common burying in the earth: Virg. geor. ii 351 Que saxo super atque ingenis pondere testae Urgerent, 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. i 77 iam iam, Dolabella, neque me tui neque tuorum liberum...misereri potest; Catul. 63 73 Iam iam dolet quod egi, iam
iamque paenitet; 64 143 Iam iam nulla viro iurante semina credat; Aen. iv 371 iam iam nec maxima luno Nec Saturnius haec oculis pater aspicit aquis: so in Ovid iam numquam videndus, loca iam non adeundo, and the like = non amplius cet. neque uz. 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 circuim oscula nati, Casto 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 Isip their sire's return Or climb his knees the envied kiss to share: Virgil and Gray I fancy joined the uzor with the domus. 896 tacita cet.: Virgil was thinking of Lucr. as well as Homer when he wrote Aen. i 502 Latonaes tacitus pertempitant gaudia pectus. 897 factis flor.: Plautus miles 56 et unum in terra vivere Virtute et forma et factis invictissimis. 898 miseris miseris, kaxios kaxios: Cic. ad Att. iii 23 5 quem ego miserum miseris perdidi: Plautus revels in this and like expressions; see Nauck Rhein. mus. iii p. 329, misere miseri, scite scitas, bella belle, doctum docto, iniqu inique, mala malae male, bonus bonae bene feceres, cupida cupiens cupienter cupit: comp. the Poorly poor man he lived, poorly poor man he died of Spenser: 1015 Est insignibus insignis. omnia cet.: Mommsen regni Neapol. 3133 Astartis haec unus tot tantaque munera nobis Perjudos infelix horribusque dies. 900 Iulius 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 vii 80 Quam quidem ut: comp. iii 339 Non enim ut; vi 485 Innumerabili enim; v 589 Alteram ultram; iv 616 Plusulum habent; 618 spongiam aquai; i 1012 alterum eorum: it occurs occasionally in Virgil Horace and Ovid.—Orell. inscr. 1192 SOMNO. AETERNAI C. MARTINI VALLENTI. PHILOSOPHI EPICUR...MARTINIA CONIUGI INFELICISIM. 905 Duncan's in his grave: After life's fatal 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 tumefacere rube facere and the like must be connected with a supposed neut. verb cinere: prope must be joined with it: so prope cinef. means 'qui iam prope cineris colorem et ad spectum 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. horribus busto I have no doubt means the funeral-pile: Aen. xi 200 Ardentis spectant sociis semistaque servant Busta nes avelli posunt; Paulus Festi p. 32 'bustum propriie dicitur locus in quo mortuus est combustus et sepultus': 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 scorching of the fire. This is perhaps more poetical than 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.*: with the use of *prope* here comp. vi 403 *prope ut hinc teli determinet ictus.* 907

*Ins. dect.*: Hor. epist. i 14 7 *dolentis Insolabiliter.* 908 *maeore* seems rather to have the force of *dolorem*: Cic. ad Att. xii 28 3 *maeorem 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 aesterno cest.* with reference to 907 *aesternumque Nulla dies cest.*

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 aught 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 foll. Martha p. 159 foll. well contrasts the sternness of Lucretian with the frivolity of Horatian epicureanism: the ‘carpe diem’ and the like.

912 *tenentque:* i 495 *manu retinentes pocula rite.* 913 *saepè = ut saepè* fit; see n. to v 1231. *ora* is very vaguely used by the poets; here it must mean the brows: Aen. vi 772 *umbrae gerunt civili tempora querunt:* 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 saepè;* Ter. eun. 175 *Utiam istuc verbum ex animo ac vere dicere:* 179 *Ego non ex animo misera dico;* Sen. epist. 78 19 *risit et quidem ex animo;* Catul. 109 4 *id sincerè dicat et ex animo.* *brevis cest.*: Amphis in Athen. viii 336 C *Hinc naivè. θυρός ο βίος, δύσις ουρά γίγ χρόνου: copa 37 Ποιε merum et talos; pereat qui crastina curat! Mors ausrem vellem* *‘vivite ait ‘venio’.* 915 *fuerit* has its well-known force: *Sive erimus seu nos fata fuisse velint:* found already in Plaut. capt. 516 *me fuisse quam esse nimio mavelim.* 917 *torres:* Lach. quotes from the glossary. Cyrilli *άρκασσα usilatio torres;* and for the form compares *labes tabes pubes cest.* 918 *aliae:* this gen. is found even in Cic. de div. ii 30 *aliae pecudis ictur nitidum atque plenum est, aliae horridum atque exile:* rei monosyll. as iv 885 *illius rei constat imago:* see n. to i 688. Plaut. miles 802 has the dat. Qui *nisi adulterio studiosus rei nulli aliaest inoprus,* where Ritechi quotes Paulus Fest. p. 27 *‘aliae rei’ dixit Plautus pro eo quod est ali rei’:* *alterae,* gen. and dat., occurs in Terence. 921 922 he accumulates words to express how utterly indifferent it must be to us. 923 924 see n. to 860 *vageque cest.* 925 *corruptus cest.*: 163 *Corripere ex somno corpus.* 928 *dissiectus* seems to be a *δίνασ
506

BOOK III

LEYOM. 929 Consequitur: auctor ad Heren. ii 27 consequi videtur, ut
doceamus; Cic. de orat. iii 6 sudoremque nullum consecutum esse audie-
banus; ad Q. fratr. ii 6 5 in eam tabulam magni rius consecuebanitur;
de fin. iv 29 obscurationi consequitur: \textit{idem est tere atque accidit sive fit}\nMadvig. let ablat. in let, in morte: corp. inscr. i 1009 l. 17 let\ntacent; Aen. viii 566 let est sternendus est; iat iv 433 Voluitur Euryalus leta.
expergitus occurs twice in Fronto. 930 comp. Cic. Tusc. i 92 habes
somnum imaginem mortis eamque cotidie induis, et dubitas quin sensu
in morte nullus sit, cum in eius simulacro videas esse nullum sensum\n quem semel est secuta: Ov. met. ii 611 Corpus inane animae frigus
letale secutum est; Colum. vii 4 2 clades sequitur gregem: quum\nssequi aut consequi aliquem dicitur, ubi recentiores aut absolute sequi
eam dierent aut aliquem in eam incidere\textit{ Madv. de fin. i 32: he
}cites Tusc. ii 28 quisigitur Epicurum sequitur do\textit{r; Sall. orat. Philippii
9 malos praemia sequuntur.}

931—977: if\textit{ nature} were to say to you or me \textit{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 fol-
low 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 alicui...increpet: a
common constr. in Livy: i 51 1; vi 37 1; ix 24 10; x 35 11; xxvii 1
9. 933 Quid tibi tanto operest seems to mean \textit{quid tibi est tam magni
momenti}. 934 Nam gratis cet., 938 Cur non: it can hardly be said
that \textit{si} is omitted here: it is one of those sentences common in the best
writers, where the first clause is asserted as a supposition: \textit{you have
passed, let us say, a happy life; well then etc.}: Cic. ad Att. xiv 13 4
profectior, ut constitueram, legatus in Graeciam: caedis inceptis peri-
culum nonniit vitare videor cet.; \textit{sin autem mansero cet.; where, as}
Lucr., the meaning is made clear by the \textit{sin} of the 2nd part: Hor. epist.
1 1 33—37; ib. 87—89, with \textit{si non} in 2nd clause; Ov. ars ii 225—230;
Sen. Agam. 262 263; Quintil. i 2 11; Juv. xvi 17—22. 935 gratis:
its opposite \textit{ingratia} is used by Lucr. four times: Plautus and Terence
have the full forms \textit{gratis} and \textit{ingratia}, but Cicero uses \textit{gratis} and
\textit{ingratia}: they mean with the will and against the will respectively.
936 pertusum cet.: 1009 laticem pertusum congerere in vas: the allusion
here therefore must be to the Danaids: Plaut. pseud. 369 \textit{In pertusum
ingerimus dicta dolium; operam ludimus:} Marullus says in marg. cod.
Victor. \textit{\'Ameri}. 937 ingrata is opposed to 935 \textit{gratis}. 938 ple-
nus cet.: comp. 960 Quam satum cet. and Hor. sat. i 1 118 \textit{exacto con-}
tentus tempore, vita Cedat uti conviva satur; then 121 verbum non amplius addam; and Lucr. 941 cur amplius addere quaevis: Sen. epist. 98 15 ipse vitae plenus est, cui adici nihil desiderat sua causa; Stat. silv. II 2 128 abire paratum Ac plenum vita: Orellius l. l. quotes from Stobæus ἡκέ τις συμποσίου ἀπαλλάθωμαι οἵν πάνταραν, οὕτω καὶ ἐκ τοῦ βίου, ὅταν ἡ ἁρπά. Comp. too 969 quam tu cecidere cadentique with Hor. ars 70 quae iam cecidere cadentque: 971 perhaps with epist. II 2 159: see n. there: 996 Qui petere a populo fasces saevasque secures Imbitit et semper victus tristisque recessit with epist. 1 16 33 ut si Detule-rit fasces indigno detrahit idem. ‘Pone, meum est’ inquit: pono tristi-que recedo: 1028 magnis qui gentibus imperitarunt with sat. 1 6 4 qui magnis legionibus imperitarunt: as Lucr. v 1227 has Induperatorem… Cum validis legionibus: 1063 Currit agens mannos ad villam, 1066 Aut abit in somnum gravis atque oblivia quaevis, 1068 Hoc se quisque modo fugit (at quem sclices, ut sit, effugere haut potis est, ingratia haeret) with epist. I 7 77 Impositus mannos, sat. II 6 60 O rus, quando ego te aspiciam…nunc somno et ineribus horis Ducere sclices inscunda oblivia vitae, 7 112 Non horam tecum esse potes, non oita recte Ponere, terque somnum vitas 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 animus qui se non effugit umquam.

939 capis secum cecat: Ov. fasti vi 331 placidamque capitis secum quietem: comp. with what precedes Sen. de benef. III 4 hoc loco reddendum est Epicuro testimonia qui aditivae querius quod adversus praeterita simus ingrati, quod quacunque percepimus bona non reducamus nec inter volupitates numeremus, cum certior nulla sit voluptas quam quae iam eripi non potest. 941 in offensust: offensa in Cicero; as ad Att. IX 2 a 2 negas te dubitare quin magna in offensa sim apud Pompeium: so in invidia, in honore, in amore esse: IV 1156 Esse in delicia summo-que in honore vigere. 943 [cur] Non cet. finem facies: 1093 qui finem vivit facit: the phrase is very common. 945 eadem sunt omnia semper, 947 eadem tamem omnia restant: so says the preacher 1 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.: 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: Juv. 1 158 Jahn reads with P velatur Pensibus plumbis atque illinc despiciet nos: Mayor despicat. 948 Omnía cet.: 1090 licet quod vis vivendo vincere saecula; 1 202 Multaque vivendo vitalia vincere saecula, where see n. 950 Quid resp. for the indic. comp. Madv. opusc. II p. 39 who among many other passages cites Cic. ad Att. XVI 7 4 nunc quid respondemus?; comp. too vi 1106 Nam quid…puta-
mus, and n. there, intender etiam is a legal phrase; the intentio being the plaintiff's claim for damages: Gaius iv 41 intentio est ea pars formulae qua actor desiderium suum conclusit...si parat, N. N. ...dare oportere et. But probably it here means no more than to bring an accusation against: auctor ad Herem. I 27 ex intentione et institutus indicatio constituitur hoc modo: intentio occidisti Aiacem cetr.; ii 28 ratio est quam causam demonstrat veram esse quam intendimus; 45 intendere controversiam; Cic. de orat. i 42; pro Caeccina 20. 955 abhinc of the future, a very rare sense: Lach. and before him Forc., cite Pacuvius 21 sequae ad ludos iam inde abhinc exerceant. 956 perfunctus v. praemia: so the antiquarian Fronto, ad Verum ii 7, onera quaestoria et aedilicia et praetoria perfunctus est: 734 mala multit...fungitur; 940 ea quaer fructus cumque ea; iv 1078 quid primum...fruuntur; 1095 Nil datur...fruendum; iii 659 potitur primordia; iii 1038 Soptra potitum; iv 760 quem...mors et terra potuisse; v 1033 vim quisque suam quod possit abut. 957 Bentl. quotes Democ. frag. 31 Mullach ανοικοντος των ανεκδοτων όριστης, τα δε παροντα...αμελη φυσιν: comp. too Eur. Hipp. 183 Odé s' αριστει το παρον το δ' απον φιλτερον γην; and inscr. Lat. i 1453 Quod fugis, quod iactas, tibi quod datur: spemere noli: see n. to iv 885. 962 magnus: Sen. epist. 110 disce parvo esse contentus et illam vocem magnus atque animus exclamatione. concede: Ter. hec. 597 hic video me esse invisis inmerito: tempus est concedere. 963 incit et, an old word found in Accius Pacuvius and Lucilius. 966 Nec quisquam cet. but his matter is used for the growth of other things. 969 ante haece: 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 the is doubtless put with poetical brevity for usus fructus: usus fructus, says the digest, est inus alienis rebus utendi fruendi, salva rerum substantia: the usus was much more limited; the fructus includes the usus, not the usus fructus. Curius says to Cicero ad fam. vii 29 1 sum enim χρησει μεχων, χρησεi ν ευνεo, ευνεo τo Attici nostri; ergo fructus est usus, mancipium illius; and Cicero replies in 30 2 cuius [Attici] quoniam proprium te esse scribis mancipio et nezo, meum autem usus et fructus, contentus isto sum, id est enim cuiusque proprium, quo quisque fruitor atque utitur; Livy xlv 13 15 Maximeusam...usus regni contentum scire dominium et inus erum qui dederint esse: but nature gives to none the mancipium ex iure 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; quem ad, si credis consultis, mancipat usus, says Horace, but not life; no ususopio is in force here: ουτι γαρ κτητικοθεω Ημλερων αυτο πλην ενωκιονι βλω, says Euripides, or Moeschion, of the body. 973 quam nascimur ante: iv 884 quam mens providit quid
NOTES II

velit ante; vi 979 quam...prior: iii 358 I now read quam expellitur ante: comp. Tib. i 3 9; iv 7 8 quam meus ante; Mart. ix 35 6 quam venit ante. 976 horribile: Pascal found it so: 'quand je considère la petite durée de ma vie, absorbée dans l'éternité précédant et suivant... je m'effraye'.

977 Seneca must have been thinking of Lucr. 830—977 when he penned epist. 54 4 more est non esse. id quale sit iam scio. hoc erit post me quando ante me fuit. si quid in hac re tormenti est, necessae et fuisset ante quam prodiremus in lucem: atqui nullam sensimus tunc vexationem [832 anteaque nil tempora sensimus aegri]. utrimque vero alta securitas cet. [977 non omni somno securius exstat]. Arist. eth. Nicom. iii 9 with truer instinct, φοβερωτάτας τε...θάνατος: πέρας γέρ, καὶ οὐδὲν ἐν τῷ τεθνεωτί δοκεῖ οὐδ' ἀγαθόν οὐκι κακὸν εἶναι.

978—1023: the stories told of hell are really true of this life: Tartarus, Tityos, Sisyphus, the daughters of Danaus, are but types of people tormented here by various lusts and passions: Tartarus too, Cerberus and 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 as assigned to him by many, as Pindar Cicero and Eurip. Orest. 5, a passage Lucr. may have had before him, Τάνταλος Κορνής ὑπὲράλλωτα διαβάνων πέπορον Ἄρη τοῦτον: see Porson's long note, and Pausanias there cited, who describes a picture of Polygnotus and says the latter got the impending citation from Archilochus: comp. too Weicker, Rhein. Mus. x p. 242—254: he comments on Alcman's fragment about Tantalus: Ribbeck prof. Verg. p. 62; and a learned article by Dom. Comparetti in Philolog. xxxii p. 226—251, on Pindar's account. 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 mora quae, quasi saxum Tantalos, semper impedit, tum superstitione qua qui est imbuitus, quietus esse numquam potest: he may well have been thinking of Lucr. here, as in Tusc. 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 Optineat: Livy v 37 5 immensus obtinentes loci: xxxv 27 15 obtinebant autem longo agmine... prope quinque milia passuum; Cic. orator 221 haec enim in veris causis maximam partem orationis optimet. 992 nobis: see n. to i 797.

993 volucres 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: Ov. ex Pon. iv 13 11 vires, quas Hercule dignas Novimus atque illi quern canis esse pares; Cic. de fin. i 34 in liberos atque in sanguinem suum tam crudeles suisse: see Madvig who cites Verr. v 184 dignum capitulio atque ista arca omnium nationum; Halm pro Sulla p. 52: comp. the use of et, = id est, in ii 615 et ingratii genitoribus inventi sint; and Juv. xi 123 Grande ebur et magno sublimes pardus hiatu Denibus ex
BOOK III

illis quos cet. anxius angor recurs vi 1158: comp. Cic. Tusc. iv 27 esque alius iracundum esse, alius iratum, ut diifferi anxietas ub angore; neque enim omnes anxii qui anguntur aliquando, nec qui anxii semper anguntur, ut inter ebrietatem et ebriosisatatem interest, alidique est amatorum esse, alius amantem: so that Lucr. may mean to express an abiding anguish; or it may be only one of his many poetical pleasms and assurances: see n. to i 826 sonitu sonant; and comp. Virgil's imitation Aen. ix 89 timor anxius angit; and Enn. trag. 256 otioso in otio, to which Cicero's rule might apply. anx. angor is Cicero's aegritudo: Tusc. disp. iii 27 cum omnis perturbato miseria est, tum carnisficina est aegritudo...lacerat exest animum planeque conficit. 996 fisces cet. v 1234 pulchros fascis saevasque secures; Aen. vi 819 Consilium imperium his primus saevasque secures Accipiet: in Lucr. Nam petere imperium follows immediately. 897 Inhibit: vi 72 ut ex ira poenas petere inibat acris: Forc. gives examples of this use from Cicero and Livy. 1000 nizzantem: iv 506 nizatur; vi 836 nizari: lexicons give no other instance except Aen. v 279, where indeed MPV have Nizzantem, R Nexcantem. 1000—1002: Odys. 3 595 "Hoc d mun scyrusinovou sevriou te pouon ti Laun ayw othoxe povi lufouv all' ott moulo 'Akrav uperbaioi, tov' ayortiafaski karauid: Awtis eineta pidoa klyndanto laas anadides. 1001 russum; see n. to 45 prosum. 1004 expleare 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 ingratiarn naturam pascere semper, Atque expleare bonis rebus satiarique nunquam. M. Tullius de re publica lib. vi graves enim dominac cet. quae quia nec expleri nec satiari ullo modo possunt' cet.: the words are practically synon. both in Lucr. and Cicero who in Cat. 47 has satiatis vero et expletis with the order inverted. 1005 circun cum redeunt expresses Homers perioplomavv eliavon. 1010 poetat: see n. to i 1045 gueatur.

1011 see notes I and Servius there; and comp. Cic. Tusc. i 10 dic, quæso, num te illa terrrent, triceps apud inferos Cerberus, Cocytii fremitus, travecetio Acheronitis Mento summam aquam attingens enectus siti Tanta- lus, tum illud quod Sisyphu' versat Saxum sudans nitendo neque proficit hilum, fortaesse etiam inexcusabile judices Minos et Rhadamanthus i in the vss. lost mention may well have been made of Cocytus, Acheron, Rhadamanthus or Minos, and of Ixion's punishment, and thus antecedents 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: in Ov. met. iv 465 Ixion is conspicuous among the rest; see too Sen. epist. 24 18 non sum tam ineptus ut epicuream contilenam hoc loco persequar et dicam vanos esse inferorum metus, nec Ixonicum rota volvi nec cet.; just below he continues nemo tam puer est ut Cerberum timeat et tenebras cet.
comp. Lucr. Cerberus et furiae iam vero et lucis egentes: Juv. xiii 51 also has *Nec rota nec furiae nec saxum aut culturis* etc.: they none of them forget Ixion.

1012 *eructantis faucibus aetus*: Aen. vi 297 *Aestuat atque omnem Cycyto eructat harenam, 210 halius atri Faucus effundens.*

1015 *lueva*: see n. to i 30 *loquellas*: this word seems to be a *άναξ λέγω.*

1017 *robur* must be the lowest dungeon in a prison, hence called *carcer inferior*, into which criminals were thrown before execution: Tac. ann. iv 29 *robur et saxum aut parricidarum poenas miniantium*; Livy xxxviii 59 10 *ut in carcere...indicatur et in robore et tenebris eexspiret*: the famous *robur Tullianum*, still to be seen at Rome, is described by Sall. Cat. 55; comp. too Paulus Festi p. 264 *robus quoque in carceres dicitur is locus quo praecipitatur maleficiorum genus, quod ante arcis robusteis includebatur.* Some take *robur* to mean the *eculeus*; and Valer. Max. vi 8 1 joins *laceratus verberibus eculeoque inpositus, candelibus etiam lamminis ustus*; Sen. controv. 34 p. 387 Eliz. *tortor cum ignibus flagellis eculei*; and Sen. epist. 78 19 *plus est flamma et eculeus et lammina:* Cic. Verr. v 163 *cum ignes ardentessque lamminae ceterique cruciatus admovebantur: the flamma of Seneca and ignes of Cicero—the *taedae* of Lucr.

*pix*: Plaut. capt. 596 te, si hic sapiat senex, *Plix atra agitato apud carnis fecem tuoque capiti interuerat: ‘Victor. var. lect. viii 14’* J. E. M.

1018 foll. comp. Juv. xiii 192 *cur tamen hos tu Evasisse putes quos diri consci facti Mens habet attonitos et surdo verbere caedit Occultum quidni animo ortore flagellum.*

1018 the constr. appears to be *adhibet sibi stimulos terrestre se*: comp. 68 *Unde... Effugisse... remosse*, and n. there. *conscius sibi and conscius factis* are both common, but not the double dat.; though Fronto, a mimicker of old writers, ad amicos i 15 has *cui rei mihimet ipsi conscius sim.*

1020 1021 comp. Accius 577 *Necque utla interea finis curari datur.*

1023 stultorum: 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. Democr. frag. 119 Mullach from Stob. flor. cxx 20 *éνιοι θυτης φυτος διαλαυνον οικ ιδιότες ινθωποι, ξενιδιης δι της εν τη βιω κακουραγοουνη τον της βιωτης χρονον εν ταραχηι και φοβουσι ταλαιπωρονι, ψευδα περι του μετα την τελευτη μνημειοντων χρονων:* comp. too v 1154 foll. and Epicurus and Seneca cited there.

1024—1052: you may say too to yourself ‘the best and greatest kings conquerors sages and poets, Epicurus himself, have died; why should I then seek to live, who dream away life amid cares and delusions?’

1025 the words are from Enn. ann. 150 *Postquam lumina sis oculis bonus Aenei reliquit; the thought of this and the next v. from Pтаid Φ 107 Κάθας και Πάρκολος δ περ σιω πολλων αμεινων:* Lach. is doubtless right in making the whole of this passage a soliloquy of the reader. *sis*: see n. to i 1022 se suo. 1026 *improbe* is *αναβης*, uncon-
scionable, immoderate in expectation: as Hor. epist. i 10 40 dominum vehit improbus; and improbe in sat. ii 2 104, 3 200; Pers. iv 47; Ov. met. vi 136 vive quidem, pende tamen, improba; Juv. ix 63 Improbus es, cum poscias. 1027 rer. poten.: see n. to ii 13. 1029 foll. comp. 'Cic. de fin. ii 112' J. E. M. 1029 magnum: he is thinking of the power of the sea generally without particular reference to the narrow Hellespont. 1031 lucanas: this spelling is confirmed by our mss. here and vi 538 and 552, and by M in Virg. geor. iii 365: the change of à into ã in compounds is very frequent, as iv 605 Dissuluit; so prosulio demulio insulio in Plautus: comp. calco and concuto etc. quatio and concutio etc. clam and occulo, rapio and surruptus etc. a few instances out of many: the antiquarian Fronto has corruptus for correpus, and surrupuisse: Agam. 298 Sub rupe reductus of Flor. shews that Seneca wrote Subruptcy doctus: Plaut. trin. 83 surrupuisse A: see Wagner there, and to aulul. 39. 1032 comp. culex 32 Non Hellespontus pedibus pulatus equorum. 1034 Scipiaidas: see n. to i 26 Memmiadias: the termination -as is confirmed by our mss. and those of Lucilius Virgil and Horace. Scip. bel. fulmen: Aen. vi 842 geminos, duo fulmina belli, Scipiaidas, cladem Libya; Siliius vii 106 ubi nun sunt fulmina genit. Scipiaidas: 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 be termed thunderbolts of war; but then Cic. pro Balbo 34 says cum duo fulmina nostri imperii subito in Hispania Cn. et P. Scipiones extincti occidisset. Gnaeus and Publius were great generals; but still when they met so disastrous an end, it is strange that Cicero should call them the two thunderbolts of the empire. When we think of the words scipio and scapus, and the English shaft, and σκόπτω σκάπτω σκήπτρον, and then σκηπτός σκηπτω 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 staff. 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. A parallel case would be the device of the Sibyl's head on the coins of the Cornelii Sullae, which was connected with the false derivation of their name from Sibulla, mentioned by Macrobr. sat. i 17 27. Valerius Max. iii 5 1 has this remarkable expression in relating the degeneracy of Scipio's son, dii boni, quas tenebras e quo fulmine nasci passi estis!—I now find that Fick, vergl. woerterb. p. 202, connects all these Latin and Greek words with many Sanscrit words, and derives them from a root skap, skap, (skip, skip), 'to throw, hurl, set down heavily, press upon'. Carth. hor.: Siliius xv 340 Carthaginis horror; culex 368 (370) Scipiaidaeque duces, quorum devota triumphia Moenia .. Libycae Carthaginis horrent; Prop. v (iv) 10 9 Acron .. tuis quondam finibus horror erat; Petron.
123, v 238 Magnus, Ille tremor Ponti. 1035 famuli inf.: after Enn. ann. 317 e regno summo ut famuli infimus [mss. optimus] esset. Paulus Fest. p. 87 ‘famuli origo ab Oscis dependent apud quos servus famel nominabatur’: with famul may be compared the many words ending in v which have lost the final us, as puer vesper aeger socer tener and the like. 1036 Adde, Adda, as in 828 829; iv 1121 1122; vi 611 613; and Livy xxvi 41 12; Ov. ex Ponto ii 2 75, 77 Adda—Adde—adde. 1037 Hel. com.: Aen. ix 775 Crethea Musarum consitem; Hesiod theog. 1 Monoqouv 'Ellauia v, 99 doqo y1vovvovv ouvàvov; hymn. Hom. xxxii 19 d1vovvv79vovvovv ouvàvov; 1038 Scotp. pot.: Accius 590 scotrum pateretur patris; 'Antipater Thess. ep. 24 l. 6 ci δ' ομνων σκάτρων "Ομνης έξι' J. E. M. eadem aliis: II 919 animalia sint mortalibus una eademque; IV 1174 eadem facit, et scimus facere, omnia turpi. aliis = ceteris: Plaut. trin. 944 aliis di: Livy thus uses alius in the sing. with extreme frequency; he also has the plur. as I 7 3 dis alisis; III 54 2 alii dcesserint; Ov. met. vi 408 alisque reperta; ix 13 alii cessere: see too Draeger hist. synt. § 55, who says the usage is unknown to Cicero. 1039 iust. veritas: his age at his death is variously given from 90 to 109 years. 1040 memoriae motus would produce memory, and thereby the power of consistent thought, just as the semiferi motus produce sense. Lucr. by placing Democritus here would seem to give him rank next to Epicurus. 1042 obit decurso: Lach. in his elaborate note, after attempting to prove that the last syll. of sit 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 and 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 Lucan Statius Martial and others, only before a vowel; now Lucr. twice uses them before a vowel, iv 339 (314) Ater init oculos, 771 perit alioque; 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 Luc. Mueller de re metr. p. 399 in a few lines: Martial Lucan and Statius are placed by Lach. in the third and most correct class; but Martial not only says 1 62 6 abit Helene, II 64 3 transit et Nestoris aetas; but also lib. spect. 16 1 Raptus abit media, x 77 2 perit fecit; Lucan not only has abit aut, but also ix 205 abit Pompeio, 1098 perit carent; Statius not only subit ibi and the like, but also Theob. vii 439 init fecitque, x 205 abit non: these instances are given by Mueller. In addition Lucan viii 85 has perit quod; 321 abit aut unde redit maiore in one v.; Juv. vi 559 obit et, 563 perit cui, What Lach. says of Virgil has some apparent support from mss., though that means little or nothing, as a large proportion of the oldest mss. of
certain authors always write it for iit: Augustus in his res gestae has adit, where he meant I presume adit. Taking then into account that poet's usual rhythm it seems almost incredible that he should five times have written exit, esit, transit, transat, transit; never once divided the word between two feet, exii etc.; nor used it in the 6th foot; Martial does not hesitate to say transit 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 esit or transit used by Virgil in the 5th foot?' but these words only occur five times; and I find that he uses audii 13 times in all, 11 times in the first foot; of the two exceptions one is a case of repetition, Audii... audii amnis. It is however possible 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 redit etc. as well as petiti seems 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.; nor is the redicit venicit occasioned in old inscriptions any 'firmissimum argumentum': sibi ubi ubi nisi quasem occur in the new corpus inscr. more than 100 times, fuit posseit probavit are also found; yet Virgil surely might use all these short. Lach. quotes redicit from the titulus Mummian.; but the 2nd titulus, corp. inscr. 542, has the hexam. De decuma, Victor, tibi Luciu' Mummiu' donum; and ib. 38 of one of the Scipios Maturum optemui laudem ut sibi me esse creatum; ib. 1009 6 Ubei se reliquias conlocarent corporis. Neither Wagner philol. suppl. i p. 316 nor Conington Aen. ii 497 accepts his Virgilian theory; and, as to Plautus, Fleckisen in Jahn's Jahrb. LXI p. 59 foll. has deserted him and retracted his former opinion. Lucr. three times uses the contracted perf. of the first conj. i 70 Irritat, v 396 superat, vi 587 Disturbat: in each case a vowel follows; but it may be remarked that the reading in the two first instances rests on a conjecture, though a highly probable one.

1043 dec. lum. vitae: Lach. says 'interpretes vitae lumen quomodo decurratur... non recte explicant, scilicet oblieti se in libro ii 79 legisse Et quasi cursores vitae lampada tradunt': I much doubt this allusion, and am disposed with Lamb, to look on it as a mixture of two metaphors, decurso vitae spatio and extincto lumine vitae: it may have reference to the course of the sun: comp. the curious mixture of metaphors in Juv. ix 126 festinant enim decurrere velox Fluscus angustae miseraeque brevissima vitae Portio: Tib. iv 1 51 Titan decurreret; 160 hibernas properat decurrere luces; Sen. Med. 30 [sol] Per solita puri spatia decurrit poli. 1044 Restitnexit: Cic. orator 5 nec ipse Aristoteles admirabili quadam scientia et copia oratorum studia restitnexit: 'Leonid. Tar. ep. 49, t. i p. 233' J. E. M. 1046 vivo atque viventi, an alliterative pro- verb, as Lamb. has seen, strengthened by the oxymoron Mortua cui vita
est: it occurs in Plautus and Terence and Cic. pro Sestio 59 virens, ut ait, est et videns cum victus ac vestitus suo publicatus. 1048 vigilans cet.: Plaut. Amph. 697 and capt. 848 vigilans somniiat; Pseud. 368 Qui imperata esceta reddat, non qui vigilans dormiat; so that this line too is proverbial: Ter. eun. 1079 stertit noctis et dies. 1049 geris is simply habes: see n. to vi 1145 gregabant; and comp. old poet ap. Cic. de off. 1 61
Vos enim iuvenes animum geritis multiebrem, illa virgo viri: animum or animos gerere is thus used by Livy iv 32 2; vii 31 6; xxxii 11 5; xxxvi 45 12; 54 24. 1051 Ebrius 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. 1052 comp. Pacuv. 302 pertimesfactus maerore animi incerte errans vagat.

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. 1056 mali moles: the assonance is evidently designed; as Cic. in Catil. iii 17 hanc tantam molem mali; de orat. 1 2 maximae moles molestiarum et turbulentissimae tempestates, where there is assonance and alliteration: Tusc. iii 29 molem meditabat mali, after Eurip.; Livy iv 54 4 multarum magnarumque rerum molem; v 37 1 tanta moles mali; Sen. Herc. Fur. 1239 perfer hanc molem mali. 1058 foll. comp. Enn. trag. 256 Otiose in otio animus necsit quid velit...Imus huc, illuc hinc; cum illuc ventum est, ira illinc lubet: Incerte errat animus, praepter propter vitam vivitur; Livy xli 20 4 nescire quid sibi velit qui bus dami videt. 1061 revertit pres. recurs v 1153: it is an archaisms, as perf. reverti is common; but revertor for revertor does not elsewhere occur. Proll, de form. ant. Lucr. p. 44—48, in both places reads revisit; but in v mss. have revertit; and here revisit without eas or ad eas would be harsh. 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. praepicplanter seems not to occur elsewhere. 1088 Horc se cet. quoted by Sen. de tranq. an. 2 14 aliud ex alio iter sequitur et spectacula spectaculis mutatur. ut ait Lucretius Horc se quisque modo semper fugit. sed quid prodest, si non effugit? sequitur se ipse ut urget gravissimus comes: he rightly marks the antithesis between fugit and effugit; comp. Apul. met. viii 24 fortuna mea saevisissima quam per tot regiones iam fugiens effugere... non potui; Cic. de fin. v 20 ne vitationem quidem doloris ipsam per se quinquam in rebus expetendis putavit, nisi etiam evitare possent; and Sen. epist. 93 at end quid autem ad rem pertinet quam diu vites quod evitare non possis?; Hor. epist. 1 14 13 In culpa est animus qui se non effugit

33—2
quam. 1069 ingratis: see n. to 935 gratia et odi [sc]; see n. to vi 1022 on Lucretius’ love of parentheses like this. 1070 morbi aeger i.e. quia morbum sentit, sed quibus e causis fiat nescit: comp. 1053 foll. 1071 rebus relictis, well illustrated by Lamb. from Plautus and Terence, means ceteris rebus relictis: Caesar and Livy have omnibus rebus relictis, omnibus ommissis rebus, ommissis rebus. 1072 Felix qui potuit rerum cognoscere causas; and Epic. in Diog. x 143 ζήν τὸ φω-βοϊνον λόγιν ὑπὲρ τῶν κυρωτῶν μὴ κατεδότα τίς ἢ τοῦ σύμπαντος φώς ἃ κ.τ.λ. 1070—1075: men know not the cause of their disease: it is that from want of employment they are possessed with ennui; and from want of right employment they are disquieted with fear of death and suffering after death. If wise, they would study the true system of things, which would teach them the real nature of the eternity to come, and prove to them that they have nothing to fear. Once more his favourite moral.

1076—1084: 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. perictis, as 55. 1078 it is possible that the equidem of mss. comes from Lucr. as we cannot assume that he followed the mistaken theory, adopted by Cicero and many others, that equidem is ego quidem. 1081 proceditur: see n. to 11115. 1082, like 957 Sed quia semper aves quod obest, praesentia tenus. 1084 hiansis, keeping up the metaphor of sitia. 1085 has a proverbial smack, as Virg. geor. i 461 quid vesper serus vehat; Gell. xiii 11 lepidissimus liber est M. Varronis ex satiris Menippeis qui inscribitur nescis quid vesper serus vehat; Livy xlv 8 6 nec prestanti credere fortunae, cum quid vesper ferat incertum est. 1087 Nec prorurum: see n. to 1 748. 1090 condere saecula: Hor. od. iv 5 29 Condit quisque diem; Plin. epist. ix 36 4 quamquam longissimus dies cito conditurus; paneg. 80 cum tibi dies omnis summa cum utilitate nostra, summa cum tua laude conditur: Virg. ecl. ix 52 has longos...cantando condere soles, where Conington says condere to bury, for to see go down, and he and Heyne compare Callim. epigr. ii 3 Ἡλιον λόγχι κατεδύσαμεν; 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 1 44 2 says idque conditum lustrum appellatum, quia est censendo finis factus est, and Hor. od. ii 4 24 claudere lustrum; so that the word must have suggested to them the notion of closing and completing: Livy xxxviii 36 10 censor ...lustrum condidit...lustrum perfecto: so that condere is perhaps simply conficere: see n. to iv 41. 1091 Mors aeterna; 869 mors immortalis.
BOOK IV

1—25 = I 926—950, except 11 Num, I 936 Sud; 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 vs.; 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 II. 1 foll. Nonius again and again assigns to the fourth book; probably Quintilian also and Nemesianus, as Lach. says, read them in this book. Macrobius on the other hand, sat. vi 2, cites them from the first; and doubtless Virgil too found them there, as he imitates what precedes as well. They clearly belong to I; and can scarcely therefore be in place here, though the first editors, if not the poet himself, inserted them in both places. 25 persentis: III 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. 26 Atque cet.: so III 31 he begins Et quoniam docuit cet. 27 compta: see n. to I 950 compta. 28 Quove: see n. to I 57. ordia prima a curious transposition of primordia to be compared with 313 ea propter, VI 962 et fuit are. 29 vementer cet.: comp. II 1024 tibi vementer nova res molitur cet. 30 quae rerum simulacra voc.: Epic. in Diog. Laer. x 46 τοιω τωι; τοιουτω εισολα προσαγωγειον: see n. to I 132 and II 112, where is said that he uses imago imaginibus simulacra, as the metre requires, and also effigiae, to express these εισολα or τοιοι 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, Quoí quasi membranas cet. 33—35 comp. I 132 Et quae res nobis, vigilantibus obvia, mentes Terrificet morbo adfectis, somnoque sepultis, Cernere uti videntur cet. and see n. there. 34 figurás is the word used by Quintil. inst. x 2 15 to express the εισολα or simulacra: illas Epicuri figurás quas e summis corporibus dicit effluere: Orelli
inscr. 4847 Cum vita functus iungar tis ubra figuris. 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 man from these baseless fears, obx àv προσεδώμεθα φυσιολογία: it is, echoes Lucr., the naturae species ratioque 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. 39 aliquid nostri is emphatic: Prop. v 7 1 Sunt aliquid Manes: letum non omnia finit; iii (ii) 34 53 Nec si post Stygias aliquid rest arbiter undas, as I read. 41 diecsum dedrivit: see notes l 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, v 1329 dabant equitum peditumque ruinas = overthrew, but ii 1149 dabunt labem putrique ruinas, v 347 darent cladem magnasque ruinas are said of the things themselves falling to ruin: comp. too dare pausam = facere pausam, cessare, dare sonitum, crepitum, fragorem; palam dedit = palam fecit; all of which are found in Lucr. Virgil carries this use of dare farther perhaps than Lucr.: Aen. xii 575 Dant cuneum = faciant cuneum: comp. too Aen. vi 76 finem dedit ore loquendi, which = Lucilius’ pausum facit ore loquendi: Livy iv 28 6 dant impressionem; but 29 3 impressionem factam: he first uses impetum dare, and after him Tacitus, for imp. facere. When we thus find dare finem, cuneum, motus, ruinas, diecsum etc. with the precise force of facere finem etc., one is tempted to look on it as a half-conscious reminiscence of the do which survives in credo abdo condo subdo and has the same origin as the Greek τίθεμι and the Sanscrit dodhā: see Max Mueller science of language, 2nd series, p. 224 ‘in Latin it was equally impossible to distinguish between the roots dd and dd̄, 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 ii 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 cicades, 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 effigies: this form is found below in 85 and 105, and in Plautus and Afranius. 50 Marullus’ arrangement of these vs. I believe with Lach. to be right. Quoi: it is possible the Qui of mss. comes from Lucr. and that qui = cui or quoi, as qum and qur are found for cum or quom, and cur or quoi: qui, dat., the mss. of Catullus give in 1 1, 2 3, 23 5: 107 1 quicquid for quoi quid; and in Virg. ecl. 4 62 either Quintilian has taken Virgil’s dat. for a nom. qui; or else Virgil’s mss. have wrongly taken his nom. qui for a dat. Quoi and membranae are both datives; and we have here another instance of that constr. which is so common in Lucr. as almost to amount to a trick of style: see n. to 1 15: imago is put, not in the leading, but in the dependent clause: quoi corpori quasi membranae est imago: then, being unable to use the dat. cortici, he varies the phrase: vel cortex nomin. The correction Quae makes the sentence solecistic. 52 cluet vagari = vagatur.
53 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 Lincent: for teretis see n. to 1 35 teretis servitio. 62 auctas of A is confirmed against auctos of B by Nonius more than once and by Philargyrius; though expers is masc. in other writers: yet Keil’s gramm. Lat. v p. 592 ‘vepres generis feminini, ut Titus Livius has vepres’: T. Lucretius: in Hor. epist. 1 16 8 mss. point perhaps to benigneae rather than benigni. 63 tenuis, 66 tenus and repeatedly below this word has the same poetical force which he often gives to solidus, varus, celer, profundus and the like: it means enormously, inconceivably thin and fine: so 88 supulti filo: comp. also n. to 1 1081 magnum per inane. 66 hiscendi, of speaking in the lowest whisper: see Mayor Cic. phil. ii 111 respondebisse ad haec aut omnino hiscere audebis? 69 formai...figuram; Cic. de nat. deor. 1 90 non ad hominibus formae figuram venisse ad deos; but de off. 1 126 formam nostram reliquamque figuram; de nat. deor. 1 110 formare figurare colorare: Lucr. ii 778 ex aliis formis variisque figuris. 76 ferrugina: the various usages of ferruginus ferrugineus and ferrugio being compared, 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 Causiam habeas ferrugineam...Palliolum habeas ferrugineum, nam is colos thalassicot; answering therefore to Homer’s ῥοπίσιος or ὀλυν applied to the sea; as in certain weathers the mediterranean has precisely such a colour. magnis int. cet.: vi 109 Carbasus ut quondam magnis intenta theatris Dat crepitum malos inter iactata trabesque: Propertius has tam pleno fluantia vela theatro, and Nec sinuosa covo pendé-
bant vela theatros: 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 carabae; the tubres I presume were cross-beams which passed from one nulius 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 ones of which he had experience were probably constructed on a similar plan. Q. Catulus is recorded to have first spread these awnings: Pliny xix 23, who calls them carabina vela. 77 fluctant: iii 189 fluctat. 79 patrum cet.: the senators occupying the whole orchestra must have been very marked objects; and to a spectator, like Lucr., sitting in the areas behind them, would have afforded as much room perhaps for the play of light and colour, as the whole of the stage. Aen. v 340 Hic totum caveae consessum ingentis et ora l'rina patrum magnis Salius clamoribus impet: the last words may be a reminiscence of 1017 magnis clamoribus omnia complexit. Tac. ann. xiii 54 intravere Pompei theatrum quo magnitudinem populi viserent. illic...dum consessum caveae, discrimina ordinum, quis eques, ubi senatus percutiatur, advertere quosdam cultu externo in sedibus senatorum...deprehendenturque et inter patres considerant. decorum: Prop. v (iv) 1 11 Curia, praecedit quae nunc nitet alta senatus. 83 coniunct seems not to occur elsewhere in a classical writer. correpta, being gathered up into a small space: v 1223 Corripiunt divum percussi membra timore; Sen. epist. 74 27 honestam vitam ex centum annorum numero in quantum voles corripie et in usum diem coge; Suet. Domit. 4 singulos a septenis spatii ad quina corripuit. 86 utrque: 291 Aenibus binis quoniam res consit utrque, and vi 517: Manil. ii 904 Nunc lucn nunc ille sortem mutantis utrque. 87 iam, as now shown. 88 filo: see n. to ii 341. 98 [in] speculis: see n. to iii 623. 101 Eutaxia [similares] = orae imaginum: comp. 135 Et cuisseque modi formarum vertere in oras: they are mere surface with no depth, did to μη διεν καίδος τό συμπλήρωμα γένεσις, says Epic. in Diog. Laer. x 48 of the cognate σωπόρας: Cic. de nat. deor. i 123 of Epicurus' gods, ut homunculi similium deum fugeret linimentis duntazat extremis, non habitu solido; and Macrob. sat. vii 14 4 calls them insanis figura: Aen. vi 292 tenuis sine corpore vitas Admonest volitare cava sub imagine formae will illustrate Lucr.: comp. the kolomárów of Epic. Diog. x 46: the word occurs in iii 219 Eutaxia membrorum circumcaesura, with same sense. 104 rerum similisque: see 79 and n. to ii 1050. 105 singillatim cet.: Locke essay ii 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. 106 tamen belongs to cum: v 479 tamen cum sint ea quae movantur; 518 tamen cum lucida signa ferantur;
1088 Muta tamen cum sint; vi 140; 678; ii 71; see also n. to ii 29.
108 Nece rat. al. 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, adeiduo 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 the tips of 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 idols may be, and yet consist of material atoms:] such then fly about on all hands unseen unfelt. 110 quam tenui: in the words of Epic. in Diog. x 47 τα ενελα τας λεπτότητος 
vσνερβλητων ἐχρήσαν.
112 Sunt infra oct.: see n. to ii 138 and iii 274 Nunc magis hac infra oct. 114 id quoque, as well as the other point. exor. rer. Cunct.: see n. to ii 333. 116 quorum = ut eorum; as ii 970: how greatly would the revelations of the microscope have strengthened his argument! 123 Praeterea with reference to primum of ii 116: in ii praeterea merely connects its clause with those immediately preceding. 124 panaces is plur. from panax: the Greeks used the forms ἡ πανάκεια, τὸ πάνακες and ὁ πάναξ: Galen, de simp. med. viii 4 says ιδίωτα ὑπὸ ὧν ὁποὺ στρεφόν ἀπαίσων οὐ πάνακες ἀλλὰ πάνακα προσαγορεύον τὴν πότα ταύτην; and Lucr. is not likely to have used the masc. πανάκης. 125 Habrotoni: Dioscor. iii 26 says the Romans called this ἀβυθονις Πάντικου. centaurea: see n. to ii 401: both Virg. geor. iv 270 Cecropiumque thymum et grave olentia centaurea, and Lucan ix 918 Et panaces potentis et Thessal. centaurea...fumoque greave serpen-tibus urunt Habrotonum seem to have been thinking of Lucr. 126 duobus [digitis], for digitis doubtless followed, must have been proverbial: Plaut. Bacch. 675 Quid...sic hoc digitulis duobus sumebas primoribus?...Persa 793 Ne, sis, me uno digito attigeris: Terence so uses uno digitulo and digito uno. 128 they have no force and therefore are causa sensu, can one by 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 vss. in the ms. see above p. 30. Christ and others would put them after 109: but with that paragraph too they have no proper connexion. Lucr. refers to the συντάσσει or spontaneous appearances in the air, as a supplement to his discussion of the ἀπορροης 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, Partim opone sua quae sunt aere in ipso. Diod. Sic. iii 50 4 speaking of parts of the coast of Africa illustrates well what Epicurus and Lucr. meant: at certain seasons he says συντάσσειν ὀρῶν κατὰ τὸν ἄρα παντοῦν ὃσαν ἵδια ἠμφαίνετοι τοισίν ἐν αἱ μὲν Ἰεριμμοῖν, αἱ δὲ κύνηγιν λαμβάνουσι, καὶ ποτὲ μὲν ὑποφέρουσι ποτὲ δὲ διώκουσιν κ.τ.λ. 132 in hoc caelo means in this lower part of the heaven called air; Epic. in Diog. x 48 καὶ συντάσσεις τῶν πυρόφων ἐξείλα διὰ τὸ μὴ δεῖν κατὰ βάθος τὸ συμπλήρωμα γίνεσθαι. χρή: see n. to iii 94. 135 in oras, that is the extima pars, the extrema liniamenta, as explained and illustrated to 101 Extima: comp. 166 oris, and Accius 484 Scandit oras, laterum texta flamma Vulcani vorax. 137 mundi = caeli of course. 138 Aera mulcentes: Cic. Arat. 88 Igniferum mulcentes tremebundus aestera pinnice; 184 quam flatu permucet spiritus Austri. 138—142 such appearances seem to have tickled the fancies of the poets; the Socrates of the Clouds saw νεφέλην καταπαθεῖν όροις "Η παράδειγμα ζήων. Shakespeare's Antony all the objects mentioned by Lucr. a cloud that's dragonish, A vapour sometime like a bear or lion, A tow'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 dislimbs; his Hamlet a camel, a weasel, very like a whale, perhaps the very belua of Lucr.; Wordsworth an Ararat, a lion, a crocodile.

143—175: 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: often too the sky in a moment is overcast with thick clouds: what a multitude then of these thin images must in an instant be shed from them, to allow of these being seen by us! 143 foll.: Epic. in Diog. x 48 ζήνος τῶν εἰδώλων ἄμα νομίματι συμβαίνει: καὶ γὰρ ρέουσι ἐπὶ τῶν συμμέτων τοῦ ἐπικολήσαντος συμβαίνει...σωζόμενα τὴν ἐπὶ τῶν σπεραμένων θέσιν καὶ τῶν ἐπὶ πολῶν χρόνων κ.τ.λ. and Macrobr. sat. vii 14 4 cenae Epicurum ab omnibus corporibus tugi fluore quaepiam simulacra manare, nec unquam tantulum moram intervenire quin ultra feruntur inani figura cohaerentes corporum esse nias: Plut. def. orac. 19 explains the πολῶν χρόνων, by saying how ludicrous it is that these idols should appear in all directions during ἀπέλθουσιν ἐτῶν πυρόφων, often when the beings from whom they emanated have long been burned on the fire or have rotted in the earth. 146 alias is most simply taken for 'other things', except those mentioned afterwards; when the turn of the argument in 150 causes perhaps a slight anaclouthon: it might be 'some', as
if he had intended a second or third alias to follow; but changed the
constr. instead. 147 and 152 vitrum: 602 Qua\lsae sint vires, species
qua travolat omnis. 147 [in] aspera: see n. to iii 623. 150 foll.
here and in what follows his theory involves him in enormous difficulties,
some of which he gets over successfully; but hardly the present one.
Glass he says lets every image pass: but mirrors, viz. of metal, do not
let them even penetrate the surface, but send them back at once. And
yet a little quicksilver would have made the glass hurl them back better
even than the brightest polished metal; and surely he must have seen
sometimes imperfect images sent back from glass. 152 nec aut.
recurs v 366, vi 103, 779; it is found in Plaut. aulul. 30; where Wagner cites
Cic. ad fam. v 12 6: iii 561 nec autem.
153 quam: the rel. has
same force as in qua est prudentia, quo animo traditur and the like: it
= therefore [it] meminit cet. 160 celer: see n. to 63 tenuis: celer
femin. is archaic: Ennius has acer hiemps; Livius Andron. celer hasta;
Apul. met. x 31 haec alacer; a poem of Nero’s time volucer fama, sil-
vester aedon: on the other hand we find the masc. celebris, salubris, etc.
in Tacitus and even Cicero and Livy: celer in fact is merely the abbre-
viation of celeris, as puer of puereus; Ennius having acris somnus, as well
as acer hiemps; and the genders were separated for distinction’s sake:
see Buecheler Latam. decl. p. 4. 168 oris: comp. 135 in orus and 101
Extimæ: the ab rebus of 163 shews of course that it is oris rerum of
which he is speaking. 187 res, the images, which are res or real
things in being, as much as the things from which they come: 160 celer
his rebus dicatur origo; 235 in luci quae poterit res Accidere ad speciem
quadra\a, nisi eius imago; 690 mitto iam dicere quam res Quae feriunt
oculorum acies visuque lacesunt; and also 1 133 Et quae res nobis,
vigilantibus obvia, mentes Terrificat: see n. there. ibi i.e. in speculo.
respondent i.e. oris of the thing from which the images come. 168—
175: these vss. appear to me to have nothing to do with the over\a
of 129—142, with which Lach. connects them: the sense is obscure
and briefly put; but they are a continuation of the argument imme-
diately 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 foeds: Virg. Aen. xii 283 ut toto turbido caelo
Tempestas telorum, geor. i 323 Et foedam glomerant tempestatem: foeda
tempestas is a very favourite expression of Livy. 169 Tempestas: i
32 Prasertim cum tempestas adridet, and v 1395. 170—173 = vi 251
—254, except 170 rearis for reamur. 171 caeli . . . cavernas: 391
Sidera cessare aetheria adfixa cavernis; as Cic. de suo consul. in de div.
i 17 Aetheria aeterni sancta atque inclusa caverns. Lamb. quotes Cic.
Arat. 252 loque caeli lustrare cavernas, and Varro in Nonius p. 46 Nubes
equali frigido velo leves Caeli cavernas aureas subducent: Varro de
ling. Lat. v 19 Enninus item ad cavationem caeli ingentes fornices; so that doubtless his own cavernas had reference to this derivation of caedum. 172 tae. nim. nocte: Virg. geor. i 328 media nimborum in nocte. 173 atrae oct.: Aen. xii 335 circumque atra 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 nam rat.: the ratio between the imago and the overcast sky is such that no sum can express it.—Comparing what precedes, esp. 163—167, I certainly take the meaning to be: sometimes we see a bright sky covered in a few moments with thick clouds: well, the sky is so covered first; and then we see it by images shed from the clouds, which, singly invisible, only become visible by continuous repetition, the ratio of their thickness to that of the clouds being something so small as to be almost inexpressible by words or figures: how inconceivably numerous then must they be for so many to have reached us in so short a time! But Prof. Mayor writes to me: 'Lucr. is speaking, 164 165, of two things, the rapidity with which these images are forming and their universal diffusion: quantula pars seems not to relate to the thinness of the image of these faces of horror, but to its narrowness as contrasted with the faces themselves which fill the whole width of the sky'. From nothing in Lucr. or Epicurus or any of their expositors, ancient or modern, have I been able to gather what their conception was, if they had one, of the superficial extent of an image; whether for instance when you saw a thing of large extent, you saw it by a succession of single images, or of many images, advancing in parallel order and preserving their relative positions.

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. 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 quaeris locum; see n. to 1 966 quem quiesque: in quaecumque locum haec vel illa tendunt. The wretchedly scanty fragments from the 2nd book of Epicurus peri φύσεως, published in the vol. Hercul. ii, are yet enough to indicate that Lucr. followed it as his guide: col. 1 we find peri δι τῆς κατὰ τὴν φορὰν ὑπαρχοῦσης ταχυτότος ἵνα λέγωμεν ἐπιχειρήσομεν. πρῶτον μὲν—η λεπτότης μακρὰν τῆς ἀπὸ τῶν αἰνθήσεων λεπτότητος—ταχυτήτα τῶν εἰσόδων—ἀνυπέρβλητον δεῖνται: col. 2 εἰ δὲ ύπερβαλλόντως κοίψα δήλον ως καὶ ύπερβαλλόντως ταχέα κατὰ τὴν φορὰν: col. 11 καὶ ἔτι τοῖ
NOTES II

phasis ἀνυπερβλήτους τοῖς τάχεισιν κάτῃσθαι: our v. seems intended to express Epicurus' κατά τήν φοράν. numine: see n. to II 632. 180 —182 = 909—911. 180 Suavidicis seems not to occur except in these two places: Plaut. capt. 56 has spuriicici versus; and Ter. Phorm. 213 saevidicis dictis. 181 182 clearly borrowed from Antipater of Sidon who was popular in Rome a generation before Lucr.: he says in praise of Erinna anthol. ii p. 19 epigr. 47 7 Λυτέρος κίκων μικρός θρός ἢ κολούων Κραγγος ἐν εἰρωνείς κιδάμανος νεφέλαις: the gravis clamor in aetherius is probably from Homer's κλαγή γερανών οφναυθή πρό: Aen. x 264 sub nubibus atrie Styroniae dant signa gravis atque aethera tranant Cum sonitu fugiuntque notos clamores secundo: the aethera tranant perhaps from 177 transandibus auras and 182 in aetherius. 182 in aether. nub.: see n. to i 250 and ii 1115. 184 celeris, as 160 celer. 186 e primis: ii 313 Primorum. 187 cuduntur: i 1044 Cudere enim crebro possunt [plagae]. 190 protelo explained to ii 531: comp. 187 188: 'brightness is goaded on by brightness, the foremost beams ever urged on by those behind' J. E. M. 192 Inmemorabile per spatium recurs vi 488: par. lost viii 113 distance inexpressible By numbers that have name: and comp. Epicurus himself in Diog. x 46 ἢ διὰ τοῦ κανοῦ φορά κατὰ μῆχον ἀπάντησι τῶν ἀνικοφανῶν γνωμήν πάν μεῖος περιηγητόν ἐν ἀπεριοτητὶ χρῶνε συνελεί. 193 parvolia 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 parvolia causa was quite indifferent to Lucr.: see n. to i 57 perempta and to v 1414 res illa reporta.—parvolia must then = tenuissima; as if the poet only thought of their thinness, and of no other dimension. But Prof. Mayor says 'they have at their back a slight cause, not too violent which might destroy them, i.e. succeeding images'; here again, as above, the immense difficulties of the theory seem to occasion a vagueness in the poet's mind and therefore his language; if indeed we have his own words complete. I have often thought myself of a hiatus: Susemmhl I see assumes a v. to be lost between parvolia and causa: I have thought too of praevis (i.e. simulacra) for parvolia. causa: the cause behind which impels them is the body from which they come constantly emitting from the surface images, as the sun discharges light; this therefore is to be compared with 189 Suppediatur cet. 194 propellat, as vi 1027 Aer a terto quasi provehat atque propellat; which also illustrates the sense: procul seems to belong to prov. atque prop. 195 Quod sup.: see n. to i 50. vol. lev.: comp. 745 Quae cum mobiliier summa levitate feruntur, Ut prius ostendit; and Epic. cited to 179. 197 quaevis must not be too much pressed, as if it meant all things without exception: they can enter, not necessarily pass through, hard things, even wood and stone, though they may get broken in them. But then the necessity of his theory compels him to
devise the curious explanation in 150 of things at once hard and bright throwing the images back. 198 permanare, stream clear through, not merely penetrare. 203 rigare: v 593 Tantulus ille quest tantum sol mittere lumen, Quod maria ac terras omnis caelumque rigando Compleat et calido perfundat cuncta vapore: the repetition of caelum in our vs. is harsh; but the mare ac terras made it almost inevitable, and such repetitions are in the manner of Lucr. and the old writers. 204 igitur: comp. 520 and 865, and see n. to l 419. 205 emissum is another διαφλεγμα. 206 to change Quone to Nonne can hardly be right: the sense you want is not simply ‘don’t you see they ought to travel faster!’ but ‘don’t you see they ought to travel immensely faster!’; and why should the common formula nonne vides have been altered? Quo is for quanto as so often in the best writers: sometimes ne is annexed to the relative, as in Catul. 64 180 quemne ipse reliqui? i.e. patrisne quem reliqui?; 183 Quine fugit? i.e. coniugium qui fugit?: but here Quo is the interrogative and more resembles Plaut. cist. iv 11 Nulsum ego me vidisses credo magis anum exerciciabiles, Quam illae est: quae nudum fossa est mihi, quaeem iniuitas est?; Hor. sat. ii 3 295 Quone malo mentem concusse?; Lucan vii 301 Quone poli motu, quo caeli sidere vero, Thessalicae tantum, superi, permittitis orae?; comp. too Hor. sat. ii 3 316 ulla rogare, Quantane? Lach. gives a curiously inappropriate illustration from Quintil. i 10 3 aut quo melius vel defendet reum cec. 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 dino comp. fretu and freto and n. to l 720, and humu and humo in Nonius p. 488: diu, abl. of dius, is found in the best ms. of several authors. 212 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 ibi respondent simili forma atque colore: see n. to 419. 215 accidat in: accidere ad is the usual constr. as 236: Wak. compares Ov. Fasti v 360 Accidere in mensae ut rosa missa s.i.l.t. 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 vi 923—935 with very slight difference; they appear to have been written for vi, and brought hither by the poet, perhaps as a temporary makeshift; see notes l. 220 exsor seems not to occur out of Lucr. moerorum: see n. to i 29 moerens: moerorum is found three times in the Aeneid joined with agger: Lucr. has also noem, poenicus, poenitbat; Cic. pro Mil. 33 poenitus, 35 poenitor; the corp. insc. Lat. i has moiro moirae moeremus among a hundred other instances of os or oe for u. 224 amsor: whether Virg. geor. ii 247 used this word is a moot point;
see Gellius i 21 and the editors of Virgil. 225 fluenter seems another δεραξ λέγω. 227 interdatur: 868 interdatus. 229 see notes 1: sentire sonare is by no means an unpoeatical expression; and to object to the sentire in two consecutive vs. in two senses is strange in an editor of Lucr.: see 201 202 caeli, caelum, and n. to i 875. With reference to the above argument of Lucr. Macrobius sat. vii 14 5 says not unaptly ad haec renidens Eustathius ‘in propatulo est’ inquit ‘quod decepit Epicurus. a vero enim lapsus est aliorum quattuor sensuum secundus exzemplum, quia in audiendo et gustando et odorando atque tangendo nihil e nobis emittimus, sed extrinsecus accipimus quod sensum sui movet. quippe et vox ad aures ultero venit et aures in naves influenta et palato ingeritur quod ignat saporem et corpori nostro adplicantur tactus senttienda. hinc putavit et ex oculis nihil foras proficiici, sed imaginis rerum in oculos ultero meare’.

230—268: 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 place 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 fiii, 979 fine. 236 ad speciem, 243 speciem: as v 707 and 724 Ad speciem for the sight or eyes: speciem and oculi speciem are so used by Vitruvius: i 321 speciem = potestatem videndi. 245 internoscero curat = of course curat ut nos internoscamus; intern. therefore is equivalent to an acc. of the subst.: 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 opinorrei in the inscr. de sacchanal. 19, and undecim unanimitis unanimitis unoculus. 266 extremum, summum, penitus, in alto, the same thing in different words to increase the force of the contrast: a very favourite artifice of his.

269—323 (347): 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, 246 foll., 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 distance of the open doorway by one air, then comes another air between
the doorway and the object outside, which lets you see how far it is 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 when we have perceived the latter, the image which goes from us to it, comes back to us, but drives onward an air which is seen before the image, and makes it appear so far distant beyond the mirror. Again our image 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 in the reverse direction, like a wet plaster-mask thrown against a post. Again a series of mirrors disposed in a certain way can bring into view all the recesses and turnings of a building. Again concave mirrors shew our image with right answering to right, left to left. Again the images step and move as we do, because when you withdraw from any part of the mirror, images cannot come from that part of the mirror. 271 Quod genus: see n. to 11 194. vere: to me it appears marvellous that Lach. should say *vere non modo supervacuaneum est, sed caret sensu*; it clearly refers to the real objects seen by images coming from them directly in contrast to the mere reflexions from a mirror, of yourself for instance: 258 res ipsae perspiciantur. 271 and 278 transpiciuntur. 272 transpunctum occur in no other writer of authority. 274 duplci geminoque appears a pure tautology: 451 Binaque per toetas aeris geminares supelles; 766 mortis letique potitum; 1004 facies atque ora tuantur; v 5 Pectora parte suo quasitace praemia; 1035 bona magnaque pars; 1085 aquam dicuntur et imbris Foscer; 1078 genus altitum variaeque volucres; 1191 facies caeli flammaque volantes. 277 pergeret: 249 Et quasi pergerget pupillae and 252 Et nostros oculos pergerget longior aura: comp. the whole argument there. 278 et illa: and then those things by means of the images streaming from them incessantly. 280 protrudit est.: comp. the quite similar argument 246 foll. 290 Illic i.e. ab speculo tantum semota. 291 utraque i.e. both in the case of things seen through the open door and in a mirror: see n. to 86. Lucr. seems to have thoroughly felt that distance was not perceived by the eye, but was a matter of mere inference. 298 fronte a fronte: the mask must be dashed straight on the post so as to preserve the right lines of the features in front: otherwise if it were struck obliquely so as to distort the lines, the face could not keep its shape when struck back. 301 saeo sit: 1 186 fierent iuvenses subito ex infantibus' parvis; Ter. Andr. 37 feci ex servo ut esses libertus mih; Aen. x 221 nymphasque e navibus esse Isserat; Pers. vi 11 Quintus pavone ex Pythagorea; Livy ix 39 7 fuit ex secunda prima acies. mutua: see n. to 11 76. 303 sexre: Florus ii 18 (iv 8) sex septem: it is possible that Lucr. wrote Qu. et set, on the analogy of sex septem, which occurs in Cicero Terence and Horace, though 577 Lucr. has Sex stiam aut septem: just as Sen. Herc. Fur. 1006 has
NOTES II

Bis ter on the analogy of ter quater. 308 speculo: the omission of the prop. seems harsh; and perhaps e should be read: but speculo may be the abl. instrum. 309 rusum: see n. to III 45. 310 eodem eadem idem plur. and idem, as said to I 306, are found as disyll. in Lucr.: the last three are never with him trisyll.

311 'specul. it is simpler to take as gen. after latuscula' J. E. M. 313 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 eae: see n. to 28: Bentl. after Servius Virg. eel. vii 31 reads in Ter. Andr. 959 Ego deorum visum ea propter; Nonius too quotes the word from Pomponius, and haec propter from Varro. 315 elisa 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 Circum agitur: not struck out at all, but only twirled round so as to face its object. 317 docet: he gives the mirror evpyea, as 579; and 153 quam meminit labor prastare salutem. conv. ad nos 'seems to mean simply to turn round towards us. The plane mirror makes the image return back foremost, the concave mirror makes it face round and so return fronting us' J. E. M.

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 oculiar 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 at 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 'lateris nostri'. 323 ad aequos juxus: he refers no doubt to the angle of reflexion being equal to the angle of incidence; a fact well known to the Greek and Roman geometers of his day; of which Lucr. therefore would not be ignorant. How far it can be reconciled with his general theory of images, I hardly know: an acute correspondent has pointed out to me many of the difficulties which such an attempt involves. But the mathematician just mentioned shews me in what way he thinks these difficulties may be got over; and indeed we see in the 5th and 6th books that Lucr. was sufficiently indifferent to discordant or seemingly discordant theories standing side by side. My correspondent rightly shews I
think that in 320 recedas refers to a person moving along a mirror parallel to its plane, not stepping back from it. It must be remembered that the ancient mirrors were but a few inches in diameter; and would perhaps not suggest to Lucr. some difficulties which our large looking-glasses might have done: 322 Omnias are all objects generally which can impinge, a ball and the like as well as an image.

324 (299)—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 tueri appears to be governed by fugitans as well as vitans: he has elsewhere fugitam relinquare, fugitabant visere. 325 tendere i.e. oculos: Virgl has Ad caelum tendens lumina, oculos telumque tetendit; Ovid oculos et brachia tendens: 1 66 Nonius Lamb. and Lach. read tendere ... ocuosa. 326 alle, which generally means ‘on high’ or ‘to a height’ or ‘depth’, seems here to mean ‘from on high’; so 1182 alle sumpta quereilla, ‘from the depth’: see n. to 1 65 super, and to 1 1153 superna.

332 Lurida, 333 luroris: Paulus Fest. p. 120 luridi supra modum pallidi, which seems true of paleness on a dark complexion; so Catul. 64 100 magis fulgere [fultore Ritschl] expalluit auris: Apul. met. ix 30, with whom luror is a favourite word, lurore bugeo mapiaque foedata. 333 Arquatii: Nonius p. 35 arquatiss morbus dixit, qui regius dicitur, quod arcus sit concolor de viris vel... Varro Eumenidibus nam ut arquatiss et lutes quae non sunt et quae sunt lutes videntur: vi 526 Lucr. has the form arqui, 336 palloribus: III 154 Sudoresque. 339 init: see n. to III 1042, 340 candens lucidus: II 767 canos candenti marmore fluctus; 771 candens videatur et album; v 721 candenti lumine fluctus: comp. 14 624 Umida linguii sudantia templia. 341 discutit umbra is in Virg. geor. III 357. 342 multis part: see n. to 1 735. 361 quasi ad tormum terrantur: Virg. geor. II 444 Hinc radios trierei rotis, which Servius explains tormavere, composueres de torno: Forc. cites also Pliny nat. hist. xxxvi 193 aedium [vitrum] torno tertium: comp. Petron. frag. 29, who seems at once to imitate and contradict Lucr. Fallunt nos oculi
vagique sense Oppressa ratione mentientur. Nam turris, prope quae quadrata surgit, Detritis procul angulis rotatur; for see 319 Nec tamen hic oculos falli cet.; and indeed Lucr. may have written rosentur: _terantur_ = exactly _rotatur_ of Petron. who says _rotatur_ not _rotata est_; the pres. expresses the process going on as long as you look at it. _ad tornum_: II 378 neque _facta manu sunt_ Unius ad certam formam: comp. Livy i 19 6 ad currus lunae in duodecim menses describit annum; xliv 11 5 non ad eandem crassitudinem structus esse; xxix 6 10 scalas ad eadem altitudinem arci fabricatas; Caes. de bel. Gall. v 42 5 turres ad altitudinem valli; Juv. vi 324 omnia _fient_ Ad verum. 363 adumbratim seems not to occur elsewhere: Cicero says _non expressa signa sed adumbrata virtutum._ simulata: _see n. to I 687._ Sextus adv. math. v 208 οὐκ ἂν ἀπομυ δείξεται τὴν ὁψιν, ὅτι ἐκ μακροῦ μὲν διαστήματος μικρὸν ὀρῷ. τὸν πύργον καὶ στρογγυλὸν ἐκ δὲ τοῦ σύνεγγυς μεῖζον καὶ τετράγωνον, ἀλλὰ μᾶλλον ἀλφεῖν, ὅτι καὶ ἄλλοι μικρὸν αὐτῆς τὸ αὐτόμενον καὶ τοιοῦτον, σχημα, ὅπερ ἄλλοι μικρὸν καὶ τοιοῦτοςχημα, τῇ διὰ τοῦ ἀρόσι φοράς ἀποτεραυμα- ομένας τῶν κατὰ τὰ εἰσελα περάτων κ.τ.λ. 366 _si credis_ implies an absurdity: I 1057 Ipsum si quicquam posse in se sistere credis; _where see note._ 368 _lumine casus_: 377 _spoliatur lumine terra_, v 719 and 757 _cassum lumine corpus_: Aen. ii 85 _cassum lumine_, xii 935 _corpus spoliatum lumine_, the sense being quite different: _see n. to I 253._ 372 _quod l. eius_: a favourite constr. of Livy, as iii 14 3 _quod Cassonis sodalium fuit_; xii 4 1 _quod agri est_; xxx 20 5 _quod roboris in exercitu erat_; and of Terence, as _beaut_. 1048 _quod doix dixi_: Catul. 22 21 _manticae quod in ergo est_. 374 _e_ _regione_ i. e. _recta linea_: comp. vi 344 _E regione locum quasi in unum cuncta ferantur_; and other passages of Lucr. Cicero and Livy there cited. 376 _lana tranhs_: fresh wool at the same time constantly taking the place of what is consumed. 378 _ab- luit umbras_: 875 _sitis de corpore nostro_ _Abluitur_, an equally expressive metaphor.

379—468: in all this the eyes are not deceived; what they see, they 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 mistaken; 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 perpetual movement, appear to stand still; if you look down a long colonnade, 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 perceive. 383 _dizimus_
in 368 foll. 385 naturam rerum here = causas rerum. 388 vit. oc. adstringere: Cic. de imp. Cn. Pomp. 10 ut neques vera laus ei detracta oratione mea neque falsa adicta esse videatur. 387 Qua veh. navi: see n. to i 15 capta...quamque. 391 cavernis: see n. to i 171. 392 adiduo sunt motu: elsewhere he uses the more common con邮箱s. esse in motu: see n. to i 999. motu esse without the adj. could hardly be said; but adiduo implies the state or condition of the motion; and Madvig Lat. gram. 272 2 teaches that both codem statu and in codem statu esse, manere may be said. 398 longos = longinquo: Servius Aen. xi 544, quoted by Foc., ‘Sallustius et Metello procul agentes longa spes auxiliorum’. 399 suo .. corpore claro: i 38 tuo recubantem corpore sancto; 413 meo diti de pectore; ii 102 suis perplexis figuris; 730 meo dulci labore; ν 876 suis fatalibus vincitis; ν 417 suaque praetoriam sedes; 618 suis radiis ardentibus: the usage is archaic; as Ennius ann. 52 aegro cum corde meo, 55 Tegue, pater Tiburine, tuo cum stumine sancto; Virg. follows with suo trieste cum corde, tuo perfusi stumine sacro, suo cum gurgite flavo. 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 Extan- tis cet. is put first to give it emphasis: it is an anacoluthon, but a natural one, as on beginning he had not determined what should be the end of the sentence; and not so harsh as de fin. iii 11 ceterae philosophorum disciplinae, omnino alia magis alia, sed tamem omnem, quae rem ullam virtutis expertem aut in bonis aut in malis numerent, cas non modo nihil adiuvare arbitror: the corrections of Lach. and others are weak and improbable. 404 iubor i.e. solis: v 697 tremulum iubor haeceitat ignis; Aetna 333 Purpurosoque rubens surgat iubor aureus ostro: Apuleius by four different imitations shews he understood Aen. iv 130 iubare exorte of the sun. 409 Festus p. 375 veruta pila dicantur quod .. habeant praefixa [Paulus supplies quod velutur versus habent praefixa] Ennius li. x cursus quingentes saepe veruti; Virgil and Tibullus have the form veru, and Virg. the adj. verutus. 414 At conlectus, 436 At maris, 447 At si: at here = denique; as also 998 At convenita, 1007 At variue; 1165, 1168, v 650, 1028, 1361, 1379, 1436: this use of at in transitions is common enough in Cicero; see Mayor’s edition of Halm phil. ii 7. conlectus aquae: iii 198 lapidum conlectum; Aetna 294 Pellit opus collectus aquae: Forc. cites from Frontinus si collectus pluvialis aquae cet. digitum non aliorum unum; very similar is Livy xx i 61 10 raro umquam nix minus quattuor pedes alta iacuit; but the law is usually restricted to plus minus amplius maior minor: Virg. ecl. iii 105 Tris plateat caeli spatium non amplius ulnas. 416 417 ii 16 and Hes. 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 . . . patet suggesting patet . . . suspexit.

416 inspete here denotes 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 v 186 Exstructis alis alis super impetu miro; v 913 tanto membrorum esse impetum natum seems to express both force and size: Caes. de bel.
Gall. III 8 in magno impetu mari atque aperto, compared with 9 7 in vastissimo atque apertissimo oceano and 12 5 vasto atque aperto mari,
extent seems to be the chief notion expressed: Mela III 6 Lusitania trans
Anam...primum ingenii impetu in altum abit; Stat. silv. IV 2 23 effusaeque impetus asulae Liberius campi. 417 caeli . . . hiatus, perhaps
with reference to Ennius’ caeli palatum after the Greek. 418 I now
think that caelum must be corrupt; for which we should perhaps read
volucrum, or atque avium, or the like: comp. his corpora volantium, and
pennipotentum: the birds seen flying about among the clouds would be a
striking object: Aen. v 512 Illa notae atque atra volans in nubila fugit... Iam vacuo laetam caelo speculatus et alis Plaudentem nigra fugit sub nube columbam. Decidit exanimis vitamque relinquit in astris Aetheris; iii 243; xii 256 penitusque in nubila fugit. 419 mirando, because it is
wondrous strange that heaven should be there in that small puddle: vi
692 mirando ponere saxa; v 1171 mirando corporis asulet. See notes 1
and 2 to IV 213. Shelley in the Recollection ‘We paused beside the
poools 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.’ 426
ductu: Cic. de rep. II 11 cuius is est tractus ductuque muri; Manil. II
287 at quae divisa quaternis Partibus aequali laterum sunt condita
ductu; 274 In tris aequalis discurrunt linea ductus; German. 237 Tris
illii laterum ductus; Lucan IV 19 involuto contextum robora ductu.
427 in perpetuum: Plaut. mort. 146 non videor mili Sarcirs possas caelis
meas quin totas perpetuas ruant; Ctesch compares Aen. vii 176 perpetuis
solidi patres considere mensis; viii 183 Virgil translates by Perpetuum ergo
bovis Homer’s νότου δυνακόροι: but these all give the primary meaning
of the word. 429 tranit fastigia, poetically making the colonnade the
agent; instead of trahitur in fastigia. 436 clauda: Livy xxxvii 24 6
has claudas mutilatasque naves; but here perhaps clauda is rather the
reverse of recta, as Claudat in 515 libella et . . . claudat hilum, vi 1107
qua mundi claudat acies. 437 aplustris: see n. to II 555. 438
rorem salis: Virg. geor. IV 431 rorem amarum, Aen. I 35 spumas salis,
x 214 campos salis: see also n. to I 496. 450 florentia: 1900 flammat
fulerunt flore coorto; ‘Tertull. apol. 11 lumina floruisse’ J. E. M.:
Oehler there cites de patient. 2 florem lucis huius; adv. Marcion. IV 42
caelum lumínibus floruisset: comp. Aen. vii 804 florentis aere catervas, where Servius says ‘Ennius et Lucretius florens dicunt omne quod nitis- dum est’; he then quotes inaccurately v 1442 floresbat puppibus. 451 binaque . . . gemonere: 274 duplìci gemonique fit aere. gemonare neut as the compound ingemino so often is. 453 sopore Somnus: iii 431 in somnis sopit. 458 Concl. loco: Hor. sat. i 4 76 Suave locus vocis res- nat conclusus. 459 Mutare aquis: Sen. epist. 104 8 quid prodest mare traicere et urbes mutare? Pliny ii 132 locum ex loco mutans rapide vertigine. 460 severa: ν 1190 noctis signa severa: the epithet seems to belong to the notion of night: it appears to be the opposite to what is gay and smiling: Ov. met. vii 184 has medias per muta silentia noctes. 462 comp. 590 Cetera de genere hoc monstra ac portenta loquentur...ideo tactant miracula dictis; and ν 845. 463 violare fiden usually means to break your own faith; here it means to impair the credit of others: but 505 Et violare fiden primam et convellere tota Fundamenta, the sense is much the same as here: ν 694 Et labefactat eos [sensus] unde omnia credita pendent. 464 foll. Tertull. de anima 17 non enim sensum mentiri sed opinionem: sensum enim pati, non opinari; animam enim opinari. 465 opinatus seems a άραξ λέγω. for opinatio with opinatus animi quos addimus ipsi, and 467 res secernere apertas Ab dubiis, animus quas ab se protinus addit comp. Epic. himself in Diog. x 50 τό δε ψεύδος και τό δημαρτήμενον εν τό προσδοξασμένω αύτι έστι κατά την κίνησιν εν γήν αύτους, συνημμένην τη φαντασμον τιμησαντες, διάλειψιν νοτ διάλειψιν δέ έχουσα καθ’ ήν τό ψεύδος γίνεται: and comp. all that follows with Sextus adv. math. vii 210 foll.: Epicurus shews 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] sapiens esse opinionem a peripatetic seiuingeres: persevericulas is his translation of Epicurus' ἴναφιεσ. With respect to one of the cases put by Lucr. above Cic. l. l. 80 says Timagoras epicures negat sibi unquam, cum omnium torvisset, duas ex lucera flammulas esse visas; opinionis enim esse mendacium, non occludor. It appears from this book of Cicero that the ship of 387 foll. and the bent ear 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 iniitum motus ab se quasi dividit ollis; Plaut. miles 940 dat nunc ab se mulier operam; trin. 182 a me argentum dedi; and a se fecit in an inser. 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 nil sciri cet. refers no doubt to the academical philosophy which as said in Cic. acad. pr. II 61 confundit vera cum falsis, spoliaet nos iudicio, privat adprobatione, omnibus orbis sensibus: comp. too Macrob. sat. vii 14 20 where the preceding illustrations of Lucr. are referred to, quaes academicis damnandorum sensuum occasionem dederunt. But in Cic. l. l. 75 it is also said of Chrysippus, qui fulcire putatur porticum stoicorum, quam multa illae contra sensus cet. so that Lucr. may well be alluding to his paradoxes. id quaque nescit cet.: Metrodorus of Chios a great admirer of Democritus pushed the paradox to this extreme: Cic. l. l. 73 says of him initio libri qui est de natura 'nego' inquit 'scire nos sciamusne aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino sine aliquid an nihil sit': the original is quoted by Sextus and Eusebius. 471 mittam = omissam; III 961 mitte, VI 1056 mirari mitte. contendere causam is not easy to explain: Lamb. compares Cic. in Catil. II 25 causas ipsas, quae inter se configunt, contendere; but there contendere is simply to compare together, as in pro Sex. Rosc. 93: a sense scarcely suitable here; unless the words can mean 'contendere meam causam cum illius omissam': Gronov. obs. III 19 compares it with cornera vitam, cornera bellum, pugnare pugnam and the like; and this is probably right: it will therefore = contendere et agere causam; cum contentione agere causam. causam for causam would be an easy emendation. 472 Qui capite cet. appears to be a proverb: Plaut. curc. 287 Quin cadat, quin capite sistat in via de semita; Ter. ad. 316 Sublimem medium arriperem et capite in terram statuerem: but its precise force is not very clear: Gronov. I. I explains it by 'qui sibi non constat, qui se ipse evertit, qui cernuat': this would suit the context; but a man who tumbles on his head, does not place his head where his feet were. Perhaps by a man putting his head where his feet should be is meant that he assumes 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 man thus inverts himself in a manner. Locke essay IV 11 3 uses very similar language, 'I think nobody can in earnest be so sceptical as to be uncertain of the existence of those things which he sees and feels. At least he that can doubt so far, whatever he may have with his own thoughts, will never have any controversy with me; since he can never be sure I say anything contrary to his opinion'; and 8 'if all be a dream, then he doth but dream that he makes the question; and so it is not much matter that a waking man should answer him.' 478 Invenire: whatever he may say, you will find that no other real answer can be given, except that all truth depends first on the senses. primis: comp. II 1080 and III 250. 484 quae tota cet.: I 694 unde
omnia credit a pendent. 493 coniuncta: si 449 aut his coniuncta
duabus Rebus ea inventes: and see n. there: it would then mean here the
conditions, of light etc., which are necessarily connected with colour;
but this can hardly be right: it is rather to be compared with 11 742
cognoscant corpora tactu Ex ineunte aero nullo coniuncta colore ;
and means simply 'and so see the objects which are seen by colour': anyhow
the phrase is curious. 497 ipse repr. see i.e. the same sense at one
time cannot refute the same sense at another: Cic. acad. pr. 11 79 eos
enim rem demittit Epicurus, si unus sensus semel in vita mentitus sit,
nulli umquam esse credendum; and with all that precedes comp. the very
similar reasoning of Epic. himself in Diog. x 31 πάσα γὰρ θυρίδος
ἀλογὸς ἐστι καὶ μνήμης oδημίας δεξινην: οὔτε γὰρ υφ' αὐτῆς οὐθ' υφ' ἄτροφο
κυκλιῶς δύναται τι προσθέναι ἢ αφελεῖν oὐθ' ἐστι τὸ δυναμὸν αὐτὰς
dιαλέγειν. οὔτε γὰρ ἡ υμοριγην ᾽αιθήρια τὴν υμοριγην διὰ τὴν ισοθεῖ-
νειαν, οὐθ' ἡ ἀνομοιογην τὴν ἀνομοιογην: οὔ γὰρ τῶν αὐτῶν εἰναι κρυπταί.
οὐθ' ἡ ἑτέρα τὴν ἑτέραν: πάσας γὰρ προσθέουμεν. οὔτε μὴν λόγος- πάς γὰρ
λόγος ἀπὸ τῶν αἰθήριων ἔργαα. 500 dissolver is a technical term
often used by Cicero and Quintilian; and means to explain away an
objection and prove it not to be to the point. 502 rat. eg.: rationis
agentes occurs in Ovid met. xv 150 amid many other imitations of
Lucretian language. 504 the antithesis between manifesta and mani-
bus emittere is doubtless intentional. 505 viol. fid.: see n. to 463.
507 Non modo..., vita quaque ipse: the absence of the adversative
particle in the second clause is rare in the Latin, though so common in
the English idiom: Tacitus has non modo, etiam more than once, and
hist. ii 27 nec solum apud Caecinam..., Fabii quoque Valentin consipiae:
Livy xxviii 39 11 ita bello affixit ut non modo nobis, abit verbo invidia,
ne posteris quidem timenda nostris esset, Madvig inserts from conjecture
sed after nobis; Sen. epist. 77 6 mori velle non tantum prudens..., sciam
fastidiosum potest; Mela iii 27 nandi non patientia tantum illis, studium
etiam est: such sentences as Livy xxvii 27 9 nec se tempora aut dies
imperii cum eo, exercitum divisurum; i 25 3 nec his nec illis periculum
sum, publicum imperium servitiumque observatum animo, seem like in
principle. 508 nisi credere cet.: Locke essay iv 11 8 'such an assur-
ance of the existence of things without us is sufficient to direct us in
the attaining the good and avoiding the evil which is caused by them etc.'
ausis = velis; as often in Plautus: Men. 697 etiamne aude mea reverteri
gratia?; truc. ii 4 71 Non audeci aliquod dare mihi manuumulum?; comp.
sods and eis. 515 libella 'consists of two sides joined at the top by
a cross bar, over which a line and plummet descends as a pendulum'
Rich's companion. claudicat: see n. to 436. 517 the rhythm of
this v. was perhaps suggested by II. Ψ 116 Πολλά δ' ἀνατα κάτως
παρατε τε δοξυμα τ' ἀλέθον, on which Demetrius Phal. cited by Clarke
marks μεμήναι τῷ κακοφώνῳ τῇ ἀνωμαλίᾳ. 518 quaedam vid.
velle, ruanteque i.e. ut alia videantur velle ruere, alia autem ruant, prodita et haec et illa cet.: comp. 652 Esse minora igitur quaedam maioraque debent; v 1237 Concussaque cadunt urbes dubiaque minuant. vid. velle: III 577 videtur Ire anima ac tota solvi de corpore velle. 520 igitur beginning an apodosis: see n. to i 419. ratio cet.: τὰς γὰρ λόγους ἀπὸ τῶν αἰσθήσεων ἔργα, says Epic. in Diog. x 32.

522—548: the way in which the other senses are acted upon, may now be easily understood: sound is corporeal, since it is by striking on the ear that it excites sensation; often too the atoms of sound in passing through the narrow windpipe graze it and make it rough; again a long speech spoken in a loud voice takes much strength and substance from a man: smoothness of sound comes from smoothness of its atoms, roughness from roughness in them. 522 quo pacto, 'that is manifestly by impulse, the only way which we can conceive bodies operate in' says Locke essay ii 8 11: what follows has many points of singular agreement with what Lucr. says here and in parts of ii. 523 scripsum: the metaphor is obvious, though the word does not appear to occur elsewhere in this sense; and scripsum has also this meaning, but only in late writers. 524 foll. comp. auctor ad Herenn. iii 21. 524 auditur cet.: so Epic. in Diog. x 52 τὸ ἀκούει γίνεται βρεμάτω τῶν φερομένων ἀκτὸ τοῦ φωνῆσαι ἢ ἔχοντος ἢ ψφονίου ἢ ἐπι βήτων ἀκουστικήν πάθος παρακεφάλισθον. τὸ δὲ βρέμα τοῦτο εἰς ὀμοιομερέις ἔγινεν διαστέρεσι ν.τ.λ. 525 pepulere... sensum: Cic. de nat. deor. ii 114 priusquam sensus ab his [ vocibus] pulvis esset. 529 artemia: this neut. form appears to occur only here. aesteria, perhaps with reference to its technical name the aestera artes, τραχεία ἄρηπηα: see Cicero and Celsus in Forec. 530 coorta is neut. plur.; as it appears to be also in vi 465: comp. Livy v 12 7 sedicio intestina maiore mole coortæ: but vi 511 turba maiore coacta, coacta must be abl. 532 quoque belongs equally to the three words expletus Ianua oris; for the meaning is os quoque expletur et eius Ianua raditum: the Ianua here is the faucae, through which the voice enters the mouth. expleti, vi 1203 sanguis expletus nonibus ibat: the word in these two places has doubtless its usual meaning, though Lach. says the sense which Donatus and Ennius give it of exinantis would be appropriate here. 534 laedere: auctor ad Herenn. iii 21 laeduntur artesiae si, antequam leni voce permultae sunt, acris clamore compleantur. 535 corporis: see n. to i 1039. 545 sub murmure: 785 Omnia sub verbo creare natura: sub here, as often, signifies 'at' 'immediately upon', and sometimes has the same force as the simple abl.: comp. vi 413 and 416 uno sub tempore and n. there: Livy ii 55 1 sub hac pessimi exempli victoria delectus edicitur; Ov. met. iv 523 Bacchi sub nomine Iuno Rist; Manil. i 147 sub origine rerum; Hor. od. iii 7 30 Sub cantu querulae desipi tibiae, and Celsus v 26 31 sub frigid o eudore moriuntur: the accus. is more common: Ov. fasti iii 642 Sub verbum
BOOK IV

guarulas impulit aura fortes; and sub haec, sub haec dicta, sub haec vocem, so frequent in Livy. 

mugis: Aen. viii 526 Tyrrhenusque tubas

mugire...clanger. 548 cita i.e. murmur: 608 sonitusque cientur [local];
v 1251 cantibusque cieru.

547 whoever has travelled over Helicon and seen and heard its rushing torrents, will feel the fitness of making them the haunts of swans; and he who has not visited the place, might well believe that they would come to sing their dirge after having, in the words of Helicon’s own poet, λυπήσατε τίποτα χρόνο Περιπετεία Ἡ ἤπνον κρύψη ἤ Ὀλυμπίων Ζαόνοι: the reading of course is not certain here or in 546, where the archetype was injured, as here, in the middle of the v.; but cucuris torrentibus. when some letters were damaged, might easily get to necti (or not) tortis.

549—594: as the sounds are coming out, the tongue forms them into articulate words; every one of which is distinctly heard near at 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.

550 recto ore: see n. to ii 217 and 226. 551 articulat: Plat. Protag. 322 A φωνή καὶ κώμα, ταῦτα διαβρωσαν τῇ 
fēry: lexicons cite for the Latin word only late authorities besides Lucr.: Cic. de nat. deor. ii 149 quoted by Lamb, in oris lingua et,

finita dentibus. ea vocem inmoderate profusam singit et terminat atque sonos vocis distinctos et pressos efficit. 

verborum daedala: it governs a gen. also v 234 naturaque daedala rerum: comp. too n. to i 7.

552 Formatura, 556 formaturam: see n. to i 653. 553 Hoc ubi: 
so 622, 658, vi 274: iv 1092 quoniam, Hoc: see n. to iii 531. una pr.

Per v. quaeque: v 990 Unus enim tum quiesque. 556 Servat eli:
Epic. i. 1. τὸ δὲ πέμπτο εἰς ὄμοιομερή όγκοι διαδυτείη, ἀμα τα 
διασταθέντας συμπάθειαν πρὸς ἀλήξους καὶ ἑνόησα ὀνομασών. formaturam 


figuram must surely be synon. here. 560 illam...ver. sen. quae 
sit: see n. to i 15. 567 Obisagnus 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 obritque quos 


sponte...fatales laqueos inciderit; Paulus quoted by Lach. has the accus. and Apul. more than once; Aen. ix 721 animos deus incidit M, but most mss. animo; in Livy there appears to be no ms. authority for the accus.: i 326 mere quas inependent, where see note; Lucil. ap. Non. 
p. 502 gladium incumbat; and so invinuare latebras and the like.

572 videas, posse: 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 Condinus et
magna supremum voces ciemus; this might be added to n. to I 253.
578 ipse seems to be in answer, with reference to Unam cum taceres.
579 docta referri: Lach. compares Hor. epist. I 14 30 Muta mole
docendus aprico parere campo. 580 Hae loca cet.: Milton par. reg.
i 296 to a superstitious eye the haunt Of wood-gods and wood-nymps;
Aen. VIII 314 Hae nemora indigenae fauni nymphaeque tenetant.
581 fauno: these old Italian, nay peculiarly Latin gods he joins with
Greek satyrs and nymphs and Pan, as Virg. I. I. and geor. I 10
faunique...dryadesque; to which v. Probus says rusticis perennum est
incolentibus eam partem: Italiæ quae suburbana est saepe eos [faunos] in
agris convicici; and Varro tells us it was in the saturnian metre they
spoke in silvestribus locis; as does Ennius ann. 222 Vorsibus quos olim
faunei vatesque canebant: but Ovid and Horace likewise join the fauns
with the nymphs and satyrs; and the latter, od. I 17 I, even brings
Faunus from Lycaeus to Lucretilia. esse locuntur, not a common
constr. but occurring in Virg. ecl. v 27; Aen. I 731; Hor. epist. I 20 21;
Tib. I 5 1; Ov. rem. 647; her. 16 259; fasti vi 3; Sen. epist. 58 22;
Nepos VII 7; even Cicero ad Att. I 5 6. 582 toll.: Mart. IX 61 11
Saepe sub hac madidi luerunt arbore fauni, Terruit et tacitus fistula
sera domum; and see what follows. 583 taciturna silentia is found in
Ovid ars II 505; and muta silentia occurs thrice in his met.; Aen. II 255
tacitu per amicos silentia luna. 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 pifferari, to whom it
has doubtless come down in uninterrupted succession from antiquity.
587 capitis velamina: I 930 and IV 5 Unde prius nulli velarini tempora
muse: Ov. her. 5 137 Cornigerumque caput pinu praecinctus acuta
Faunus. 588 Unco cet.: v 1407 Et supera calamos unco percurrere
labro; Prop. III (IV) 17 34 Capripedes calamo Panae hiante canent.
589 silvestrem...musam is in Virg. ecl. I 2. 594 avid. auric., 'avet
captare auriculos alienas': Pers. I 22 Tun, vetule, auriculis alienis
colligis ecas; II 29 qua tu mercede decurum Emeris auriculis; Mart. XIV
142 Si recitaturus dedero tibi forte libellum, Hoc foco tuae asserat
auriculas, against a too greedy reciter: comp. aures dare, donare,
praebere, commodare: Lucr. himself attentas auris reposeo.
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 Con-
loquium cet.: see notes 1: there is in this a mixture of seeing and
hearing, exactly as in Hor. sat. ii 8 77 tum in lecto quoque videm
Stridere secretis divinis aura susurros: quite as harsh or
erarer is 26:
flerique perinde videmus Corpore tum plagas in nostro; 1 256 arbus
canere undique silvas (videmus): Ae. iv 490 mugire videbis Sub pedibus
terram; Prop. ii (iii) 16 49 Vidistis toto sonitus percurrere caelo: Varro
Atac. ap. Victorin. 2503 Vidi et aetherio mundum torquere aet
septem aeternis sonitum dare vocibus orbis. 600 renuntiant 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; for the
sense comp. 147 and 162. 605 Dissoluit: see n. to iii 1031 lucem.
606 suis in ignis: i.e. vicissim in plurimas ignis scintillulas; as is seen
especially in sparks from a wood fire. 607 abdita retro, though hidden
away from the sight, they are filled with the sounds which circle all
about them. retro: Sen. Hipp. 93 per altas invii retro lacus Vadi
tenebras; Stat. Theb. ii 13 ipseaque tellus Miratur patrisse retro; Acta
140. 608 fervunt: for form and meaning see notes 1 and n. to
ii 41. cintentur: 546 regio cita. 609 derivit: see n. to vi 823
derigit. 611 at cet. i.e. nemo non potest, understood from nemo in
610: see n. to ii 1038: Saepem ultra, which I at once hit upon myself
before I saw Bernays' ed., seems to me to suit the sense far better than
other readings; and to be nearer the ms.: m, as often, became s;
then with saepesupra for saepesultra, comp. i 846 illis iura for illi
supra.

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 con-
trary, 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. 615 qui: see n. to v 233. 619 coēpit: neither
Ritschel pref. to trinummus p. lxxvi nor Lach. can find another certain
example of this trisyll. use; but the latter says of the former 'quod hac
formam rationem habere negat, mihi non persuadet; nam ab apiendo ut
fit copula, etsi copias coēptum, e quibus coēpisse non minus reqe
quam cetera contrahit potuit eo modo quem in coemisse notavimus libro ii
1061': and there are at least four passages of Plautus where coēpi seems
well established; as merc. 533 Ecator iam bienniumse, quam mceau
rem coēpt, where Ritschel on no authority reads acceptavit; the other
passages he has not yet edited. 622 Hoc ubi cet.: that this was also
the doctrine of Democritus is abundantly shewn in Theophr. de sensu et
sensil. 65, 66, 67 and elsewhere. 624 Umida sudantia is very Lucre-
tian: comp. candens lacteus, candens lucidus; and esp. 212 serena Sidera
.. radiantia; v 490 altaque .. fulgentia templae. templae: v 103 hum-
num in pectus templaque mentis: see n. to ii 120: the linguis templae may
have reference to the shape of the palace and the Greek
NOTES II

οφανῶς. 627 fine—tenue, a use illustrated by Bentl. to Hor. od. ii
18 30: Neue i p. 222 gives many instances from Caeser, Sallust etc.: I
might add others from Plautus, Ovid etc.

633—672: I will now explain why what is one creature’s meat
is another’s poison: all creatures differ within and without; therefore
they consist of different atoms; and the atoms being different, the pores
and passages of the whole body, and also of the mouth and palate must
differ: thus if food is pleasant to one creature, its smooth elements must
suit the pores of that creature; if unpleasant, then its rough elements
must more readily adapt themselves to them; and thus in disease, what
was before sweet to a man may become bitter. 633 almus: ii 390
liquor almus aquarum. 634 quaren; see n. to i 57 Quore. triete:
see n. to i 944. 635 perduce appears not to occur elsewhere. 636
differites: see n. to i 653: this however is a most strangely formed word.
637 ali recurs vi 1226 quod ali dederat; ali is found twice in the new
corp. inscr. Let and ali in one doubtful case: see also n. to i 263 alid.
fiuat we had already ii 383. Democritus taught exactly what Lucr.
teaches here: Theophr. de sensu et sensil. 63 στημιῶν δὲ ὡς οὐκ ἐστὶ
φῶς τὸ μὴ ταῦτα πᾶνα φαινέσθαι τοὺς ζώους, ἀλλ’ δὲ ήμῖν γλυκὸς τοῦν
ἀλλοι πικρόν καὶ ἄρας ὡς καὶ ἄλλους δρύμοι τοὺς δὲ στρυφνόν, καὶ 69
ἀπλῶς δὲ τὸ μὲν σχῆμα καὶ αὐτὸ ἵστη, τὸ δὲ γλυκὸ καὶ ἄλος τὸ αὐθε
τὸν πρὸς ἄλλα καὶ ἐν ἄλλους, ὡς φῶς: G. H. Lewes’ physiol. of com-
mon life p. 59 ‘that one man’s meat is another man’s poison is a proverb of
strict veracity’. 638 serpens: Pliny vii 15 cited by Lamb., and
xxviii 35 gives similar accounts of the power of human spittle over
serpents; and Hardouin illustrates them from various sources. 639
mand. conf. ipse: Lucil. xxx 50 Muell. confit vitro comestique.
640
Arnob. i 11 veratum venenum est hominis’ J. E. M. 641 coturni
เคย: this is confirmed by Hesych. άλληβορος—βοτάνη ἦν ἐσθόνουν οἱ
ὄργυες, which his recent editor strangely alters to ὄργυες: Galen often
mentions the same fact, as de temperam. iii 4 at end καὶ τοῖς μὲν ὄρτιν
άλληβορος τροφή τοῖς δ’ αὐθεντικοὶ φῶρακοι, almost a translation of Lucr.;
Pliny too x 197 venenum capreae et coturniæ, ut dingimus, piningescunt:
ν 899 piningescere sape cicuta Barbigeras pecudes, homini quae est acre
venenum; comp. this and vi 970 foll. with Diog. ix 80 καὶ τῇ μὲν αἰγὶ
tὸν θαλλόν ἐλεά θεωσών αὐθροὶς δὲ πικρόν, καὶ τὸ κάνειν ὄρτυγι μὲν
τρόφιμον, αὐθροὶς δὲ θανάσιμον, and Sextus pyrrh. hyp. i 57 τὸ γοῦν
κάνειν παῖναι τοὺς ὄργυας, and Lewes l. i. p. 62 ‘the poisons are food
to many, the rabbit devouring belladonna, the goat hemlock, and the
horse aconite’. For the quantity of coturn.: see n. to i 360 and iii 504:
whether the cocturn. of A is the genuine spelling or a corruption, I am
unable to decide: the former is maintained by Fleckeisen, Rhein. mus.
viii p. 232, and Zeys, Philolog. xxxi p. 309; the latter by Lach.: which
would seem to be the truth, if we can trust the old grammarians, Caper
p. 2248, and one in Keill's gramm. Lat. v. p. 573 'coturnicum antiqui
dixerunt, nunc occurnim'. 643 ante, i 814, 895 and elsewhere.
647 Ext. mem. circ. we had above iii 219. 651 ipso refers to ore as
well as palato, they being singled out from the other membra, as those
which have to do with taste: comp. 1044 partis genitalis corporis ipse;
and vi 1175 ipso venientes ore patente.
652 maiorque i.e. quasdam
maiora: comp. n. to 518: foramina is the subject. 654 multangula
appears to occur in no other writer of a good age. 660 contractabi-
liter too seems a άντιξ λεγόμ.: α, as twice in contractans.
668 corpora i.e. the levissima of 659.
669 cetera: Aspera nimium hamataque of
663. 671 Lachmann's note is quite beside the point: he gains noth-
ing by transposing these vss.; for, as just shown, the quae corpora of
668 and the cetera of 669 are the very levissima 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
αυ τοι το μελι τοιδε μεν πυκρον τοιδε δε γλυκυ φαινεθαμι ου μεν Δημο-
κρατος δε βην μητε γλυκυ αυτο ειναι μητε πυκρον, δε τον Πράκλετος αμφότερα.
Now Lucr. has just specified fever with a flow of bile as the cause of this
change of sweet to bitter: with this comp. Galen de simpl. med. temp. iv
17 οθεσεν ουν θαυμαστών οδιδ δια τι η γλυκουστοι απαιτων μελι τοιν 
πυκροτα
τον γενη γχμον και δια τη μαλυτα τοις ακμαζοι τι και φαες θερμα
και πυρητουσι...οηαν ακρασφε πλησιαθη θερματη, τον χολαθε γενη
gχμον: comp. too Sen. epist. 109 7. Lucr. probably got his illustration
from Hippocrates. 672 supera saepè 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 latice magis et
cunctantior actu 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 small: 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
adieuctus: this rare word is similarly used i 689 nostros adiecuto tang-
gere tactus. 674 primam cet.: so Epic in Diog. Laer. x 53 και μην
και την ομην νομιστων δωσε και την άκοιν ουκ ουκ ουκ τοθε ουθε
ηρασαζαθαι, ει μην εγκαι τινει ηρασαν ουκ αυ τοϋ πραγματος αποφερομενοι συμ-
μετροι προς το τουτο το αληθηριου κυνων κυλι κ.τ.λ.: comp. too Locke essay
ii 8 13. 675 notice fluens, fluxus, fluere employed with his usual
indifference to such repetitions.
681 quo tulerit i.e. quocumque tule-
NOTES II

rit. promissa of ms. is well defended by N. P. Howard, Journ. of
phil. 1 p. 131: in answer to Lachmann's 'animata et vigentia non viden-
tur promitt aut se promittere' he appositely cites Nemes. cyneg. 269
promissi spatiosa per aequora campi, said of horses; comp. too Pliny xvi
107 nec ullus arborum avidus se promittit. pro. 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 inmost 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 e. 835 ex alio terram
status excipit alter: just before, 829, he had said Ex alioque alius status
excipere: so Cic. de rep. (som. Scip.) vi 12 uterque plenus alter altera de
causa habetur: alius for alter is more common: inscr. Lat. i 1007 Gnatos
duos creavit: horunc alterum in terra linquit, alium sub terra locat; Sen.
epist. 94 43 Ab alio expectes, alteri quod feceris; Livy i 25 5 duo Romani
super alium alius... corruerunt; Tac. ann. iv 48; Pliny more than once:
Plaut. capt. 8 alium for alterum is only conjecture; but argum. 2 and 9
alium = alterum. permissiti = promissa of 681: see Gronov. obs. ii 13
p. 316 and Forc. 689 quiesquam in the masc. thus applied to an inani-
mate thing seems as rare, as its use as an adj. agreeing with an abstract
subst. illustrated at i 1077 quiesquam locus. 693 facitis 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 ces
fumus: this constr. being so common, it is curious that two of the
greatest Latin scholars of modern times should have found fault with it:
Lamb. says here 'Latine dici non potest videre licet odorem maioribus
principiis constare quam vox'; and Madvig. opusc. pr. p. 312 makes
a like objection to iii 614 ut anguis: 'you might have said three; for
Bentl. in iii 456 alters fumus' J. E. M. 704 calida is joined with
decurrunt. nuntia: 1032 simulacra... nuntia praecarii voltus; vi 76
simulacra feruntur... divinae nuntiae formas.

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 cre-
ature, 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 con-
nected with the rest of the poem. 710 explan dentibus must mean
driving off the night with their noise, as an actor is driven off the stage.
713 mem. fugae: Livy xli 3 4 si belli hostes meminisset; 4 4 Historum
pauci . . . memorae fuerunt fugae: comp. Homer's μηφυόμεθα χάρακες and
the like: not unlike in 153 quam meminit lever praestare salutem; and
Virg. geor. 1 400; but there and ecl. viii 88, borrowed from Varius, the
negative is introduced; as well as Livy x 29 2 sec pugnae meminisse nec
fugae; Ov. met. vii 545 Non aper irasci meminit; Ael. hist. an. xi 13
φυγής ουδέν τι μεμνημε.—Pliny twice mentions what is here asserted of
the lion, viii 52 and x 48; Aelian four times; Plutarch and others refer
to it. Martha, p. 258, says that some one, Cuvier he believes, put a cock
into a lion's den: the lion went up to his bugbear and ate him. 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 philolog.
sec.: all these words seem peculiar to Lucr. 719 illis seems a certain
correction for ilus (unless Lucr. could say ibus as well as ibus): 9 times at
least he has the dat. ollis; once, vi 687, the abl. ab ollis, elsewhere abl.
illis: here on the other hand dat. illis which seems to me to sound better
with penetrantibus than ollis.

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 Λεοντος, Δημόκρι-
tos, τὴν αὔστηραν καὶ τὴν νόημα γίνοντα εἰδώλων ἐξωθήν προσνόησαι:
Cic. ad fam. xv 16 thus jests with the new epicurean convert Cassius: οὐ
entein nascio qui, ut quasi coram adesse videares, cum scribo aliquid ad te;
neque id καὶ εἰδώλων φαντασία, ut dicunt tui amici novi qui putant
etiam διανοητικάς φαντασίας spectris Catianis excitari. nam, te ne fugiat,
Catius Inuerbus epicureus, qui nuper est mortuus, quae ille Gargotiis et
tam ante Democritus eἰδωλα, hic spectra nominat. 726 Tenus em-
phatic from its position: see n. to 63. 727 brattea: 'videndum est
ne barbarum consuetudinem sequantur qui scribunt bractea, ut macta
blacta Actius Actis auctumnus arcus furctus mula, quae ante quadrin-
gentos vel quingentos annos nata sunt' Lach.: see also n. to 1 70 arta.
NOTES II

729 percipiunt: III 28 voluptas Percipit adque horror; 80 Percipit hominum odium; v 605 Aera percipiat...ardor; vi 804 percepit. 730 scientque cet.: Cic. l. l. 2 his autem spectris etiam si oculi possent feriri, quod vel iis ipsa occurrunt, animus qui posset ego non video.

732 Centauros, Scyllarum are brought together v 891 foll.: comp. too Aen. vi 286 Centauri in foribus stabulant Scyllaeque 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 Cerberas merely defines what the facies are. eorum Quorum cet.: i 134 coram Morte obita quorum cet. ut appareat eum haec paris ac simplicissima, eorum Quorum non improsasse, noluisse autem quáe dissimilis essent, sed non satia, coniungere, coram quorum' Lach. 736 sponte sua quae fiunt cet. the σωτάρας explained 131 Sunet etiam sua sponte sua gignuntur. aere in ipso: ipso is used here as ii 438 corpore in ipso; iii 128 in ipso Corpore; 483 and 506 corpore in ipso; 515 in ipso corpore, 590 corpore in ipso; vi 224 in aedibus ipsius; 579 Aut extrinsecus aut ipsea tellure; 806 terra quoque sulphur in ipsa Gigntier; 1128 aere in ipso; ii 117 radiorum lumine in ipso; iii 683 in ipso sanguine cresa; that is it merely points the contrast between the thing spoken of and something else; in all these cases inus in pretty nearly gives the force of in ipso: Sen. Herc. Oct. 1364 In ipsea me iactate, pro comites, frete Mediosque in amnes: ipsea = mediotes. 738 quae confluint: v 890 Ne forte ex homine et veterino semine equorum Conferi credas Centauros posses. 739 Nam certe cet.: Cic. de nat. i 108 uses this as an argument to overthrow the theory in question: quid, quod eorum rerum quas numquam omnino fuerunt neque esse potuerunt, ut Scyllae, ut Chimaerae? 738—739 obs. fiunt, confluint, facta, fact. 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 iambus; 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 ac, leo et, modo ac; his contemporary Catullus ioco atque, aue 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 scient animoque; and twice by caesura leaves a long vowel long and unelided, vii 347 animae elementa, vi 755 loci ope; though in five of these six cases Lach. tampers with the text. It strikes me that Lucr. here meant the tangled sound to recall the entangling of two incongruous images. 742 Haerescit: ii 477 haeresecer; lexicons give no other instances of the word. ante i.e. 726. 748 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 isæa, as well as the images.

749—776: so far as what the mind sees resemble 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 being the same in different postures. 760 'I take quod to be the conjunction: necessest simili ratione fieri quod videmus (i.e. videre) mente, atque quod videmus (videre) oculis' N. P. Howard: clearly the right explanation. 752 Nunc igitur: in 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 in 203 Nunc igitur quoniamst animi natura reperta' Lech.: 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: Ov. trist. ii 293 Pallade conspecta, natum de crimine virgo Sustulerit quare, quaerat, Erichthonium: comp. ii 547 and n. there; and iii 293. 754 mentem cet.: Cic. de nat. deor. i 108 vos autem non modo oculis imaginis, sed etiam animis inculcatis: tanta est impunitas yarriendi. 757 profudit: Paulus Fest. p. 228 'profusus...abiecutus iacens. Pacuvius profusus gemitu murmuro': iii 113 Effusunque incet sine sensu corpus honustum, in same sense. 758 Mens animi: see n. to iii 615. simulacra cet.: Cic. l. l. quid, quod etiam ad dormientem veniunt invocateae? tota re, Vellei, nugatoria est. 760 quem mors pot.: but 766 cum mortis pot.: so 'dare aliquem leto' and 'dare letem alicui'. 761 Relicta: see n. to 1001 rellatum. 763 effecti: see n. to ii 156 Officiuntur. 765 sementius = memoria: see n. to i 331. 766 dissentit does not appear to occur elsewhere with this constr.: 'compounds often take the inf. or whatever constr. the simple verb does, even where such a constr. seems unnatural in the new sense which the compound has: sentit "feels", dissentit "feels by way of objection" "protests": comp. 1088 repugnat' J. E. M.: see i 582 and n. there. mortis letique, another curious tautology: comp. 274 duplici gemoque, 451 Bina geminare. potissum, said of meeting with an evil, is illustrated by Forc. from Plautus Accius Terence and others: Plaut. capt. 144 gnatus tusus potiusst hostium. 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: 'there is a toy which exactly illustrates Lucr.: the same figure in different positions is painted at intervals 10 or 11 times over on a card, which is placed in a revolving cylinder. The effect is that of very rapid motion
NOTES II

through the whole series of positions' J. E. M. 772 Indē statu:
above Unde scias; below Libera sponte; superbīa spuriītia; even three
consonants mollia strata, manantibus stillent; nay four pendentibus
structas. 775 sensibili quovis tempore in uno is Epicurus' 'in altoθγαρματo
χρόνoν; 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 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 immedi-
ately connected with the passage ending at 776; and our present para-
graph 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
subsequent 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
involves and struggles hard to solve them: not content with the preced-
ing 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 quaeestio' says Lamb, 'quare quod cuique
libuerit, id cogitae, cum cogitatio simulacris excitetur, pendet ex supe-
riore 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 Cice-
ronia nat. deor. in quem Lamminus apposuit Lucretiano est consimilissimus
haec quaeestio quare quod cuique libuerit id cogitae 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 spectum tuum ut, simulac mihi collibitum sit de te cogitare, illud
occurreat; neque solum de te qui mihi haeres in mediullis; sed si insemam
Britanniam coepero cogitare, eius effulit mihi advolabit ad pectus? and
de nat. 1 108 he asks quid, quod hominum locorum urbium earum quas
numquam vidimus? quid, quod simulac mihi collibitum sit, praesto est
imago? and comp. the fuller discussion of the same question in de div.
11 137. 783 Si, si, si = sive, sive, sive: an archaism, occurring in two
old inscriptions, in Plautus more than once and in the antiquarian Fronto:
see C. F. W. Mueller on sive p. 7. denique: see n. to 1 278. 785
sub verbo 'est sub iussu' Lach. who refers to Lactant. inst. iv 15 22

35—2
statimque sub verbo eius tranquillitas insecuta est: see n. to 545 sub munera. verbo: Livy has senatus verbis, consulum verbis, praetoris verbis, dictatoris verbis; Sallust senati verbis, senatus populique Romani verbis; Terence verbis meis; Plautus verbis tuus, tuus verbis, with the sense of item: Cic. ad Att. xvi 11, at end, Atticae...mei verbis carerim des volo. 78 Cun praevertin 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. Roscii 66 videtem...cum praevertin deorum immortalem imm: atque oraculis id fereisse dicantur, tamen ut eos agitent furiae: a god instance is Cic. orator 32 nec vero, si historiam non scripsisset, nonem eis extaret, cum praevertin fuisse honoratum et nobilitis: the fact is that between this and the more usual sense, there is just the same difference as between cum ‘since’ and cum ‘though’.

789 Hor. sat. i 9 24 quis membra movere Mollius. 790 Molliis I now take with brachia: in ancient dancing the arms were more important than the legs: Ov. ars i 595 si mollia brachia, salta; ii 305 Brachia saltantis, vocem mirare canentis; rem. 334 Fac saltet, nescit siquae movere manum; fast. iii 536 iactant faciles ad sua verba manus; Prop. iii (ii) 22 5 molii didueit candida gestu Brachia; Automedon 3 3, Anthol. ii p. 208; βαλλεις Ταῖς ἀναλίης ἀναλόω ὃς καὶ ὃς χείμας. Mol. mob.: Ov. am. ii 4 14 in mollii mobiliis esses toro. in num.: Ov. am. ii 4 29 Illa placet gestu numerosaque brachia duci. Et tenerum molliis toquet ab arte latus; rem. 754 numeris brachia mota suis. 791 repetas seems = iterant: this and the preceding v. explain the molliis membra movere, so that repetas 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 Scilicet introduces of course an ironical reason. madent: Hor. od. iii 21 9 Socrat. civet 20. Sernomibus 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 magis, giving what he believes to be the most likely cause. 795 in as we said above a paraphrase of sensibilibi: 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 τοις διὰ λόγων θεωρητών χρόνους and the ἐν αἰσθητῷ χρόνῃ of Epic. in Diog. x 47; and with the Cun sensus id est cum vocem emitissant utra l. l. 33 άμα γερ τῇ ἐσφημάζει ‘ἀνθρώπους’ εὐθὺς κατα πρόληψιν καὶ τοῦτο τούτου νοεῖται προγεμεύον τοις αἰσθηθέων. 802 foll. 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 enlarge 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 *se contendit* of Lamb. and Lach. *acut* Cernere: 810 *cernamus acut*: Wak. compares Hor. sat. i 3 26 *Cur in amicorum vitis tam cernis acutum?* 804 *siquae ad*: see n. to i 841. 811 *Et tamen:* see n. to i 1050. 813 *the want of a subject* *semotum fuerit* seems to me, as it seemed to Lamb., very harah; but see n. to ii 1042. 815 *in robus deditus:* see n. to iii 647. 818 *adopinausur* and 817 *frustraminis* seem both to be *ἀναξ λεγόμ. 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 oct.:* the argument is well put by Lactant. inst. iii 17 with evident reference to Lucr., of whom he was a diligent student, *neque oculi facti sunt ad videndum neque aures ad audiendum neque lingua ad loquendum neque pedes ad ambulandum, quoniam prius have nata sunt quam esset loqui audire videre ambulare.* *itaque non hase ad usum nata sunt, sed usus ex illos natos est.* *avessis, like prohibessis habessit licessit auis in sui in, iii 444 cohiessit, all of the 2nd conj.: in the first conj. these forms are exceedingly common, amassis and a hundred others. The scholiast to Lucan iv 265 says ‘aint i. avide cupit sic Luceritis saepe ponit’; and this is quite true. 824 *praemetueenter, another ἀναξ λεγόμ.* 826 *prof. qu. Proc. pas.:* 877 *Nunc qui fiet uti passus proferre quaemus.* 827 *fastigia would usually mean the ends farthest from the fundus:* Livy xxvii 27 *collis est in modum metae in acutum cacumen a fundo satis lato fastigatus.* 828 *ped. fundata: v 927 solidis*
magis ossibus intus Fundatum, validis aptum per viscera nervis: the latter words explain phicuri, which graphically describes the mass of sinews and tendons in that part. 830 manus...ministras: 'Arnobii 17' J. E. M.: Cie. de nat. deor. 11 150 quam vero aptas quamque multum artium ministras manus natura homini dedit, says the stoic Babrius in the middle of his strenuous defense 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 quotes Anaxagoras' famous saying διὰ τὸ χείρας ἔχειν φρονομάτων ἀνεν τῶν ἑαυτῶν ἀθροίσαν, and retorts εὐλογον διὰ τὸ φρονοματων ἐναι χῶρα λαμβάνειν, and a few lines after οὐ διὰ τὰς χείρας τούτων ὁ ἀθροίσαν φρονομάτων, ἀλλὰ διὰ τὸ φρονοματων ἐναι τῶν ἑαυτῶν ἔχει τῶν: 1.1.1 p. 640 19 he refutes Empedocles' saying τὴν ράχην τουαίτην ἔχειν, ἵνα στραφένα καταχθήναι συνεβη. 831 ad vitam quae foret usus: v 844 ne sumere quod foret usus. quae 1 take to be the accus.: comp. Plaut. pseud. 385 Ad eas rum usum hominem astutum doctum artem et callidum; or facere may be supplied: for Lucr. 1268 Nec molles opus usu motus, like other writers, uses the plur. verb with a nom. plur. 833 inter quaeque pretantur: see n. to i 452. 836 vide, 837 orare, 843 conferre, 844 lacerare, foedere, 848 mandare, 850 sedere 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. 1.157 latiandii...latiare, and n. there. 843 At contra cet.: Arist. de part. anim. i 5 and iv 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 ἐκεῖνη ὄργανον πρὸ ὄργανων: 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 manus cert. pug.: Lach. compares Aen. vii 604 Getis inferre manu laccimabile bellum and x 146 inter esse duri certaminis belli Contulerant: comp. too Livy xxvi 48 11 prope esse ut manus inter se conferrent. 847 dare obiec. parmai = obiecet parnman, dare, as so often, being = facerent: see n. to 41: Aen. ii 443 dipeveroq ad tela sinistrae Pocieti obiciunt. 852 ex usus vitaeque seems to be the same as ex usu vitae. 856 procul est ut credere possis seems on the analogy of prope est ut; but I know no parallel: hanc or non procul esse quin is the usual expression.

858—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 vss. too, as Lach. p. 259 shews, are well adapted to the
NOTES II

551
general subject of iv, but here interrupt the connexion of the argument and are manifestly an after-thought of the poet's. 860 ‘fuere cet.: ii 1128 ‘Nam certe ‘fuere adquae recedere corpora rebus Multa manus dandum est: this with what precedes and follows is what the poet refers to in docui, together with perhaps iv 218—229: iv 695 ‘Nam penitus ‘fuere atque recedere rebus odores. 865 igitur in the apodosis: see n. to i 419. 866 Subruitur, 887 suffulciat belong to the same metaphor, the shoring up a falling structure; Hor. sat. ii 3 153 ni cibus atque Ingens accedit stomacho futura ruini: comp. ii 1140 fulcire cibus and n. there: Lucr. speaking of the causes of sleep says iv 942 ‘Fit quasi paulatin nobis per membra ruina, and then 950 Et quoniam non est quasi quod suffulciat artus. 888 interdatus: 227 interdatur: see n. to 716. patientem, 869 optaret are also the same metaphor. 889 amorem edendi, the dōρrivāς ἐπο was Homer which Virgil too translates by amor edendi. 875 tibi: see n. to i 797.

877—906: this is how we walk: idols of walking strike the mind, and rouse the will; next the soul throughout the body is stirred by the mind, and then the body by the soul; the body too is then raresied, and the outer air at once enters into all the opened pores: so that the body is pushed on by the wind; the mass of the body being moved and steered by a few small particles, just as a big ship by the rare wind and by the hand of the pilot: thus too a machine will easily lift a heavy weight. 882 Accidere in its literal sense has in Lucr. four constructions, ii 1024 ad auris, iv 215 in oras, v 608 segetes stipulamque Acc., here animo and v 97 res menti: Acc. ante i.e. 722 foll. 884 quam mens cet. as shewn iii 245 foll.: quam ante: see n. to iii 973 quam nasciur ante. 885 quod is the conjunction: Lamb. Creech and others have misunderstood and corrupted the passage: id and illius rei refer of course to the same thing, viz. quid velit; and quod has a peculiar but not unusual force, denoting rather the effect than the cause: indeed 'providet id, quis eius imago constat' would express exactly the meaning of Lucr.: to translate 'because' would pervert the reasoning; for 881 animo nostro primum cet. the images first of all strike the mind: comp. our note and illustrations to 724 foll. and 802 foll. and Cic. de fin. i 21 imagine quas eidos nominant quorum incursione non solum videamus, sed etiam cogitamus, and Plut. de plac. phil. iv 8 of Leucippus and Democritus μηδενι γαρ επιβάλλει μηδέτερα [νόημα] χωρι τον προσπίπτοντος εἰδώλου: quod cet. therefore means 'the reason why he predetermines that thing is this: an image etc.': the phrase is elliptical, 'quod providet id, [hoc fit quod] illius rei est imago'; and the full expression is seen in Catull. 68 33 ‘Nam quod scriptorum non magna est copia apud me, Hoc fit quod Rome vivimus: comp. 10 28 Istud quod modo dixeram me habere, Fugiit me ratio, i.e. [hoc factum est quod] fugit m. r.: Cic. ad Att. xii 18 a 2 nam quod non advocavi ad obaignandum, primum mihi non venit in mentem,
deinde ea re non venit quia cet. i.e. [hoc factum est quod] primum cet: 
Ov. trist. iii 1 13 Quod neque sum cedro flavus nec prunice levis, Erubii
domino cultior esse meo: Littera suffusas quod habet maculosa liura,
Laesi opus lacrimis ipse poeta suum; amor. i 13 33 quod erat tibi filius
ater, Materni fuerat pectoris ille color; iii 5 39 Pectora quod rostro cornis
fodiebat acuto, Ingenium dominae lena movebat anus: Quod cumcata dis
taurum sua vaca reliquit, Frigidus in viduo destitue re toro; Sen. Oct.
752 Ingulo quod esse condidit princeps tuus, Bella haud movebiti, cet.;
Aen. ii 180 Et nunc quod patrias vento petiere Mycenas, Arma desque
parant, i.e. [hoc fit quod] arma cet.; Wagners explanation and the in-
stances in Heinsius' note to which he refers are quite irrelevant. The
old hexameter sors, inscr. Lat. i 1453, Quod fugis quod iactas tibi quod
datur spennere noli, which Ritschl and Mommsen alter in various ways,
seems mid way between the full and elliptical phrases; ' Quod fugis, quod
iactas,[hoc fit] quod tibi datur; spennere noli': an illustration of sempere
aves quod abest, praesentia tenetis. 
rei monos. as iii 518. 887 corpore
toto cet.; see n. to ii 271. 888 coni. tenetur, so fully explained in
iii; as 136 animum aequus animam dico continent teneri Inter a
aequum unam naturam conficere ex se. 896 rebus utr. duabus seem to
be the inward movement of the body by the impulse of the animus and
animas, and the propulsion from without by the entrance of the outer
air. velis ventoque then do not correspond to this two-fold cause of
motion; as they would represent merely the effect of the outer air on
the body. Gassendi therefore, operas ii p. 506 b, had reason for propos-
ing remis ventoque; as the remis would answer well enough to the anima
and its effect on the body. ' But may not corpus and aer correspond to
velis ventoque, expressing simply the secondary cause of the motion of
the body, the air acting on the frame as the wind on the sails of a ship'
F. H. Peters. This explanation I am now disposed to adopt: the meta-
phor then will only apply to 892 Praetera cet. not to what precedes;
and utrique is on the one hand the rarefying of the body; on the other
the entering in of the air; and all this seems to be confirmed by vi 1031
Hic [ser]. . per crebra foramina ferri Parvas ad partis subtiliter insinua-
tus Truisti et inpellit, quasi novem velaque ventus: 896 I have left un-
altered, as I have doubts on the whole passage; and cannot decide
between the Corporis ut varis of Lach. the Aequo id ut ae n. of Born. and
other changes proposed. 899 Tantula tantum corpus corpuscula: v
593 Tantulius ille quest tantum sol mittere lumen; Cicero and Caesar use
tantulus and tantus together in the same way: but this love of antithesis
shows itself in a hundred ways in Lucr.; 901 supitile corpore tenue,
magnam magno molimine; 905 pondere magno, levi nisu. 902 mol-
imine expresses the momentum of the huge ship in motion: Livy ii 56 4
res sua ipsa molimine gravis. It may refer however to the great force of
the impelling wind; as Ov. met. xii 356 solidoque revelleret trunco Anno-
NOTES II

sam quercum magno molinum templat. 904 contorquet of steering, as
900 Contorquere; Aen. III 562 Contorsit laevas proram Palinurus ad undas.
905 trocleas 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 trocleas and tympana being portions of the same
machina. pondere magno abl. of quality depending on Multa: it
gains force by its position; comp. v 556 quam magno pondere nobis Sus-
tineat corpus tenuissima via animät, and vi 548 549: Aen. ix 512 Sasa
quoque infesto volvendo pondere; x 381 magno velit 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.: Macrob. sat. vi 1 44 compares
with this Aen. i 691 placidam per membra quiatem Inrigat, and Furius
in primo milegue rigat per pectora somnum: comp. too Aen. III 511
fessos sopor invigat artus; Pers. v 56 inriguo somno; and Conington to
Aen i 691. 909—911 = 180—182. 912 da tenuis cet.: i 50
vacus auris animumque sagacem, adhibe. 918 somnus fit: Epic. in
Diog. x 66 ὑπνόν τε γίνοντα τῶν τῆς ψυχῆς μερῶν τῶν παρ’ δλη τῆς
σύγκρουν παραστραμμένον εγκαταγμένον ἡ διαφορομενών, but the next
words are clearly corrupt. 916—918 are the same in meaning as 944
foll. and 959—961 Vit ratione eadem coniectus cet. 924 corpus cet.: ni
401 Et gelidos artus in leti frigore linquit. 926 cinere multa:
Marullus says in marg. cod. Victor. ‘sic Catullus Troia virum et virtu-
tum omnium acerba cinis’ and at bottom of the page ‘cinis’ feminino
Catullus Virg. in ceter. masculino: he is in error as to Virgil: Nonius
says it is fem. in Caesar and Calvus; and Charisius i, p. 101 Keil,
quotes from the latter fulva cinis and ipsa cinis. 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 withdraw-
ing 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 cinus 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 ap. Cic. epist. ad fam. xv 19 1 propter spectra Catiana, pro
quo i.e. Catio; Aen. i 671 vereor quo se Iunonis vertant Hospitia: hanc
tantu cessabit i.e. Iuno; Plaut. rud. 598 Ad hirundinimum vidum cet.
followed by *Neque cas i.e hirundines*: miles 186 the reading seems to be *ut no quosquam de ingenio dregalliatur muliebri Eorunque artem cet.* though Ritschl says *posterioris esse interpretamentum priorem, appareet, in quo olim scriptum fuit mulierum*. 936 *Aut etiam*: see n. to 1 1013 *Aut etiam.* 939 *utrinque secus*: *'Lucil. sat. lib. xxii Zopyrion labes caedet utrinque secus*' Nonius p. 210: the expression is not uncommon in late Latin, as in Apuleius: in Cato apparently it is followed by an accus., *secus* being = secundum : comp. the use of *versus* and *versum* with *undique, suum* and the like; and *extrinsecus intrinsecus 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 utsque cet.: comp. 987 *cum membra iaccebunt In somnis sudare tamen; 991 in molli utsque quiete Inactant curra tamen; Livy xxix 17 13 unusam, profun- dam quidem, voraginem tamen patientia nostra expleremus*: see also III 553 and n. there. 953 *summittantur*: I 92 *terram genibus summum petebat*: where see note. 959—961: comp. above 916 foll. and 894 foll. where all the same symptoms are mentioned; but here, as the sleep is heavier than usual, each symptom is aggravated: *alior, largior, divi- sior.* 961 *divisor, distraction*: these comparatives seem unexamined; Paterculus has *distractissimus* but the superl. of participles is not as rare as the compar.: v 394 *superantior, III 397* and vi 226 *dominantior semem also confined to Lucr.* but *Neue Fermenlehre* p. 86 foll. gives pages of examples of comparatives and superlatives of participles past and present. in *test*, for 957 we have *Quem natur aut lausus capias.* 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. Accius fab. praetex. 29 *Rex, qua* in vita usurpat homines, cogitans curunt vident, Quaeque agunt vigilantia agitantique, ea sicui in somno accidunt, *Minus mirum est*: Marullus 'hine Claudianus maiorem partem sui exordii suspici': he refers to the pref. paneg. de sexto consul. Honor. 962 *quo* depends on *devinctus,* as shewn by the imitation of Fronto quoted by Lach. ut, *quo studio quisque devinctus esset,* aut *histriolem in sommis fautor spectaret aut cet.* Cic. epist. ad fam. III 13 2 in *iis studiis, quibus uterque nostrum devinctus est.* 964 *Atque in ea,* following relative clauses: see n. to I 718. 966 *Causi- dici* cet.: Petronius frag. *xxx* evidently had this part of Lucr. in his mind: *Somnia quae mentes ludunt cet. et Qui causas orare solent, legesque forumque Et pavidii cernunt cet.* perhaps too he was thinking of Lucr. when he wrote sat. 104 *hinc acies inquit Eumolpus* Epicurum esse hominem divinum qui eiusmodi ludibria facietissima ratione condemnat.
componere: Cic. de leg. i 14 an ut stipulationum et iudiciorum formularia componam; Juv. vi 244 Componunt ipsae per se formantque libellus.

leges: abundant examples of leges of buying selling letting may be seen in Cat. de re rust. 145 foll. oleam faciundam hac leges oportet locare, oleam pendentem hac leges venire oportet; and so of vinum pendens, vinum in dolix, pabulum hibernum, fructum ovium, qua leges venire oportet: Plaut. capt. 177 Quasi fundum vendam, meis me addicam legibus. 967 pr. obire: Aen. vi 167 pugnas obibat; Livy iv 7 2 obire tot simul bella. 988 Lam. finds dager bellum inadmissible; Lach. thinks that it is unexampled, but may perhaps be supported by agere and peragere bellum. 989 agere hoc: see n. to i 41. 975 sens. us.: see i 301 Usurpares ocularis and n. there. 779—981 form two consecutive rhyming couples: Cic. de cons. seq. in de div. i 20, moneteant, forbeant, isebbeant, verei, terei end 5 consecutive vs.; and just below morata, locata.

980 comp. above 788 in numerum procedere cum simulacra Cernimus in somnis et mollia membra movere est. 984 referat st. at. vol.: Plaut. Pers. 593 Quae ad rem referunt; Livy xx 9 7 ne illud guilem . . . referat: but with pronouns it is more common: lexicons cite from Pliny longitudo referit, non crassitudo; ratio referit: Cic. ad Att. iii 19 i non quo mea interesseet loci natura. 988 and 992 tamen: see n. to 982. 993 redactus: Petron. sat. 98 retulito timidissime spiritu. 997 redactus: donec elsewhere in Lucr. takes always an indic.: see n. to i 222. 998 and 1007 At: see n. to 414. consuetas i.e. which has lived with the family and been domesticated; v 1334 domi domitos: Lach. compares Paut. asin. 221 amatores aves. Bene salutando consuecunt, compellando blanditer: comp. also Ov. met. xi 89 Hunc aedeta cohors Satyri Bacchaeque frequentant. catulorum blandia propago = catuli blandi: see n. to iii 741 leonum Seminum, and below to 1232; and comp. Virgil’s Romana propago, and Nepos Attic. 18 2 clarorum virorum propagines. 1005 seminaria: see n. to iii 741. quaequo, the plural followed by the gen. is rare: Hor. sat. i 4 106 viorum quaeque. 1009 proelia pugnas: see n. to ii 118. 1010 i.e. perceptantesque volantes visae sunt edere, and other pursuing birds: Nonius p. 192 is wrong in saying accipitres here is fem. though he formerly misled me: see n. to iii 136: ii 1083 volantium, as Aen. vi 728: for position of que see n. to ii 1050. 1011 magnis motibus: it is because they are under the stimulus of some great emotion, that in sleep they cannot get rid of it. 1014 si, quasi a rare union; Forc. quotes an instance from Plaut. cas.; and quasi sei occurs in the inscr. Lat. i, 6 or 7 times, being a regular legal phrase: comp. nisi si. 1024 Wack. compares Aen. ix 680 Sic Pute ripis, Athesim seu propter amoenum. 1026 Puri for pueri is surely an impossible contraction in hexameters: why should not Lucr. have written Saepe lacum pueri, as two lines above he has written Flumen item sitiens: the Tum quibus of 1030 seems to me to have no more reference
to Puri than to this sitiens; nay less, for comp. 1097 Ut bibere in somnis sitiens quem quaerit oct. Sic in amore Venus simulacris oct. which refer in fact to our passage: the thirsty man and the lover alike owing to their vehement craving see the simulacra of what they desire. My difficulty is that puri ought rather to be mundi, not clean but of cleanly habits. For the sense comp. Hor. sat. 1 390 Comminxit lectum potus... minus hoc iucundus amicus Sit mihi. Yet I see on all hands Puri is taken for pueri, and I may be in error. lacum: Lach. cites Juvenal vi 603 Ad spuros lacus. dolis: Macrob. sat. iii 16 15 quotes from C. Titius ‘vir setatis Lucilianae’ dum eunt, nulla est in anguporto amphora quam non impleat. 1028 imitated by Seren. Samon. 77 ex asino succatus corporis umor. 1029 Babylonica: 1123 Babylonica fuit: Pliny viii 196 colores diversos picturae intexere Babylon maxime celebravit et nomen imposuit. 1032 quoque: Lachmann’s quodam is a violent change and quite uncalled for; he says ‘ex uno quodam certo corpore; v. 1048 Idque petit corpus oct.’; certainly not; there it is a waking man in presence of the object loved: here he speaks of one with the germs of love in him meeting in his sleep with simulacra proceeding from any chance person, just as the sitiens has simulacra from any chance water whatever: quoque is indefinite exactly as 797 fit uti quois in tempore quaegae Praesto sint simulacra; 155 quamvis subito quois in tempore quamque Rem contra speculum ponas; v 1152 Circumretit enim vis atque iniuria quamque. 1035 transactis: Theocr. ii 143 Επράξθη τα μέγιστα.

1037—1057: 1037 ante, i.e. 1030 foll. 1042 dec. corpore toto: Epic. in Diog. x 66 το τε στέρμα ἀφ᾽ οὖν τῶν σωμάτων φέρεσθαι, as Democritus also taught according to Plut. de plac. phil. v 3: comp. too Hippocr. de genit. 8 η γονὴ ξέρωται καὶ τῆς γυναικὸς καὶ τοῦ ἀνδρὸς ἀπὸ πάντων τῶν σωμάτων. 1044 partly recur vi 1207. ἱππας: 651 Omnibus in membris et in ore ipsoque palato. 1046 ‘Lacin. ap. Non. p. 260 per forum se in capitulum contendit’ J. E. M. 1048 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, like plerique omnes: Caes. de bell. Gall. v 57 3 equites plerumque omnes: all fall towards their wound, whether in the fields of Mars or Venus or elsewhere; then 1055 is an ironical application of this. in vulnerum seems intentionally ambiguous, meaning both the wound itself and that which occasions the wound: Aen. x 488 Corruit in vulnerum; and comp. Lucan vii 603 tunc mille in vulnera lactus Labitur with 619 letterum per cuius vicera vulnera Exierit and 625 Quo quis emissus perruperit aera venis Inque hostis cadat arma sui: both Virgil and Lucan may have been thinking of Lucr.: Livy v 58 11 cultrum... in corde defigit prolapseaque in vulnerum moribunda cecidit; ii 46 4 teso extracto praeceps Fabius in
vulnus abit. This and the two next vss. are obelised by Lamb, and others, manifestly because they have not caught the poet’s sardical irony, which pervades all this part of the poem. *sanguis*: see notes 1 to 1 853; it is found in Virgil, Tibullus, Seneca, Val. Flaccus and the Aetna; and more than once in Ovid, Lucan and Silius. *icitur*: iii 160 icit. 1051 hostem cet.: comp. Lucan i. 1. *ruder unor* is said apparently with the same ambiguous irony as 1036 cruentent. 1052 teles, icetus, 1053 isaculatur, 1054 iactans, 1055 feritur are all used to keep up the play of thought about wounds and enemies. 1054 comp. Cic. Arat. 110 *toto spirane de corpore flamam.*

1058—1072: when tormented by love seek distraction; else your passion will only be increased by the absence of the object loved. 1058 *Haece* refers to *voluptatem, hinc to cupidit* of the preceding v.; and there is the usual contrast between *Venus* and *amor or cupidit*, the gratification of the passion and the passion itself: *haec voluptas nobis est Venus*; *ex hoc autem cupiditine est nomen Latinum amoris, hoc est Cupidum*; with *Haec Venus* comp. 1084 1085 and especially 1073 *Ne Feneris fructu caret is qui vivat amorem. nomen am.*: Ov. ars ii 16 *Nunc Erato: nunc tu nomen amoris habes.* 1059 *Hinc* also refers to *muta cupidit*; so that this verse is a paraphrase of *voluptatem prassagit.* *illaec* recurs 1083, where it is neut. plur.; *illaec illaeque illunc occur in Plautus. 1061 *Stillavit gutta*: Bentl. compares Eur. Hipp. 527 "Eros, "Eros... "Ostis statim poesin iunxerit nuncachyos k.t.l. frigida: Juv. 1 166 cui frigida mens est Criminibus. 1061 quod: Plaut. trin. 242 *Nam qui amat, quod amat, cum exemplo eius saviis perculsus est.* *quod ames* must not be tampered with: it = quod amamus; and is another instance of that perpetual use of the potential with the 2nd pers. sing.: Cic. ad Att. xv 4 a 1 *nisi forte, quae non ames, omnia videntur insuls fieri*; Ov. ars i 741 *non tutum est, quod ames, laudare; amor. iii 14 7 quae nocte latent, in luce fateri, Et quae clam facias, facta referre patarem: Publ. Syrus *Cum ames, non sapias; aut cum sapias, non ames: Quod timneas cius quum quod speres evenit: Quod nescias cui serres, stultum est parcerer: Quod fuge cedas: just below, 1070, in one sentence contemptos—cures—poesis.* 1062 obv. ad.: the dat. is the usual constr. 978 *obseruantur Ante oculos.* 1064 *Absterrere sibi: 1233* *saturn genitalem numina cuquam Absterrendent, with same sense and constr.; v 846 *natura absterruit aucutum: lit. to scare away, hence = adimere.* 1066 *semel* cet. i.e. *semel conversum in unum amore eius,* with reference to 1064 *aliae convertere mentem*; comp. too 1072 *aliae possis animi traducere motus.* *conversum agrees of course with the subject of the sentence. 1068 *vivescit:* 1138 *vivescit ut ignis.* *alendo:* see n. to i 312 habendo; and Virg. geor. iii 454 *editur vitium vivitque tegendo.* 1069 *graveascit:* iii 1022 *graveascant, vi 331 graveascit; for the graveascio of prose.* 1070 *Si non prima cet.: Cic. Tusc. iv 75 etiam novo quidam amore veterem*
amorem tamquam clavo clavum eiciendum putant. 1071 volgivag

v 932 Volgivago vitam tractabunt mora ferarum: the word seems not to occur elsewhere; and to be intended to express ἁφροδίτη δαίδημος. vagus implies volgivaga Venus: Sen. Herr. Oct. 364 quot nuptas 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 σωτέρος, as often in Latin: Ov. rem. 658 Aut amat aut aegro desinet esse miser. 1080 dentes illi: Hor. sat. ii 1 77 fragili quaerens invidere dentem, Offendit solido. 1081 occ. adust i.e. additum osculum osculo; for osculum has its literal sense of mouth: Ov. met. 1 499 videt oscula, quae non EST vidisse satiis: it is curious that here too A and B exemplify the usual confusion between adspigo and adspice. 1083 rabies gen. : so Enn. ann. 401 dice, which form Gellius ix 14 6 on the authority of Caesellius and many old ms. assigns to Cic. pro Sestio 28, and after those 'qui scripsissent idiomaphram librum Vergilii se inspexisset' to Virg. geor. i 208. Gellius also defends and illustrates the terms dii sumi percipi luxurii acci. 1088 totum: see n. to i 377. repugnat takes an infin. 1269 prohibet sc concipere atque repugnat; Ovid her. xvii 137 amare repugno illum; but there the word means to strive not to do a thing; here it means contradicere affirmat: see n. to 766, and i 582. 1091 mem. adv. intus: vii 1169 Flagrabo stomacho stamma ut fornacibus intus; 202 rotantque cavis flamman fornacibus intus; 278 acuit fulmen fornacibus intus; 798 animam labefactant sedibus intus; Livy xxv 11 15 sinu exiguo intus incursus; Aen. vii 192 Tuti intus templo cet.; culex 76 vallibus intus. 1095 Nil frumentum: above, 1078, quid fruantur; see n. to iii 956. 1096 qua
cet. sorry as it is, it is often snatched away before it can be enjoyed: spec refers to 1086 1097, comp. with them 1097 1098. 1100 torrenti: the overflowing stream increases the force of the contrast. 1102 spectando: see n. to i 312 habendo. 1106 praesagiat gaudia: above 1057 voluptatem praesagire. 1107 in est personal here, Venus est in eo ut, or impersonal in est i.e. res in eo est, ut Venus? Livy ii 17 5 et cum...iam in eo esset ut in muros evaderet miles, where there seems to be the same ambiguity: so Nepos i 7 cum iam in eo esset ut oppido potiretur; iv 5 cum iam in eo esset ut comprehendetur; Servius to Aen. iii 286 certainly makes the verb personal, cum in eo esset ut iam civitate potiretur, imitated perhaps from Nepos; and so Soph. Elect. 21 οί τρόποι ίμιν, ού νόθων καρός? if the reading is right: but there is no ambiguity in Livy vii 27 3 iamque in eo rem fors ut; xxviii 22 8; xxx 19 3; xxxiii 41 9. 1112 facere i.e. hoc facere; as often in Latin: 1153 Nam faciunt homines; 1195 Nam facit et ex animo saepue: Ter. ad 969 Denique hic volit fieri :: vin tu hoc fieri; Phor. 121;
NOTES II

Plaut. Pseud. 533 si non faxis [mss. id faxis Ritschl]; Cic. ad Att. xvi 15 1; 16 e 15; de leg. iii 33; Pliny epist. iv 20 1; v 1 4; vi 23 1; ix 18 2; Livy xlii 37 6; Juv. vii 14. 1118 Cum oct. i.e. cum quaerunt quid cupiant ipsi sibi cont.: Sen. epist. 31 5 eligas, quid contingere sibi velis, quid optes. 1120 comp. Ov. her. 4 20 Urimur et caecum pectora vulnus habet.

1121—1140: lovers ruin their health and fortune; and even then their happiness is often poisoned by jealousy. 1123 Labitur res: Plaut. trin. 243, in the midst of a scene describing a lover’s ruin, Itico res foras labitur liquitur. Babylonica: see n. to 1029. Babylon. i.e. res fit or vertitur in Babylonica: 1129 bene parte patrum fuit anademata. 1125 Hunc i.e. amicis: certainly the absence of any word to shew the change of subject would be harsh; as before and after the lover, not the mistress, is the subject. lenta...Sicyonia: ciris 169 Cognita non teneris pedibus Sicyonia servas; Cicero speaks of them as not suited for men. pulchra: Lucil. iii 53 Muell. Et pedibus laevo Sicyonia demit honesta. 1126 cum luce: see n. to 1 755 and 287: Cicero in his Aratea has Vergilias tenus cum luce; valida cum luce refulgena; larga cum luce Bootes; claris cum lucibus Orion; and cum lumine again and again. smaragdi: the z also in 11 805; Ζυρώa is found in Greek inscriptions, and Ζυριδά in the Herculanean ms. of Philodemus τριεβία; just published; Eustathius shews that this use of ζ before μ was very general; in Orell. inscr. 2510 smaragdi occurs seven times; and the best ms. of Livy give Ζυμρα, Ζυμριαε; of Ovid smaragdas; of Seneca smaragdos and eminthea: inscr. Rhen. 1124 the name Zmaragdus. 1127 Auro incl. to be used probably as a fibula or brooch: includ. appears to be the technical term: Aen. xii 210 artificis manus aere decoro Inclusit; x 136. thalassina: some shade of purple or αλυσφόρος; Plaut. miles 1179 Pallidum hodeae ferrugineum, nam is colos thalassicust. 1129 bene parte patrum: Ter. Phorm. 788 mei pairis bene patra. anad. mitrae: Aen. ix 616 habet redimicula mitrae and Antipater Sid. anthol. ii p. 31 "Ανάβας δ’ αὑ μίρας might make us join the two words; but they are more emphatic when separate; and Paulus in the digest has mitrae et anademata. The anademata then will be an ornamental band for the head: χρυσιάς κόμης 'Ανάθημα, says Eur. Hipp. 81; the mitra a scarf covering the head and much of the face; though it may be the other mitra or zona: μαλακή, μαστῶν ἐνδώματα, μίρας, says Hedylyas anthol. i p. 483: Lucil. ii 26 Muell. Chirodyi aurali, ricae, thoracia, mitrae. 1130 Alidenses of mss. I now retain, agreeing so far with Wak. that it may refer to the Carian Alinda; for I see that in Pliny v 109 Detlefsen with the mss. gives Alidenses (Alidenses) in the list of the Carian peoples: with Alinda Alidenses I would compare Vicentia Vicetitini (Ov. Met. 1130). I had thought of Haliensia, as 'Αλινίς was a seaport of some consequence in Hermonias, mentioned by Herod. Thucyd. and Xen.
and might have been an emporium of the Laconian purple. Jenae quasest. Lucr. p. 10 thinks that Aitd. may mean 'Elean,' as Pliny calls Elean byssus 'deliciarum mulierum'; but we cannot get over the d. Cia. i.e. Kea: Lach. proves from Pliny iv 63 that Varro mistook Aristotle's Cos for Cees; Lucr. and Pliny followed him in his error; Lucr. therefore uses Cia or Cea for Coa. vertunt neut.: see n. to i 502 reflect.; and comp. v 1422 negue in fructum convertere quisse. 1131 veste, the coverings of the furniture and hangings of the room. ludi, 'absurda in apparatu convivii' says Lach.; but they may well come in after the feast with the Pocula crebra, etc.: C. Titius 'vir actatis Lucilianae,' in Macrobe. sat. iii 16 15 says of prodigals ludunt alea studiote, delibuti unguentis, scortis stipati; and all these preparations are here made for the scorta: copa 37 Pone merum et talos; Plaut. curce. 354 Postquam cenati atque appoti, talos poscit sibi in manum, Provocat me in alocam ut ego ludan. pono pallium, Ille suum anulum opposuit; most. 308 Age accumbe igitur ...appone hic mensulum: Vide, tali ubi sit: vin unguenta cet.; Hor. epist. ii 2 56 venarem convivus ludum; Juv. xi 176 alea turpis: 179 Nostra dabunt alias hodie convivio ludos; Iul. Capitol. Verus 5 post convivium luxum est tessera; Cic. pro Caelio 39 joins non aequulium studia, non ludi, non convivia, as if they naturally came together; and 46 studia delectionatis, ludus ictus convivium. What too are the convivia ludorum oblectamenta addita epulis, which Livy xxxix 6 8 speaks of as first brought to Rome by the army of Asia? the ludi in fact together with the things mentioned in the next v. were for the comitatio after the feast, 'cum furit Lyaeus, Cum regnat rosa, cum madent capilli'. 1132 comp. Plaut. asin. 803 Tum si coronas sarta unguentis iussert cet. coronas chaplets for the head, sarta festoons or garlands to deck the doorways or other parts of the house perhaps; but Tib. i 7 51 nitido stillent unguenta capillo, Et capite et collo mollia sarta ferat; and Ov. met. iv 7; xiii 929. 1133 comp. Ov. met. vii 453 usque ade multa est sincera voluptas Sollicitique aequid 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 dis- couraging 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. Hirt. de bell. Gall. viii 19 6 nequiquam: nam. 1135 removeret: see n. to iii 827. 1136 lustris: Cic. Phil. ii 6 vinio lustrisquam conferctus; Livy xxxiii 45 2 vino et scortis omnibusque lustris per totam hiemem confector; Plaut. curce. 506 lustris lacerant homines. 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 propris in this sense of lasting is very common; Plaut. most. 224 fore tibi victum sempiternum Atque illum amatorum tibi proprium futurum in viva; corp. inscr. 1010; Accius 159; Lucil. xxvii 6 Muell.; Livy xxii 37 5. secundo and adverso amores are illustrated by Benti. from Tibullus and Propertius.

1142 inopio = ἀμηχάνω. ο δυσφιδος τις ἄγαν καὶ ἀμήχανος ἐστι. 1143 has the look of a proverb. 1150 obsius obesum: comp. obsibus obtulit, officere atque obstatre and the like. 1152 petis: Livy xl 4 3 multis potentiibus, aspernata nuptias est; xlii 12 3 Seleuci filiam duxit esse cum non petentem, sed petium ultero; 16 9 uxoris putenda praematurum festinationem fratris obiceret. vis: Plaut. trim. 1160 quod vis non duces; Mart. iii 11 6 Si non vult Quintus Thaida, Sextus ames. 1153 faciunt: see n. to 1112. 1157 siuadent is very unusual; but in Sulpic. Apollin. pericopa to Ter. Andr. 8 the ms. have Davi siuadet; and Plaut. curc. 508 siuadendo, epid. iii 2 19 siuasi are possible though uncertain scansions: he uses suusco and suetus indifferently as dissyll. or trisyll.; dissoluo oftener than dissolvœ; religiœ always; v 679 conseque; vi 552 and 868 aquiæ; vi 1072 aquiæ. 1160 foll. comp. Theocr. id. vi 18 ἦ γὰρ ἐρωτὶ Πολλάκες, ἡ Πολυπόμος, τὰ μη καλὰ καλὰ τέφανται.

1160 Νύβα γε. cet. : 'Plut. Mor. 45 a τὸν δὲ φόρον ύποκοριζόμενος μελίχρων' J. E. M.: Theocr. x 26 Σέρεν καιλοντι τυ πάντες, Ἰσχιᾶν ἀλακόντων, ἐγὼ δὲ μόνος μελίχρων: with this and what follows comp. the terms of the ἤρπτοι ύποκοριζόμενον in Plato rep. v p. 474 D: Lucr. has been imitated by Ovid ars ii 657 foll. and translated by Molière le misan. i 5 near end: comp. too Hor. sat. i 3 43 foll.; as later on he imitates Lucr. much. melichrus occurs more than once as a term of praise in the anthology, and apparently means the same as μελίχρων: Ovid l. l. fusca vocetur, Nigrior illyrica cui pice sanguis erit; Molière La noire à faire pour, une brune adorable. inmundus cet.: Molière La malpropres sur soi...Est mise sous le nom de beauté négligeé. 1161 Palladium: Cic. de nat. i 83 casios ocules Minervae; Ovid l. l. si rana, Minervae [similis]. lineae: Catul. 23 6 Et cum coniuge lineae parentis. 1162 Parvula: Ovid l. l. Die habilem quaescunque brevis. merum sal: Benti. quotes Afranius 30 quidquid loquitur, sal merum est: of course neither Benti. nor I supposed that sal here had any special reference to speaking: it is 'esper,' brilliance generally; as in Catull. 86 4 Nulla in tam magno corpore mica salis. 1165 loquaculæ seems not to occur elsewhere. 1166 eromenion is found in the anthology. cum vivere cet.: Ov. l. l. Sit gratulis, macie quae male viva mutat; Lucil. ii 20 vivi homo in ac monogramma. 1168 At tumida: Ov. l. l. quae turigida, plenam: Ov. rem. 327, to cure love, Turigida, si plena est; si fusa est, nigra vocetur: In gracili macies crimine habere potest. mammosa etc.:
his constant imitator Arnobius III 10 ab Iaccho Cere rem, mus ut prae dicat Lucretia, mammosam, vi 25 Ceres mammis cum grandibus: the constr. seems to be tumida et mammosa est Ceres ipse [tumida et mam. ab Iaccho: some legends made Iacchus son of Demeter and brother of Cora; sometimes too, as here, he was represented as an infant at the breast: so Suidas ἰακχος: Διόνυσος ἵν τοῦ μαρτυρ: Gerhard in his Bilderkreis von Eleusis i anm. 70 and others illustrate from works of art Demeter κοπροφόρος, suckling an infant at the breast. Iacchus is often represented as son of Cora. 1189 Silena appears to be invented by Lucr. natura: Hesych. σατύρας κακαφόρης. labens seems not to be found elsewhere: laboens, as also labec; but labium: see Lach. and Schuchardt vulgar. Lat. ii p. 40. 1171 esto ion: see n. to 1 968 et iam. 1173 Nemphe, nemphe, Nemphe, facit, facere: comp. Add. Addt. and the like. 1174 cadem turpi: see n. to III 1038. 1175 suffit: Prop. iv (y) 8 83 quercumque locum externae testigere puella Suffit. 1178 Floribus et seritis: strewing perhaps the lower limes or sili with loose flowers, and hanging the upper or lintel with festoons: Ovid ars ii 527 Postibis et duras supplex blandire puellas Et capri demptas in fore pone robas; iii 72 Sparsa nec invenies limina maneo roas; rem. 32 Et tegat ornatas multa corona fore; Prop. i 16 7 Mihi non desunt turpes penders corollae; Juv. vi 51 necte coronam Postibus et densos per limina tende corymbos; Augustus in his res gestae vi 16 laurus postes adibium meorum vincit sunt publice coronaque civica super iamnam manm fixa est: or it may be a hendiadis for florisit seritu: Tib. i 2 14 cum postes floriae verta darem; Catul. 63 65 Mihi iamnum frequentes, mihi limina tepida, Mihi floriis corollis redimiri domus est. poetis Unguit amarae: 'my beloved put in his hand by the hole...I rose up to open to my beloved, and my hands dropped 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 Ampexusaque tenet postes atque oscula figunt. 1180 venientem follows on the iam amm., coming after leave given; exactly as 1177 lacrimas excludes is weeping because shut out: a copula instead of being necessary, would be very awkward. 1181 modò: see n. to II 1136. 1182 cadat: Wak. compares Virg. geor. iii 138 Rurus cuma patrum cadere; but there the force of the word is not very clear; see Conington: cadat is perhaps like ii 1175 in-castrum cecidisse; see Fore. 1183 Stultitia: 'damnatur aliquis crimen vel iudicio, sed sceleris parridiit furti iniuriae. in Ciri 188 quod habent exemplaria tanto scelere damnare puellam neque modulatum et neque Latinum' Lach. He states correctly the usual Latin constr.; but N. P. Howard justly refutes his alteration by citing Cic. phil. xiii 27 quo scelere damnatus: comp. too Suet. Otho 2 damnatum repetundis consularem virum: the same rule holds of arguo, convinco; yet Sen.
NOTES II

Here. Oet. 898 Si te ipsa damnas, scelere te, misera, arguis; Oed. 916 et scelere convictum Odipus Damnavit ipse; Suet. Nero 31 scelere convictum:
Tac. ann. i 74 maiestatis postulavit; but iii 38 postulaverat repetundis;
Aen. ii 229 scelus expendiess = xi 258 scelerum poenas expendimus.

1186 poscaenici: 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 i to 1252: Cic. orator 157 prefers poemenidianus to postmer. and Livy xliii 10 5 the ancient and sole ms. has posquam.—Yet Mommsen, ephem. epigr. i p. 78, I find says ‘pos quod est pro post sequente denuo littera t, quem solemismum hodie multo religiosi magis colunt quam erudite, diplomata ad Mercum usque ignorant, ab a. inde 216 perpetuo scribunt postemplum, ut hoc scribendi vitium apparent monumenta publica invasisse seitate Severi et Caracallae.’

1192—1208: yet women sometimes feel true love in return.
1195 facit ex animo: Ter. Andr. 794 ex animo omnia, Ut fort natura, facias an de industria. 1196 spat. dec. am.: iii 1042 decusio lumine vitae; ov. trist. iii 4 33 pedo inoffenso spatium decurrere vitae. 1199 Si non. quod: see n. to i 176. illorum neut. may mean the females, according to Lucretius’ usual practice when the reference is to different genders vulvae armaeta cet. subat in good writers seems always to be said of the female in heat. 1205 Quum interea seems a harsh elision; and none other like it is found in Lucr.; for iii 850 Quad lictet is a synesiensis: Virg. ec. iii 48 Si ad vitulum, and this eclogue appears to be one of his earliest; in Catullus such elisions are frequent; 64 305 he has Cum interea, as Lucr. here: 809 contendere utique parare, the elision seems to have a similar effect; and 1145 caveaque ne inicieris. val. Ven. com.: 1148 validos Veneris perrumpere 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: but commiscendo semen would make the constr. simpler and be perhaps more in the manner of Lucr.: comp. i 1036, iii 1087, v 722. 1210 vim vindit vi: in a very similar passage of Hippocr. de genit. 7 exepistota is used in the same way; comp. too Plut. de plac. phil. v 11 where it is given as a stoical doctrine, καὶ μὲν ἔπιστοιχος τὸ τῆς γυναικὸς, ὅμοιον ἐναί τὸ γεννώμονον τῇ μητρί, καὶ δὲ τὸ τοῦ ἀνδρός, τῷ ἀνδρί: Censor. de die nat. 6, p. 16 13 refers this theory to Anaxagoras: Anaxagoras autem eius parentis faciem referre liberat indicavit, qui seminis amplius contulisset. Epicurus may have got this as many other things from him; but Hippocrates, whom Lucr. had evidently studied, de genit. 7 and 8 teaches precisely the same; comp. especially 8 ὁκότως δ’ ἂν πλέον ἐξεμβάλληται ὃ τὸ δικαιόν καὶ ἄτρο πλέον

36—2
BOOK IV

χουρίν τοῦ σύμμαχος, καθις τὰ πλείστα δουκε καὶ δοτὶ ἐς τὴν θυγατὴ γενομένη δουκε κάλλων τῇ πατρὶ ἢ τῇ μητρὶ καὶ κοιτος γενόμενος δοτὶ ἐς κάλλω δουκε τῇ μητρὶ ἢ τῇ πατρὶ: Lactant. de opif. dei 12 closely copies Luc. but attributes the theory to Varro and Aristotle: cum semina inter supermaxta coalescant, si virilis superaverit, patri similem provenire, se maren seu feminam; si muliebre praevalerit, progeniem cuiusque sese ad imaginem respondere maternam. 1211 matrum, Usi patribus: Cic. de fin. v 12 patri simili 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 Lucr. has similes avorum; II 909 simili totis animalibus; IV 1230 uti similes id, neut. but referring to a living child: Madvig l. l. quotes Cic. de nat. deor. u 149 plectri similem linguam nostri solent dicere, chordarum dentes, nares cornibus sive qui cet. wher. as in Lucr., both cases are found together: *Plaut. Men. 1089. Nunc aquae aquae neque lacte lacti (mass. lactis Ritschl), mihi crede, neque similius, Quam hic tui est suque huius autem* J. E. M. 1213 uitis: Nonius p. 230 quotes this v. and from Ennius uost人格 vultula. 1218 conf. is active in Cic. de inv. II 126. 1217 neque utrum i.e. neutrum: so V 839 nec utrum; Mart. v 20 11 neuter; Orell. inscr. 4859 in neutro. mihi consto: neuter is only ne or nec uts; ne or nec being the old negative; see n. to II 23. 1220 Propter esse ceter: Aristotle, who discusses these very questions in gen. anim. IV 3 p. 769 l. foll., finds them all more difficult to answer than Lucr. does: so l. l. 24 διά τ' αλλ' ἄλλων δουκε γίνεται νοὲς προγόνος μόας ἐς τοῖς τὰ πάλλα καὶ νοὲς ἐνοθεν; so γερ εμ' ἅρμου γη ἀπεληφθην οὐθὲν τοῦ σπήρατος. 1225 (1227) —1228 (1226) must come in the order here given; for surely voluptus vocesque comasque 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 unvarying than the more essential: this indeed induced Lamb. to read minus for magis. Again, as Lach. says himself, de semine cetero is here aut virili aut muliebris, one not both; and is opposed to 1229 duplici de semine, and forms a contrast with it: 1225 (1227) in fact begins a new question, which Arist. l. l. thinks it not easy to explain; why namely a male child may be more like the mother, a female like the father. 1225 patrio, i.e. as well as materno. 1226 Materno, i.e. as well as patrio. 1227 haec, i.e. the distinctions of sex no more come certo semina, from either the father's or the mother's alone, than the form and features: Hippocr. I. I emphatically asserts the same: thus 7 οὕτως ς λόγος αἴρει καὶ τὸν ἄνδρα καὶ τὴν γυναῖκα ἤκει καὶ θάλαν γάνον καὶ ἄρσαν, and 8 so end καὶ ταύτα μοι καὶ τοσοῦτα ἵστη ισόρια τῷ προτέρῳ λόγῳ, ὅτι ἐνετεί καὶ ἐν τῇ
NOTES II

1233 virum suboles would commonly mean the whole male sex; so in
Cic. omnem iuventutis subolen = omnem iuventutem; proles illa futur-
orum hominum = futuri homines; and Virgil has prolem parentum for
the stock to which the parente belong; Pliny Sarmatas Medorum suboles,
of the same stock as the Medes; Ov. fasti i 449 volucrum proles; Lucr.
himself 11 662 equorum duellica proles; v 856 procedere prolem = 850
procedere saceia, their race; and iii 741 triste leonum seminiam = tristes
leones, where see note; iv 998 catulorum blanda propago = catuli blandi.
But here virum suboles means one out of the male sex; what Livy i 111
calls stirps virilis; and comp. his nullam stirpem liberum, ex tanta stirps
liberum, ex magna progenis liberorum, all within a few chaps. in xiv.
Exactly thus Hor. od. 13 8 Lascivi suboles gregis means one out of the
suboles lascivi gregis i.e. a kid; for lascivus greg is cannot mean anything
but the young kids; Apul. met. x 32 innuptarum puellarum decoras
suboles: in no other way can I understand saugas meus, genus deorum,
demum genis and the like, than as meaning belonging to my blood, one of
the race of gods etc.; Aen. x 228 deum genis, Aenea seems synon. with
viii 36 sate gentis deum: so too I understand vi 792 divi genus compared
with divum genus; and Lucr. 142 Memmi propago compared with iv 998
catulorum propago. origo has here the meaning of partus or birth:
perhaps mul. or. is literally the beginning of a woman.

1233—1277: it is not the gods who grant or withhold offspring: con-
ception depends on the due assortment of man and wife. 1233 cui-
quam Absterrent: see n. to 1064. 1236 Quod cet.: vi 1015 Quod
facit et sequitur. 1237 adolent: Aen. v 54 stuaemque 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 adolescent ignibus arae,
adolescent 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 66. 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; as it would seem
to have done to Tacitus’, who in ann. xiv 30 has curre captivo adoler
aras; in vi 28 subire patrum corpus inque solis aram perferre atque
adoler. However Ov. met. i 492 adolentur = simply uruntur. 1239
sortes: Juv. i 82 sortesque poposcit: Cic. de div. ii 86 says hoc guidem
genus divinationis vita ian communis explosit. fanii pulchritudo et vetus-
tas Praestinarum etiam nunc retinet sortium nomen, atque id in volgus:
these Praestinae sortes he describes l. l. 85 as in robore inculpitas pris-
corum litterarum notis: Ritschi Rhein. mus. n. f. xiv p. 389 foll. amends
and explains some very singular old hexameters, containing a series of
sortes, such as these must have been. 1424 locis adf. adh. seems not unlike Aen. ix 536 Et fames adfizit latici. 1424 his i.e. aliis, with reference to 1240 partim.
1248 penetratum, because penetro and penetra ma is are equally in us.
1250 Succipiens: v 402 succipit A: Ribbeck admits this form four times into the Aeneid with more or less ma authority; and Servius three repeats that succipio is the old form. ingravescent seems not to occur elsewhere in this sense of becoming big with child. 1252 unde cas ex quibus. pulchros: Nonius p. 158 quotes this v. and Emes Lucilius and Varro for this form.
1254 secundae: 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 liquida et liquida: see n. to ii 452: the juncta-position here seems almost as bold as Homer's Ἀπές Ἀπές which Martial ix 11 15 thinks utterly impossible in Latin; Bekker finds it so in Homer as well; but the pos seem often to feel a pleasure in such contrasts of quantity: iii 145 ἰδρυκαὶ...ἰδρυκαὶ γαυδεῖ; Tib. ii 3 27 Deos ὑβρί...ὑβρί Deiphica Pytho; Prop. ii 3 43 oetendet tòis, Uret et éōn; Martial himself iv 89 1 and 9 ὡς ἑαυτή ἑαυτῆς est, ὡς, ξηλήβει; ii 18 1 Captō tuam, pudet hæc, sed captō; 36 1 Si, Luscæ, tibi vel si tibi, Tulle; vii 60 7 Te pro Caesarre debo rogare, Pro ma debo Caesarrem rogare: with a short vowel before a mute and liquid this variation is even more frequent: iv 403—406 sūpra, nūpra, sūpra; 1222 Quae pātrībus pātres, an Aen. ii 663 Gnatum ante os pātris, pātrem qui: these three instances too as well as as in one from Martial the lengthening as well as the shortening is in the thesis of the foot: v 839 interūrasque nec útrum útrimumque; 1163 sācra, sācra; or. met. xiii 607 volūcri mox vēra volūcri; v 129 ditissimus agri, Dīna agri; Hor. od. i 32 11 Et Lycum nigris oculis nigroque: Theocr. vii 19 τὰ μὴ κάλα κάλα πίφαται; viii 19 ἵδων κάρω ἵδων ἵναθεν; and Callimachus has the very same variations; for which they and their Alexandrine compeers are bitterly assailed by Cobet var. lect. p. 396; but they have greater crimes than these to answer for: Theocr. xviii 51 Εὐρεία, Κύρεις δὲ θαυμάσθε Κύρεις. 1262 estemvantur: so tennis he uses often than teniās; but i 317 adtemüāri. 1271 esse: Apuleius twice uses essosae saltatio in the same sense. 1272 Eicit: iii 877 et cītā, where see note. 1274 Idque moveri: comp. iii 569 moverunt Senēferos motus quos...haut possunt...moveri; for the neut. pron. is equivalent to a cognate accus. vi 404 quid undas Arquit?

1278—1287: often by her own virtues, from no divine interposition, a woman without personal attractions will endear herself to her husband.
1278 Nec divinitus: cuīs θεομετυγχαίνειν καίνα τὸν ὄρων is a saying of Epicurus recorded in Diog. x 118. 1282 innesescat te: vi 397 An in bracchia consuescunt; v 1368 fructusque ferros manuusescere terram, a conjecture of Lach. but I think a certain one: Hor. sat. i 4 105 insu-
NOTES II

vit pater optimus hoc me; II 2 109 adeuerit mentem corpusque superbum;
Aen. vi 832 ne tantâ animis adsumcitt bella; Varro de re rust. ii 1 4
silvestri mensuscereunt; Titi nius 46 desuvi [eum] ne; Columella thus
uses consueuco et insueuco, each more than once. The passive partic.
suetus aedneus aedneus conuenus munus etus are much more in use; see
n. to iii 772. 1283 has a proverbial sound: comp. the use of consueuco;
and Livy xxxix 9 6 huic consuetudo cert. and 7 eo profecerat consue-
tudino capita...ut unum deivium instituerit herodem: Ov. ars ii 345
Fac tibi consueceat: nil aedemusine matus. 1288 guttas cert.: a com-
mon-place employed by Tibullus Propertius and Ovid; comp. too i 313
Stilicidi casus lapidem cavat.

BOOK V

1—54: who, o Memmius, can adequately extol the man who dis-
covered this system of true wisdom? not Ceres, not Liber, far less Her-
cules 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 super-
stition 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 bellii?:
Lucr. omits the verb subst. with potis; but not with potis, as Ennius
Plautus etc. do. dignum, pro: Cic. in Caec. div. 42 timeo quidnam
pro offensione hominum...et expectatione omnium et magnitudine rerum
dignum eloqui possum: nay Cicero's words may have been in the poet's
mind: Ter. hec. 209 an quicquam pro istis factis dignum te dici potest?
Sall. Catil. 51 8 si digna poena pro factis rerum reperitur; 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; see n. there: iv
914 Vera repulbanti diecedas pectore dicta; and, just below, 5 Pectore
parta suo cet.: Ov. fasti ii 120 Vellem, Maenide, pectus inesse tuum.
2 Condere, the technical word, even in prose; see Foro.; hence Virg. eel.
ii 4 haec incendita; and Livy incendita carmina, incenditi versus, and
the like. 5 parta and quaesita appear to be synonym.; see n. to iv 274.
7 cognita: Tib. iv 11 cognita virtus; Livy vii 40 19 cognitae fidei.
8 deus cet.: Virg. eel. 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 quiescere sophiam,
sapientia quaes perhibetur, In somnis vidit prius quam sam discere coepit,
imitated by Afranius in Germ. xiii 8 Sophiam vocant me Grai, vos sapien-
tiam. qui quis per artem: Virg. geor. i 122 primusque per artem Movit
agros: Aen. x 135 quale per artem; Manil. i 51 primique per artem cet.;
BOOK V

94 homo aversissime et spurcissime: Nonius p. 393 gives as the first meaning of spurcum, saevum sanguinarium; Plaut. trin. 825 te omnes saevumque severumque, avidis moribus, commenorant, Spurciscum immem nem intolerandum vascenam; where it might have either of the last two meanings. 48 lux. des. found together Sall. Catil. 53 postquam lux atque desidiae civitas corrupta est. desidiae is also plur. Aen. ix 615 Desidiae cordi: Lucr. iii 142 Lastitiae; Plautus in the trinummus has parsumonias and opulentiae; ib. 509 the Ambrosian has de stultitiis meis.

49 foll. surely then the man who has subdued all these more frightful monsters, and delivered the mind, not the mere body, by reason and not by mere force, deserves to be deemed a god, if Hercules gained that distinction for the lesser exploits. 51 numero dixit esse: post numero leges in’ Bentl. who refers to 123 Inque deum numero et 180 Nec fuit in numero: and so 1 446 rerum in numero reliqui, 691 in numero rerum constare, and so Cicero in numero esse deorum, hostium, judicum and the like, or ex numero: Quintil. in numero veterum habet, but iii 6 102 si esset numero alienorum: CaaS. bell. civ. iii 110 4 ut dato nomine militum essent numero; Livy iv 12 12 ut hominum, ut civium numero simus; 56 11 non civium, non denique hominum numero essent; xlili 3 4 uti numero colonorum essent; xxxvi 35 9 utrum hostium et pacatorum esset numero habere: again Cicero says indifferently esse in loco, in numero, or loco, numero parentis: esse alioque or in alioque, nullum or in nullo numero; and this sense easily shades off into the other; Lectant. iii 14 quotes the v. and strangely supposes Lucr. is praising Thales or Pythagoras. dignarier I take to be pass. according to the usage of Cicero and the older writers: Nonius p. 281 among other passages cites Cic. de orat. iii 25 quas tamen consimilibus laudo dignetur. The infin. after dign, which is unusual, he illustrates by ‘Accius in Neoptolemos et quem mihi iungent cuique (1) dignabor dari’: comp. 65 consistere ce., though the infin. is not usual after ratio reddunda, but a gen. or a prepos. or a dependent clause, as 67 foll. 51 in the fragments of Philodemus περι εισβεβλαις tab. 66 after a long string of epithets in praise of Epicurus, ending with και ἄγων και διαφωτός, is added δω καὶ μόνον μεγάλην εἰσβεβλίκειν φαινει καὶ δοξάζειν ὀνόματα περὶ θεῶν. 53 de divis: ‘quippe qui libros singulares scripsit περὶ θεῶν et περὶ ὀσιόγνης’ Bentl.: Cic. de nat. deor. i 118 at etiam de sanctitate, de piétate adversus deos libros scripsit Epicurus: they are often quoted in that work of Philodemus.

54 pandere: i 55 rerum primordia pandam; 126 rerum naturam expanders 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 shown 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 existed; how
fear of the gods fell upon men: the natural courses too of the heavenly bodies I will explain, that men may not fancy they are directed by the gods and be enslaved by religion. 55 Livy xxxvii 53 11 Eumenes says of his father huies ego vestigia ingressus. 58 Nec valeant i.e. quamque non valeant: but perhaps Nec rather connects what follows with what precedes in the way illustrated in n. to 1 718. validas valeant: see n. to 826 sonitu sonanti. 60 reperta est i.e. in III. 61 comp. III 605 Non modo non omnem possit durare per aevum. 62 simulacra cet.: IV 34 foll.; comp. too 1 133 sonnoque sepultus, Cornes uti videamus es cet.: as far as the general theory of images is concerned, this topic can form but a very small part of it; but morally speaking, to an epicurean it is the most important of all, as the great end of physics is to free men from religion and fear of death; hence the earnestness with which Lucr. insista upon it. Sed [repertum est], understood from reperta est: comp. n. to 863. 63 cum videamus: see n. to III 736 Cum subeunt. quem vita reliquit is the same as qui vixit reliquit: thus he says both cum mortis letique potitus and quem mors et terra potia est: Aen. vii 755 and Ov. met. xi 327 vita reliquit. 64 Quod superest begins the apodosis of the sentence which commenced at 55. 65—81: he here enumerates most of the subjects treated of in this book, which do not however all follow in the order observed in this summary: 65 66 these questions are discussed 235—415: 67 Et quibus—Lunaque globus: these in 416—508 and 534—563: 69 tum quae—Extiterint: this in 783—877: 70 et quae—natae: this in 878—924: 71 Quoce modo—nomina rerum: this in 1028—1090: 73 Et quibus—divom: this in 1161—1240: 76 Praeterea—rationes putemus: these in 564—770. 67 Et quibus cet.: 416 Sed quibus ulla modis connectus materiae Fundarit terram cet. 70 et quae nullo cet.: 878 Sed neque Centauri fuerunt, nec tempore inullo Esse sequunt cet. 71 Quove: see n. to 1 57. 72 vesci: Nonius p. 415 'vesci etiam significat uti': he quotes this passage and Aen. i 546 si vescitur aura Aetheria; from Pacuvius arta hac vescimur and vescatur armis; from Accius armis vesci and vesci praemittis; and Cio. de fin. v 57 vesci voluptatibus: vesci therefore = frui; and so 857 quae cumque vides vesci vitalibus auro. 75 lacus, such as the Ampsaconi valles, 'i.e. omni parte sancti', as Servius says; the lake of Nemi, the 'speculum Dianae' of Aricia: Cic. Verr. v 188 sanctissimae deae, quaes illos Hennenses lacus lucosque incollitis; iv 107 Henna... quam circa lacus lucique sunt plurimi; Livy xxiv 38 8 of the divinities of Henna, qui hanc urbem, hos sacrati lacus lucosque colitis; where lacus and luci come together as in Lucr.: Ov. ex Ponto ii 10 25. 76 solis cet.: 1 128 solis lunaeque meatus Qua fiant ratione; Aen. vi 849 caelique meatus Deseribent ratio. 77 flecit 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 trite censure and inexpressible wonder; vi 31.10 Aet vna et eorum
apud suos eas autem personae, quae nasu and we are different expres-
sions for the same thing. 92—99 we are for word the same as vi 58—64.
the ant two are occurring again and again: mention the whole of the
paragraph 58—64 in censure and some much resembles vi 56—59,
60—61 62—63. vi 56—52 and some others: these are all intruders
and most followers and have an awkward constrained and 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-arranged 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 dicere: Hor. sat. i 5 101 declares himself one of these: nunc
dies diei succursum operae secum; and if we are to believe him in od. i
34 Parscns deorum cest., he proved the truth of Lucretius 86 names inter
misriarum cest., comp. too Ovid art. 1 639 Nec securo quies omnes simulque
superi Dominat. 87 dominus acris cest:, Cis. de nat. 1 54 the epicurus
Veillius says insomnis in servicius nostri sempiteretrum dominum quasi
dicis et noctes temporum; quasi enim non timet omnia providentia
cogitantem et animadvertemus et omnia ad se pertinentem putantem
et pleonasm negotii deus? 89 90: see i 76 77.
91—100: well, as to the first question: this world and all its parts
have a beginning and will have an end: may, any moment you may see
it all tumbling into ruin; may fortune avert this in our time! 91 nat
in prom. cest., vi 245 neque in promissis pluris morabor. 92
Principio: see above 64 nunc hae cest., where this is the first point be
promises to discuss. 93 nat. triplicem cest., here he again emphati-
dally dwells on the three great divisions of the world, which the poets
have so often adopted from him as he from others: Ovid met. 11 39
terraeque fretamque Caesentique plagas, triplicis confinia mundi; trist.
11 425 Explicat ut causas rapidi Lucretii ignis Casurumque tripes
vatcinatur opus, imitated in the epic. de morte Drusi 361 Ecce necem
intemtam caelo terraearque freta Casurumque tripex vatcinatur opus
tria corpora; Ov. fasti i 105 et quae tria corpora restant, Ignis aquis
tellus: and with the form of expression triplicem, tria corpora, Tris
species, tria etc. comp. Cicero's van. in de div. i 15 Lenticus triplici
solita grandescere fuit, Ter fruges fundens, tria temporae monstrat arani.
95 Una dies cest.: Ov. amores i 15 23 Carmina sublimis tunc sunt per-
tura Lucreti, Exito terras cum dari una dies; comp. too Lucr. 1000
Una dies dabat existo; and for the general thought 11 1148 magni quoque
circum moenia mundi Expugnata dabunt labem patriaque ruinas.
96 rust moles cest.: Ovid met. i 256 affere tempus Quo mare, quo tellus cor-
reptaque regia caeli Arebat et mundi moles operosa laborei; Lucan 7 79
totaque discors Machina divulsit turbabit foedera mundi; Manil. 11 807
NOTES II

573

Dissociata facta resoluto machina mundo. moles et machina Ovid l. l. 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 videas. 102 iacere indu = incicere: see n. to I 82 Indugredi: these vss. are translated from Emped. 356 Οὐκ έστιν πελάσασθ’ οὐδ’ οὕβαλμοσθν ἱμωτιν Ἡμετέρος ἢ χερι ταξαί ήπερ γε μεγίστη Πειθός ἀνθρώπων ἀμαζεύσει φρένα πίπτει. via munita: as III 498 et sunt munita viae: it exactly expresses Empedocles’ ἀμαζισός, a regularly paved carriage-road. fidēi: Enn. ann. 342 plenum fidēi; see n. to I 688 rei. 103 the pectus, in which are the templo mentis: IV 624 Umida linguis sudantis templα: III 140 Idque situm media regio in pectoris hærent explains the expression. 104 dabit fidem, for which Cicero says faciet fidem; and with him tribuere fidem = habere fidem, the very converse of this dare fidem: but, as Lucr., Ovid fasti II 20 Nunc quoque dant verbo plurima signa fidem; Pliny paneg. 74 3 prōinve dabit vocibus nostris fidem apud optimum principem, quod apud maiores detrahebat; Apul. met. IV 9, imitating Lucr., res ipse denique fidem sermoni meo dabit: Ov. ex Ponto IV 8 36 pro concessa verba salutem damus = facimus. addere fidem, for which Cic. has adjungere fidem, is common in this sense and further confirms what is said in n. to IV 41. 107 fæct. fort. gub.: see n. to 77 fæctat natura gubernans.

110—145: but first let me declare with more than oracular certainty that this world and its parts are not immortal and divine; nay so far from 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 235 Princípio cet.: 110—234 therefore are, like many other passages, subsequent additions: see what is said at 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. especially v 155 Quae tibi posterius largo sermone probabo, a promise never fulfilled. Observe 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 = I 738 739, where they are clearly more in place: here they sound somewhat pompous and inflated. 113 exp. dicitis: Aen. III 379 and VI 759 expediam dicitis. dicitis 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 Manil. I 247 foll. quoted by Creech, Hoc opus... Fis animas divina regit cet.; and Cic. de nat. 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 movensur: comp. with this what Lucr. says 78 No forte haec inter caelum terramque resur. Libera sponte sua curvus lustrare perennis: Balbus continues nec ven Aristoteles non laudandum in eo quod cet. the conclusion being restat igitur ut motus astrorum sit voluntarius. quae qui videat, non indec solum, verum etiam impis faciat, si deos esse neget. Aristotle and the peripatetics whose teaching on these points is notorious, are doubtless therefore joined with the stoics by Lucr. and indeed Plato too who had called the stars created gods. 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. 1. 70. 119 Qui ratione cet., as the epicureans, who we have just seen declared the world must one day perish (the stoics of course maintaining its immortality).) Plut. de fac. lun. 6 says Cleanthes declared that the Greeks ought to prosecute Aristarchus of Samos for sacrilege, ως κυνωντα του κοσμου της ζωης, because, to make theory accord with phenomena, he taught that the earth turned about its own axis and revolved in an annual orbit. 121 notantes i.e. ignominias, like censors or judges. 122 Quae procul: Lucr. now takes up the argument: Quae cet. quamvis re vera haec usque adeo cet.: the Quae cet. refutes all that precedes from 114 to 121: the subjunctive is as regular, as 118 durissima quae sint cet.; v 316; 1357. 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 118—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 at 11 664 foll. Omnium enim per se disom natura cet. and the authorities there cited. That Epic. and Lucr. believed in these gods is certain, as there observed: no less certain are the difficulties in reconciling that belief with their general system. 147 in mundi part. ullis: the gods dwelt in perennis, which Cicero translates by intermundia: see n. to iii 18 sedesque quietis. 149 animi mentes: see n. to iii 615: Velleius in Cic. de nat. 1 48 says hominum esse specie deos conflendum est. nec tamen ea species corpus est, sed quasi
corpus, nec habet sanguinem, sed quasi sanguinem....Epicurus autem
docet eam esse vim et naturam deorum ut primum non sensu sed
mente carnatur, nec soliditate quadam: again in de div. II 40 we have
the adversary’s sarcastic description deos enim ipsos iocandi causa induxit
Epicurus perlocutus et perflabils et habitantis tamquam inter duos lucos
sic inter duas mundos propter metum ruinarum; eosque habere putat
adem membra quae nos, nec usum ubum 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 refügit: Aen. II 12 horret luctuque
refügit; Hor. epist. II 2 171 refügit surgit; Sen. Herc. Fur. 1193 Quid
hoc manus refügit: hic errat scelus: in all these cases the context is
in the present. 151 contingere = tangere. 152 Tangere cet.; 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 pre-
misses, 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: 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 intermundia 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 im-
perishable, 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 l. 1, 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. I.—In Philodemus περὶ συνέβαιναι, we find between tab. 105
and 123 many tantalising fragments which if perfect would doubtless
throw much light on the nature of the epicurean gods: thus tab. 121,
after stating that all σώματα are τὰ μὲν συνκρίσεις, τὰ δ’ ἐξ ἄλλων
συνκρίσεις πειρόματα, exactly as do Lucr. in 1 483 and Epicurus there
quoted, he goes on μὴ γὰρ ἀτόμων ὑποίσχειν τοὺς θεοὺς μὴ συνκρίσεις
(συνθέσεις), and 122 ἄναγκαν τὴν σύνκρισιν φθαρτίν. Probably therefore
they attempted in regard to their gods to explain the inexplicable some-
what for instance as Lucr. 599—634 comments on the parts of an atom,
or II 216—293 on the minimum of declination: the gods were not συν-
κρίσεις, but quasi συνκρίσεις: their atoms had not come together so as
again to be separated; but were in eternal juxta-position, etc. etc.
154 de = secundum ‘after the model of’, ‘in conformity with’: see Lorenz
Plaut. most. 760: Menæch. 935 de illis verbis: cave tibi: Immo Nestor
BOOK V

discourses so largely on this head: 43 hiss
ipsas [sister] suas sponsas, suas suas se ad
this what Lucr. says 78 No forte
Libera sponea suas cursum hiustura
Aristoteles non laudamus in eor
identer et mutus adorum sit et
etnam, verum etiam impies facit
peripateticus whose teaching
therefore joined with the
their called the stars created
organised everything, day
and Titans with the
as the epicureans,
the day perish, the
fac. lun. 6 says
Aristarchus of
became, to
earth turned,
notantes in
Litur. natur. xii.
paucis diebus, quibus eo venit
usque ad summam evertere: Hor.
saecl. ii. 3. 308 ab in-
summum totus moduli bipedalis, gives the full expression. 165
rhythm see n. to ii 1059.

168 post ante: Catul. 4. 10 post
antea fuit; inscr. Lat. 3. 1009. 17 Et antecessi genita post.
quidem: ii. 73 placida cum pace quietos; Aen. iv 379 ea cura quietos Sulpicius:
Velleius in Cis. de nat. deor. i. 21 ab utroque autem sciscor cur multi
aedificatores repente exsitterint, innumerabilia scasa dormierint. 174
An, credo, in tenebris cet.: so Velleius i. l. 22 si ut deus ipsa melius habi-
taret; antea videlicet tempore infinito in tenebris tamquam in gurgume
habitatet. vita is of course the life of the gods: Aen. ii 95 vita in
tenebris luctuque trahebam. Lamb. seeing that 174 175 clearly refer
to the gods, placed them before 176 (174) which as clearly refers to men:
I now follow him, not Lach., as the Nam of 170 has immediate referen-
to the two prec. vs.
Lach. reads At for An and wonders that so good a
scholar as Lamb. should have tolerated an, credo in Lucr., when in Serv.
Sulpicius' letter ap. Cic. ad fam. iv 5 3 he read at, credo for an, e. But
his wonder would have ceased had he referred to Lambinus' omission
mune quidem de verbis, praec ut dudum fuit; 266 ian aequi te metu de
verbisuis; asin. 210 mee de studio studio erunt vestra omnia; Apul.
met. v.8 Thrasyllos procepse aloquin et de ipso nomine temporarius: de
= de exemplo, de more, etc. = ad exemplum, ad normam:
tenus de exemplo corporis corum'. 155 Quae tibi cet.: this promise,
as already observed, he has nowhere fulfilled.

156 Diceo cet.: again directed against the teleology of stoics and
peripatetics: so the epicurean in Cic. de nat. deor. i 23 an haece, ut fres
dicitis, hominem cause a deo constituta sunt! cet. 158 Adlaudatis
seems not to occur elsewhere: Ritschl has expelled it from Plaut. Per.
673: adl. and tundare are designedly brought together. 161 prep.
aeque is abl. gov. by fundatum: founded on, that is, which is to exist for
everlasting: Spartan. Sever. 22 in aeternum pace fundata; edict.
Dialect. Maxim. near beg. ut nos... in aeternum fundatum quidem sepul-
chro; Livy xlv 19 10 regnum eorum novum, nullis vetustatis fundata
opibus: but it may mean from everlasting, as tempore infinito in Cic.
quoted to 170; Juv. ix 16 tempore longo; Livy xxiv 9 7 multus in
annis tale consulum par non fuit; ov. heroid. xi 107 Quid puere admi-
tam paucis editus horir?; Plaut. Amph. 91 and Men. 205 anno 'aer
ago': and often in Caesar: paucis diebus, quibus eo ventum est; quibus
in hiberna ventum est; quibus in conspectum adversiiorum venerit; and
the like. 163 ab imo ev.: Aen. ii 625 et ex imo verti Neptunum Trois:
comp. Livy xliii 20 i columna rostrata...tota ad imum fulmine dieum
est; Hor. epist. i 1 54 haece Ianus summus ab imo Prodocet; ann 244
Primus ad extremum similis sibi; ov. ibis 179 Jugeribusque novem
sumus qui distas ab imo; old inscr. ap. Ritschl. ind. lect. aest. 1833 p. iv
Egeo homo non totus, mediae sed piecis ab imo: Lucr. therefore means
'tota ab imo usque ad summa evertere': Hor. sat. ii 3 308 ab imo ad
summa totus moduli bipedalis, gives the full expression. 165 for
rhythm see n. to II 1059. 166 post ante: Catul. 4 10 post phasis
ante fuit; inscr. Lat. i 1009 17 Et antecessi genita post. quietus: vii
73 placida cum pace quietos; Aen. iv 379 ex cura quietos Sollicias;
Velleius in Cic. de nat. deor. i 21 ab utroque autem securis cur mundi
adfectores repente eextirpant, innumerabilis saecla dormientur. 174
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Sulpicius' letter ap. Cic. ad fam. iv 5 3 he read at, credo for an, c. But
his wonder would have ceased had he referred to Lambinus' omission.
annot. p. 505 a: ‘immo a Manutio dissentio et codices antiquos sequor omnesque vulgatos, qui habent an illius vicem, credo, doles? est enim ironia, atque ita saepe loquebantur veteres. Lucr. l. 5 An, credo cet.’ Perhaps Lamb. is right in holding that the one passage supports the other; but I cannot help thinking with Lach. that an credo is a solecism. Yet in both passages an seems eminently in place, taking up and qualifying preceding questions; and in Sulpicius’ mouth irony would have ill suited the occasion, the death of Tullia. Sulpicius perhaps wrote ‘an illius vicem, Cicero, doles’, the do of doles getting attached to an abbreviation of Cicero. For credo in Lucr. I suggest crepera: if crepera became crepa or crera, it would pass into credo as readily as in v 782 crerini has been supplanted in mss. by creatunt: crepera well suits the metaphor of the next v. and we find in v 1296 creperi certamina belli: the phrase in re crepera is common in the old writers; and Varro in his Mysteria has ‘priscas horrida Silent oracula crepera in memoribus’. Comp. too Lucil. in Nonius p. 13 ‘Sannunt [mss. Nam tu Lch. Set nunc Muell.; 1 Sin nunc] solu’ mihi in magnu maerors Tristitia in summa, crepera re, inventu salutii’s: for in our passage, and vi 1183 Perturbata animi mecum in maercing metuque, and iii 903 Dissoluunt animi magno se angore metuque, Lucr. may have had in mind Lucilius, whose first v. may well be completed by iacetii or else metuque. 177 see n. to iii 843. 178 blandæ voluptas: so ii 966, iv 1263. 179 comp. Cic. Tusc. i 93 nondum gestaverat, inquit, vitae suavitatem. 180 in numero, vitae i.e. viventium. 182 by ipse Noticios honorium Lucr. clearly means to express Epicurus’ πρόληψις: thus Velleius l. l. 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 notionem impressisset ipsa natura. quae est enim gens aut quod genus hominum quod non habet sine doctrina anticipatone quamdam deorum? quam appellat πρόληψις Epicurus, id est antecptam animo rei quandam informationem, sine qua nec intelligi quicquam nec quaeri nec disputari potest, et 44 hanc nos habere sive anticipato nem, ut ante dizi, sive praenotionem deorum, (sunt enim rebus novis nova ponenda nomina, ut Epicurus ipsi πρόληψις appellavit, quam ante nemo so verbo nominarat): hanc igitur habemus cet.: there is a better definition in Diog. x 33: ‘preconception (πρόληψις) they define to be a comprehension so to speak or a right opinion or thought or general notion laid up, that is to say a recollection of what has repeatedly appeared from without’: and comp. what follows, άμα γαρ τ’ ήρθηναι ‘ανθρώπος’ εὖθεν; κατά πρόληψις και ο’ τυπος αυτού νοείται προγονομένων των ανθρώπων. What exemplum then had the gods, Lucr. asks, by which they first got this πρόληψις ανθρώπων? like a poet, he chooses a simple word in common use, notities; just as above and in iii he terms the intermündia only sodes, defining them by various additions. 183 Quid cet.: 1049 Quid
vellet facere ut sciret animoque videret. 186 ipse dedit cet.: 1361 si
specimen rationis. Ipse dedit rerum primum natura creatrix. 187
—191 are repeated from 422—426, 192—194 from 1 1026 1027, with
some changes: another proof of the unfinished state in which these addi-
tion sections were left; for besides that they are mere repetitions, these last
nine 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 what goes before: even in their other positions they are much
copied one 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 obeigna-
tum quoque rebus habere Convenit i.e. Illud quoque cet.; 216 Illud in hi
quoque te rebus cognoscerete; 281; iii 638; v 344; vi 317; 474; 481;
577; 905. 193 meatus i.e. paths in which their motions go on: 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: at 11 167 it is said that
the stoics are here chiefly aimed at with their teleology; see too Cicero
quoted at v 156 Dicere porro hominum causa cet. of which this is a refuta-
tion. 195 si iam: see n. to r 968; and comp. Celsus proem. p.
6 33 Daremb. quod si iam incidat mali genus aliquod ignotum. 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 here only size; though Lucr. is ready
to allow the revolution of the heavens; 1436 mundi magnum versatile
tempus: yet Cic. de nat. ii 97 says cum autem impetum caeli cum ad-
imabili celeritate moveri vertique videmus; and Ov. met. ii 79 aditus
rapitur vertigine caelum... nec me, qui cetera, vincit Impetus, et rapio
contrarius evahor orbi. 201 silv. fur.: see n. to 369. 202 the
rhythm of this v. was compared above with Virg. geor. ii 144 Implevere:
tenant oles armentaque laeta; comp. too vi 1140 Vastavitque vias, ex-
hauit civilibus urbem with geor. iii 481 Corruptique lacus, infecti pabulo
tabo, where all that precedes and follows shews constant imitation of
what precedes and follows in Lucr. 204 duas partis, vix disco mihi.
205 geli casus: as a poet he makes frost like dew come down from the
sky. geli: vi 156 geli fragor; 530uis magna geli; and 887 even the
acc. gelum, quod: genitivus in i of words usually of the fourth decl. are common in the old writers, sevati ornati sonitu exerciti and the like: see Neue i p. 362—364. 207 sent. obl.: Virg. geor. ii 411 densis obduscut sentibus. ni vis hum.: ib. i 198 ni vis humanae quotannis cet.: 208 209: ib. 45 Depresso incipiat tam tum miki taurus aratro Ingenere, ii 237 validis terram proscinde iuvencis: comp. too durus iactare bidentis: Aut presso exercere solum sub vomere; and Tib. ii 3 6 Versarem valido pingite bidentem solum: the bidens being a heavy two-pronged hoe. 210 211 = 211 212, except Si non for Quae nos: the subject therefore of nequeant, or an object to cuius must be taken somewhat harshly out of the following clause, quaesita, omnia. 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 Toller. nequeant: see n. to ii 922. 213 myg. quae, lab.: ib. i 197 multo spectata labore: Macrob. compares with 213—217 Virg. geor. i 118 Nec tamen, haec cet. where the turn of phrase is like. 218 genus horriferum cet.: Cic. acad. pr. ii 120 cur deus, omnia nostra causa cum faceret, sic enim vultus, tantam visin nutricium viperarumque fecerit? cur tam multa pestifera terra marique diapseritur? 221 vagatur: comp. Rabirius [?] fragm. in volum. Hercul. ii col. 5 Omne vagabatur et genus, omne timorius. Would not the very next lines tend to show that untimely death was rather a blessing? his inconsistency indeed is well rebuked by his master in Diog. x 126 πολὺ δὲ χείρων καὶ ὁ λέγων, κάλλετον μὲν μὴ φῦσιν, φῦντα δ᾽ ὁ πόσως ὡρισταν πὺλαν αἴδαι περίσσαι: εἰ μὲν γὰρ παπούθως τούτο φησί, πῶς οὐκ ἀπηρχεται ἵκ τοῦ ζήν. 222 proiectus, the regular term for a castaway. 223 indigus seems elsewhere to govern the gen. but the verb sometimes takes the abl. in the best writers. 225 Nizibus: Virg. geor. iv 199 aut fletus nizibus eduit: Wak. compares Serenus Samon. 1038 Nudum hominem primum mater natura profudit. 226 Vagituque cet.: St. Austin changes to bitter earnest the bitter irony of the epicurean's ut aequum: he says enarrat. in psalm. 125 10 poterat ridere prius puer qui nascitur: quare a fletu incipit vivere? ridere nondum novit, quare plorare iam novit? quis 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 woe and cry...When we are born, we cry that we are come To this great stage of fools; Pliny vii at beg. takes, as is his wont, the same dismal view: thus 2 hominem tantum nudum et in nuda humo natali die abicit ad vagitus statim et ploratum, nullumque tot animadit ad lacrinmas et has protinus vita princípio, and so on; St. Bernard de pass. dom. is like Lucr.: primam vocem plorationis edimus, merito quidem ut postea vallem plorationis ingressi: Apuleius and Lactantius both copy Lucretius' words: Marullus in marg. cod. Victor. writes λαμπρόν: in some vss. quoted in the introduction he at once imitates and refutes Lucr.
BOOK V

227 restet transire: see n. to 1005 restet minus ire. 228 At ut rim cæt. so that instead of things being made hominum causa above all, they are less favoured than other creatures, to whom nature is far more bountiful. 233 Qui = quibus: IV 615 qui sentimus succum, lieges atque palatum; Plant. cap. 1003 aut coturnices dantur quicum hiest; aulul. 498 vehicula qui vehar Ter. Andr. 511 multa concurrunt simul, (vi coniecturam nunc nunc facio; Apul. met. VI 7 indicia qui possi agno: i 700 qui = quo. 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 should be deemed mortal: the word then had a beginning and will have an end. 235 Principio, as vs said above, has no connexion whatever with what immediately precedes, but joins on to 109, 110—234 being a subsequent addition of the poet, as explained in n. to 110 foll. terrae corpus, a favourite periphrasis, corpus aquae, aquae, Neptuni and the like. 236 animae: see n. to 1 715: the adjunct animatis has the same sense in Cic. de nat. III 34. col. vesp.: see n. to II 844. 239 eodem [corpori 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 etiam. 246 Principiis too is a Lucretian word: II 423 principiis levore is smoothness of first-beginnings.

247—280: think not I am begging the question in asserting that earth water air fire are mortal: first as to earth: some of it you see passes away in clouds of dust; some is carried away by floods or rivers eating their banks: again what feeds other things, is usually replenished 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 and fire all decay. 247 corrupisse mihi: Lach. cites Varro de ling. Lat. VII 94 clepere, id est corruptere: conformably to ζηροφευνον is a very common phrase in Sextus; pyrrh. hyp. I 90 he says πριν ἀρκεσθαι της κρίσεως τα φαινόμενα συναφο- ζονουσι, εναυις της κρίσεως επιρροήνες: ariperere is used by Cicero in a like sense. 249 neque dubit, with an infinit. in the sense of 'to doubt' is rare in the older writers: Nepos however opens his work with nec dubito fore plerosque, Aitice; and in him it is common; it occurs too in young Cicero's letter to Tiro: I find frequent instances in Tacitus and the younger Pliny: the elder in his praef. 18 writes nec dubitamus multa esse. 250 rursus belongs also to gigni. 251 Principio, to begin with earth. perusta Sol. ads.: Wak. compares Ovid her. V 110 adi- dus solibus vata and Hor. epod. 2 41 perusta solibus. 253 comp. Virg. geor. II 217 Quae teneum exhalat nebulum fumoseque volucris: Lucre. again 463 Exhalantique lacus nebulum cet. 255 ad. dil. rev.: VI 293 Aitque ets praeципians ad diluvium revocari: Cicero thus uses rem rev-
NOTES II

...care ad and the like, for adducere, where the re has no force; as pro...Gluyen. 136 cum rem paene ad manus revocasset: comp. the use of redeo in n. to 1141 res redidit. 258 Redditur both Wak. and Lach. explain by 'restituitur, retribuitur, recreatur', and the word can have here no other meaning; though I can bring no parallel instance: 322 quodcumque aliis ex se res auget aliqua, Deminiui debet, recreari, cum recipit res; and redidit therefore seems = reficitur, do again having the force of facere.

259 Omnipares cet.: Varro de lin. Lat. v 64 haec enim Terris gentibus omnis peperit 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: 'Ex γαϊς γαιρ πατα και εις γην πατα τελευτα is assigned to Xenophanes by Stobaeus and others; Eurip. Antiop. fr. 195 Nauck ἡτανα τητα της των πάλιν τι λαμβάνει. com. sep.: Cat. 68 89 Troia, nefas, commune sepulcrum Asiae Europaeae. 260 and 294 tibi: see n. to § 797.

261—272: the same is true of water: fresh supplies are constantly coming to seas and rivers; but the sun remains the same, because as much is taken away by the wind 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 et magnis decursum aquat; i 283 magnus decursum aquat; vi 609 tanta decursum aquarum. 264, 284 and 304 quicquid = quicque: see n. to § 957. primum quicquid: see n. to § 389 primum quemque. 266 verrentes—sol recurrit 388 389: vi 623 venti...verrentes aqua. 267 Diminuant should probably be Dem.: see n. to 323. 269—272 recur with slight difference vi 635—638. 269 foll. see ii 474—477, and Sen. nat. quaest. iii 5. 271 agmine is thus used by Ennius before and Virgil after him; Enn. ann. 177 Quod per amoena urbem leni fluit agmine flumen; so par. lost vii 305 ubera rivers now Stream and perpetual draw their humid train, and what precedes illustrates Lucr. 272 pede cet.: Hor. epod. 16 48 Levis crepantes lympha devilit pede; culex 17 Castaliaque sonans liquido pode labitur unda: Silius vi 140 lento pede saltat harenas Bagrada.

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 Ennius trag. 6 omnem pervolat caeli fretum. qui nisi retribuat recreetque, Omnia tam resoluta forent is the sole instance in Lucr. of such a constr.: Virg. geor. iv 116 ni...traham et...festinem...canerem; Tib. i 4 63 ni sint...non nitoisset; 8 23 faceret, si non aer a repulsa sonret; Catull. 6 2 Ni sint...Velles dicere nec tacere posses; Sen. Herc. Oct. 1385 Non, si...ruat...flagret...domaret; Mart. v 20 i Si...licet...nosse-mus...essent. 280 Reccidere: see n. to § 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 leaves the clouds at once disappears; and thus it is with lights on earth; laws 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 lum.: 281 lucis caput ipsum; par. lost vii 364 Hither as to their fountains other so Repairing in their golden urns draw light. 282 Invigilat: iv 213 of the sunlight caelumque rigare, v 594 caelumque rigando Compos: Emped. 127 καὶ ὅπερ χρόνος δεῦτε αὐγής; Pindar. ol. vi 55 boldly but beautifully ἱνα καθαιραν καὶ πανορφίως ἀκτὶν βεβραγμένος οἵν τοῖς Σέλλας. 291 primum iae. ful. quemque: see n. to i 389. 294 terrae: 1286 ignis Noster hic o lignis ortus ex secaque creatus is opposed to the caelestem fulminis ignem. 295 pend. lychni, metal lamps suspended from the ceiling: Macrob. sat. vi 4 17 compares with Lucr. Aen. 172 dependent lychni laqueariibus auris, as well as Ennius and Lucilius. 298 instant, Instant: see n. to ii 955 vincere saxi, Vincere; and comp. Cic. Arat. prog. quoted de div. i 14 Et matutinis accredula vocibus uoce, Vocibus instant et adsiduas uocet ore querellas, which Lucr. seems to have had in his mind. 300 the constr. as so often in Lucr. is somewhat involved: exitium adeo properantur ceratir e luci: caleri flammas origine ab omnibus ignibus: om. ig. because however many the lychni or todes are, they all alike incessantly ray out brightness, so that the whole light remains uninterrupted: Bruno (Harburg 1872) well illustrates the δε εἰ by i 898; 252; ii 442. 303 subritus seems not to occur elsewhere, 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 sitaei occurred in 458. 309 protellere to advance and so defer: Plautus uses it both in its literal sense protellere manum, and in its metaphorical protel mortem mihii; Lucr. blends the two. 313 Polle, Jahm's Jahrb. vol. 93 p. 756, argues with justice that no correction ought to neglect the proper force of proporo: this word, peculiar to Lucr., is found also in ii 979 iii 275 281 iv 890, and probably in ii 137: it always means 'then further in turn' or the like: our passage then seems to contain one of those sarcasms so common in Lucr. as ii 979 where the primordia are supposed to enquire about their own primordia, and i 919 where they are supposed to laugh and cry. My correction then seems simple enough, as sine would almost infallibly fall out before sensere: cumque is then a senseless interpolation to fill up the verse; so in Hor. od. i 32 15 cumque is a mere insertion, the genuine word amica or fausta having fallen out: I cannot accept Lachmann's much praised medicumque; for mihii is called for by the whole tenor of the context, and rite vocant requires such a
word as *fausta* or *amica*: possibly too in Lucr. ii 114 *cunque* is an interpolation. The poet, observing what he would deem the many foolish inscriptions on these *monimenta*, as in inscr. Lat. i 1220 Tu *qui secura spatiarius* (sic) *mente viator,...Si quaeuis quaesim* cet. sarcastically represents them as now asking sympathy for themselves: comp. Auson. epigr. 35 9 *Miremur periusse homines*! *monimenta fatiscunt*: *Mors etiam saxis nominibusque venit*; Juv. x 146 *Quandoquidem data sunt ipsi quoque fata sepulcris*; Mart. x 2 9—12. 314 *perferre patique*: see n. to i 291 *ferre patique*. 316 *persolerasent* seems not to be found elsewhere. 317 *fragore*: see n. to i 747 *fragori*: the metaphor is from battering the walls of a fortress.

318—323: 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 at i 250, and especially ii 991 foll. which has much resemblance to this, *caelestis sumus omnes semine orinandi, and 1000 quod missum est aetheris oris* cet.: the consciousness of this prevents him from giving a denial to the theory here; and he contends himself with leaving it as hypothetical: *si procreat* cet. in which there is doubtless irony mixed. The passage is a paraphrase of Pacuvius 86 *Hoc vide, circum supraque quod complexus continet Terram...Id quod nostri caelum memorant, Grai perhibit* aethera: *Quidquid est hoc, omnia animat format alit auget creat Sepelit recipitque in se aethra, omniumque idem est pater, Indicensque eadem aequo oriantur de integro atque eodem occidunt.* 320 *quidam memorant* therefore are Pacuvius and whoever 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 pariet corpus, animam aether adiuvat.* 322 Demini, recreari, and thereby to be mortal: i 11 517 *At neque transferri sibi partis nec tribuit mult Immortale quod est quiequam neque defluere hiium*; Nam cet.: A has *demini*, B *dimini*: 266 both have *diminuant*; 389 both *diminiunt*; i 613 both *dimini*: so that probably in all places Lucr. wrote *dem.*: see Wagner aulul. 163; for I believe him to be right in saying that *diminuo* or *diminuuo* is quite distinct from *dimino*, the former being used in phrases like *dim. caput, cerebrum*: he well compares *describere* and *discr., despicere and disp.*

324—350: if the world had no beginning, why did history commence with the wars of Thebes and Troy? Nay 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 sum. Tro.: Hor. cd. 18.14 sub lacrimis Troiae Funera. 330 summa: ase he is speaking of our mundus, summa is here haec summa or haec rerum summa: see n. to 11008. 331 exordia cepit: 1149 Principium cuius hinc nobis exordia sumet; where see note: Virg. geor. 1v 316 Unde nova ingressus hominum experientia cepit? 334 organici cet.: 11412 sumus nobis, per chordas organici quae...figurant. 336 cum primis merei strengthening primis, first of all, before all others: vi 225 subtili cum primis ignibus ignem: from Cic. Tusc. iv 6 it would appear that before him Aemilius had written popular epicurean treatises in prose. 340 rexamnse seems not to occur elsewhere: see n. to 1434. 342 cooperatis: vi 491 the men have more correctly Coperatis; vi 1068 colecter: comp. 1977 probest, and n. there. 343 Tanto quiunque magis: see n. to 11700: the argument for the final destruction of the world is stronger than the one for its having had a beginning; because if it possible to such terrible diseases, one of these must some day be mortal according to all analogy. 348 incubuumset: so vi 1143 of the plague Incubuit tandem populo cet.; Hor. od. 1 3 30 macies et nova februum Terris incubuit cohors. 349 Inter nos, one with the other, taken all in all.—Macrobiius’ comm. in somn. Scip. 11 10 is worth comparing with the above paragraph.

351—379: again that which is everlasting must either be impenetrable like atoms, or intangible 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 necessatis: see n. to 11710: vi 815 he has necessis, gen. of necess. 352 and 354 solidi cum corpore: see n. to 1755. respersit iucundum: ii 448 iucum contemneri: Pline xxxvii 57 of diamonds resplendentia iucundum. 359 sit copia: 371 Dei is the opposite to this: Lach. compares vi 839 magna sedi sit copia circum; and Enn. ann. 437 Nec renaurandi sit copia. 361 summa. summa cet.: 11 303 Nec rerum summan commutare ualla potest vis. Nam neque, quod sequitur genus ulla materium Efigere ex omni, quicquam est extra, neque in omni Unde coorta quaeat nova vis inrumpere et omnem Naturam rerum mutare et vertere motus; and see n. to 11008 rerum summam; for summanum summa is here the same; and the sum of summa is opposed to 368 hac rerum summam or this mundus of ours; and is the same as summan summam totius omnem and like expressions: the phrase occurs with a different sense in Plautus, Seneca and Pliny. 362 Qui: =aliqui: you would expect uultus (or quicquam), just as in 359 nulla loci sit copia;
and in the passage cited to the pres. v. we have necque quicquam; and i 1077 Nec quisquam locus est cet.: aliquid in sometimes used in the same way: Cic. de orat. 1 14 qui necque exercitationis ullam viam necque aliquid praecipuam artis esse arbitrantur; pro Sest. 32; and Caes. bell. civ. III 73 3 sine aliquid vulnere = precisely sine ullo vulnere of II 9 8: but qui here hardly differs from Cic. ad Att. v 11 5 nec mehercule habeo quod adhuc quem accesse meorum; for Cic. is speaking quite generally. 364 docui i 329 foll. 368 Corruere: the active is rare in this sense; Catul. 68 51 mihi quam dederit duplex Anathusia curam Scitis et in quo me corrurit genere; Apul. met. viii 8 Charite . . corrupt corpus. 369 eadem peri ci l is a rare form of expression: comp. 201 silvaque ferarum: 1193 murmura magna minarum: peri ci l here and minarum there seem to have the force of an epithet; to be in fact genitives of quality, something like 764 coni umbras; III 42 Tartara leti; see n. there: Juv. III 4 gra tum litus amoeni Sececessus; v 47 calicem nasorum quattuor; comp. too Catul. 23 11 Non causus alios periculum; and with whole verse vi 657 Aut alium quemvis morbi per membrum dolorem. 373 leti cet.: Ov. met. 1 662 praecatusque iamua leti. 375 patet immami [hiatu] et respectat vasto hiatu: Aen. vi 237 vastoque immanihiatu. 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 temporary victory of water. 381 pio neg. i.e. civil war: Aen. vi 612 quique arma secuti Impia: Livy i 32 12, in an old formula, puro pioque duello guerendas censeo; such civil war cannot be. 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: Cic. ad Att. i 16 11 nam et illud nobis non obest cet.: he then, after a long parenthesis, changes the constr.; de orat. ii 48; de imp. Cr. Pomp. 17: Sen. Hero. Fur. 1285 Aut ounes cet. with nothing to answer aut: comp. III 425 Principio quomiam, 434 Nunc igitur quoniam, and note there: equally slight changes of constr. are vi 105 Nam cadere aut cet.; 302 Dum venit, amittens . . . Atque . . . portat: in these two places Lach. unskillfully changes the reading. Cicero has a hundred such, many of them harsher than any in Lucr.: de fin. ii 115 sed lustremus animo non has maximas artes . . . sed quaero cet. 386 Tantum is the accus. after suppeditant. 387 diluciari seems to be found only here. 388 389 occurred above 266 267 with slight difference. 392 spirantes bellum: Cic. ad Att. xv 11 1 fortibus sane oculis Cassius, Martem spirare diceret; ad Q. frat. III 4 6 in primumque *Apq xriv Q. Scævula; Petron. sat. 122 Civiles acies iam tum spirare putares. 392 393 certamine, cernere certant.
Olli cernebant magnis 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 αὐτός οὖν: see n. to IV 961 divisor, distraction. 396 superāt is the perf.; see n. to I 70 invis animi and III 1042 obit. 397 Avia: Ovid met. II 167 ruunt triumque relinquunt Quadriugi spatium, 205 rapiuntque per avia currus. 399 At pater omnipotens both in Aen. vi 592 and Ovid met. II 304 begins the description of Jupiter striking a man with lightning; in Ovid it is, as here, Phaethon; Aen. vii 770 and Ov. met. I 154 Tum pater omnipotens in like manner introduces the account of his striking down something with his thunder.

400 Mag. Ph.: Ov. met. II 111 magnanimus Phoeha repenti: there seems to be no other example of this adj. except in the form repens. 402 aeternam: he is here speaking as a poet; ut surre Graius cecinere poetae. lampada: 610 resse sol lampade; IV 1198 nosa lampade i.e. die: used in the same way by Virgil and others. 403 comp. Ov. i. 1. 398 Colligit amentes et adhuc terrene parentes Phoehus equos: Colligit expresses redegit. 404 suum: not referring to the subject of the sentence: a usage common in the best writers, Cicero, Livy, Sallust etc.: Ovid seems sometimes very licentious on this point; as fasti II 678 Clamato tuus est hic ager, ille suus, i.e. Iovis; or IV 459 Ut vitulo magis sua mater ab ubere rapto, sua referring to the abl. abs. 405 ut veteres oct.: II 600 veteres Graium docti cecinere poetae; Cic. Arat. 33 ut veteres statuere poetae: of the passage in II, which the v. quoted introduces, 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 revicatae = perhaps victae; as 592 primordia rerum... aliqua ratione revicta; but the re may here have its proper force: comp. Hor. od. IV 4 23 victrices catervas, Cornelius iuvenis revictae. 410 Aut 'or else': 1026 Aut genus humanum iam tum forest omne peremptum; Ov. met. x 52; trist. i 8 45; Cic. ad Att. II 1 3 aut ne poposisses; xvi 11 7; Livy xlix 42 9; Sen. de benef. II 31 2; epist. 92 16; Pliny II 179, where I think Detlefsen wrong in reading ita ut for aut of mss. exustas tor. auris: Pacuvius 13 Flammeo vapore torrens terrae fatum exusserit: Lach. strangely says of this v. as rightly read in the mss. 'ita autem ignem superare posse, ut nunquam revincatur, Epicurus negat'; when Lucr. says at the beginning of this very passage 382 None vide aliquam longi certaminis ollis Posse dari finem? vel cum sol oct.

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 chanced to fall into such motions as produced the world and all that is in it. \textit{416 ille} is emphatic, as II 362. \textit{419—431}, except only 427, are all found elsewhere: \textit{419—422 Nam—modis multis =} II 1021—1024: \textit{422—426 multa modis—creare =} V 187—191: \textit{428 =} I 1026: \textit{429—431 =} with slight difference II 1061—1063: we meet again here what 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. \textit{422 foll. comp. the epiciuran passage, taken perhaps from Epicurus himself, in Plut. de plac. phil. I 4 τῶν ἄτομων σωμάτων ἀπρονήτων καὶ τυχαίων ἐχόμεν τὴν κίνησιν συνεχος τε καὶ τάχυτα καμομίων εἰς τὸ αὐτό, πολλὰ σωματα συνθερμισθη καὶ διὰ τοῦτο ποικιλών ἐχώντα καὶ σχηματών καὶ μεγεθῶν. 423 plagis Ponderibusque, by the joint action of which, as so fully shewn in II, the first-beginnings are able to come into collision and union. \textit{430 saepe: in II semper: both are equally appropriate; saepe is on many other occasions and also at the foundation of our world, Terrae maris cet.}

\textit{432—448:} then could be seen nothing that now is seen, sun stars earth sea or heaven, but a strange chaotic jumble of atoms unable to combine: gradually the different parts of the world began to separate. \textit{432 foll. comp. Emped. 72 Ἐνθ' οὐδ' ἡλιοι διέσκευα (1) ἐγένετ' οἴδος ὁ Οὐρανός οὐδ' αἰρ' λάσσον διέμασ' οὐδ' θάλατσαι. 432 solis rota: 564 Nec relinquere solis maiores rotas nec minor ardor Esse potest shews the rota to be the orbis: many of the poets, beginning with Enn. ann. 548 patefacti radiis rota candida caelestis, use the same phrase; see Forc.: but Vitruvius also IX 2 (4) has plena rota totius orbis, unde rotam solis radiisque and similar expressions in a technical astronomical description: Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculum; Cic. Arat. 281 rota fervida solis; and Apul. met. IX 28 cum primum rotam solis lucida diem peperit. \textit{433 mundi i.e. caeli, as often.} \textit{436 moles:} Ov. met. I 5 Ante mare et terras et quod tegit omnis caelum Unus erat toto naturae vultus in orbe, Quem dixere chaos: radiis indigestaque moles; fasti I 106 Ignis aequo tellus unus acerbus erat, II 114 Tunc ego qui fueram globus et sine imagine moles; ars II 467 Prima fuit rerum confusa sine ordine moles, Unaque erat facies sidera terrae fretem. \textit{Mox... Inque suas partes cessit inane chaos.} \textit{437 I am not quite clear whether quorum goes with discordia or Intervalla cet.} \textit{438 439 Intervalla—motus we had above II 726 727.} \textit{443 inde loci: 741 Inde loci sequitur; 791 inde loci mortalia saecla creavit: it is found in Enn. ann. 22, 552, sat. 3; and Cic. Arat. 327 Umidus inde loci cet.: ad id locorum, ‘up to that time’, is a favourite phrase of Livy; and in Sallust’s Jug. we}
find ad id locorum, post id locorum, postea loci; in Plautus postida loci, interea loci, postid locorum: see Ritschl Gloss. Plaut. 444 discuster mundum is explained by 445—448 which are a paraphrase of the words: they mean 'mundi partes separatim locare': there is no real authority for the word in Cic. Tusc. copied out of Forc. by Wak.: Virg. ecl. vi 35 discuster Nerea ponto the sense is essentially the same.

445 Mem. div.: Ov. met. i 33 sectamque in membra redegit. 447 448 arsum, Scornus: see n. to iii 631.

449—454: 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 heaven by elements of fire which flew off from it. 449 primum cet.: Plut. de plac. phil. i 4 ἀθανασίων δὲ ἐν ταυτῷ τούτῳ τι μὲν ὥσα μείζων ἤν καὶ βαρύτατα πάντως ὑπεκαθιζέν κ.τ.λ.: comp. τοιούτων Ἀναξαγορᾶς frag. 8 Sch., 19 Schaub. τὸ μὲν πυκνὸν καὶ διερόν καὶ ψυχρὸν καὶ τὸ ζοφερὸν ἐνθάδε συμεύροντα, ἔθα νῦν ἡ γη τὸ δὲ ἀραίων καὶ τὸ θερμὸν καὶ τὸ ἀπόθεμα ἐξεχώρσει ἐς τὸ πρόσω τοῦ αἰθέρος: Manilius who so often imitates and at the same time tries to refute Lucr. says i 159, as if with reference to primum, Ultima sub glomerato pondere tellus. 454 mag. moe. mundi i.e. the ether.

455 haec e levibus cet.: Plut. l. l. ὅσα δὲ μικρὰ καὶ περικεφῇ καὶ λεία αὐλοῦθα, ταῦτα καὶ ἐξελθόντα ἀπὸ τῆς τῶν σωμάτων σύνοδον εἰς τι μετέώραν ἀνεφέρτο. 458 erumpens cet. imitated by Ovid met. i Ignia convexi vis et sine pondere caeli Enicitum summaque locum sibi in arce, and Manil. 114 Ignis in aetherias volucres se sustulit au Summaque complexus stellantis culmina caeli Flammaram vallo natu moenia fecit, and Milton par. lost iii 716 And this ethereal quintessence of heaven Flew upward, he then goes on to imitate 519—521.

gemm. cet.: ii 319 herbae gemmantes rare recenti. 462 radiati: radiatum inigne diei: it is so used by Ennius Accius and others.

463 fluv. perennés: Cic. Verr. iv 107 aquae perennées. 466 subi. cae.: vi 482 Et quasi densendo subtexit caerulea nimis: quasi densa expresses exactly the Corpore concreto of this v. and 468, which denotes that which has taken a consistence however fine, as these r and still more the light ether: Aen. iii 582 caelum subtezere si Ovid met. xiv 368 has a different constr.: Et patrio capiti bi subtezere nubes. 467 diffusils is an expressive ἀπεκ λαύμα. Cor. concor. cet.: Virg. ecl. vi 34 in his brief summary of Lucr. expr
NOTES II

these vss. by et ipse tener mundi concreverit orbis, where mundi = aetheria.

467—470 are thus clearly expressed in the epicurean passage in Plut. 1. 1.

ός δ’ οὖν ἔξελετε μὲν ἡ πληκτὴ δύναμις μετεωρίζουσα, οὐκέτι δὲ ἤγεν ἡ
πληγή πρὸς τὸ μετέωρον, ἑκολούθος δὲ ταύτα κάτω φέρεσθαι, ἐπιείκετο πρὸς
τοὺς τόπους τοὺς δυναμείς δεδασθαι· οὕτω δὲ ἦσαν οἱ πέρι, καὶ πρὸς
τούτοις τὸ πλῆθος τῶν σωμάτων περικλάτο, περιπλεκόμενα δὲ ἀλλῆλοις κατὰ
τὴν περικλάτωσιν τῶν οὐραίων ἔγινασαν.

468 circumdatus: comp. l. 87 circumdata comatus and 39 Circumnusa.

470 avido complectu cet.: l. 1066 avido complectu quem tenet aether; Emped. 185 αἰθήρ σφιγγός
περὶ κύκλον ἀπεικόνα: par. lost l. 721 The rest [of the ethereal quint-
nessence] 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 utmost convex Of this great round; Shakesp.
sonnet 21 That heaven’s air in this huge rundure heme: Balbus’ descrip-
tion Cic. de nat. l. 101 of the stoical theory might serve for a commentary
on Luc.: ultimus et a domiciliis nostris altissimus omnia cingens et
corces caeli complexus, qui idem aether vocatur, extrema ora et determi-
natio mundi.

471 Hunc exordia cet.: Plut. l. l. τῆς δὲ αὐς ἔχομενα φόινεις αἱ
ἀτόμοι πολύθαι οὕσα, καθὼς ἐργάσα, πρὸς τὸ μετέωρον ἐξωθοῦμεν τὴν τῶν
ἀστέρων φύσιν ἀπόλλον. 472 Interiusque cet.: Plut. l. l. describes
the relation between these bodies and the air more precisely than Luc.: τὸ
δὲ πλῆθος τῶν ἀναθυμωμένων σωμάτων ἐπιλήτη τῶν ἀέρα καὶ τούτων
ἐξιθλίβει· πνευματούραν δὲ οὕσα κατὰ τὴν κύσιν καὶ συμπεριλαμβάνω τὰ
ἀστρα συμπεριήγη ταύτα καὶ τὴν τῶν περιφοράν αὐτῶν μετέωρον ἐφιλάττε.

476 εἰνα is poetical like his aeternam lampada mundi in 403; 514
aeterni sidera mundi; and 538 quibus inuita vivi i.e. terra, a still bolster
expression: l. 1034 eivant labentes aetheris ignes. 480—488 are briefly
expressed by Virgil ecl. vi 35 Tum durare solum et discedere Neva
pontō Cooperit: Plut. l. l. κάτειτα ἐκ μὲν τῶν ὑποκαθηδόντων ἐγεννηθῆ ἡ γῆ,
ἐκ δὲ τῶν μετεωριζόμενων οὐρανοῦ χύρ σηρ· πολλῆς δὲ ύδας ἐπὶ περιελημένης
ἐν τῇ γῆ πυκνομένης τε ταύτης κατὰ τὰς ἀπὸ τῶν πνευμάτων πλῆγας καὶ τὰς
ἀπὸ τῶν αστέρων αἴρας [Ἰανύας] προοδεύσατο πᾶς ὁ μικρομερῆς σχημα-
τισμός ταύτης καὶ τὴν ὑγρὸν φύσιν ἐγένε. Ἑρωτικῶς δὲ αὐτὴ διακινήμα
κατεφέρτευ τοὺς κολύμβους τούς καὶ δυνάμεος χωρήσα τε καὶ στέξα,
ὅτῳ αὐτὸ τὸ ὑδρῷ ὑποστὰν ἐκκλάνε τοὺς υποκείμενους τόσους: Ι have
quoted thus largely from this passage, because I believe it to be from the
pen of Epicurus. 482 sustas poetically for all hollows. 484 485
cog. ter. in artum: Actae 109 non omnis in artum Nec stipata coit.

485 verberibus: 1104 verberibus radiorum, extrema ad limina is of
naturally course the whole outer surface presented to them. 487 comp. Manil.

l. 163 Quoque magis puras umor acescit in undas Et accata [sicocata all
mss. and editions] magis struxerunt [so mss. rightly: strinxerunt
editions] aequora terram. salus sudor: Plut. de plac. phil. iii 16 'Εμπεδοκλῆς ἱδρύη τῆς γῆς ἐκαιομένης ὑπὸ τοῦ ἥλιου διὰ τὴν ἐπιτολαῖον πῦλον [ἴνα τὴν θαλασσαν], 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 mari est has nothing in common with the notion here: Ser. nat. quaeest. iii 15 7 sudorem aquilages vocant quia gutae quaedam vel pressura loci eliduntur cet. 488 camposque natantis recurs vi 405 and 1143; 267 camposque natare: Virg. geor. iii 198 campique natantes; Aen. vi 724 camposque liquentis; Enn. ann. 584 and Manil. i 155, in the midst of a long imitation of this part of Lucr., fluctueque natantis. 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 and ether were left separate, ether above all, which glides on its even way and mixes with none of the lower elements. 499 liquidus: all were pure compared with the earth, though not relatively to ether. 500 alis alia [relicta sunt]. liquidissimus cet.: Ovid met. i 67 liquidum et gravitale carentem Aether nec quicquam terrarum faecis habentem. 502 turbantibus, 504 turbare are neut.: see n. to ii 126. 503 haec Omnia, all this troubled air that we see here below. haec: comp. iv 132 in hoc caelo qui dicitur aer, vi 483 haec veniant in caelum extrinsecus; Cic. pro Caelio 39 qui haec ex minimis tanta fecerunt; Livy xxxiv 24 4 ut ab latrocinio quoque Aetolorum satas pacata haec relinquat; Aen. ix 522 consule longe, Haec ego vasta dabo: and with omnia haec comp. Livy v 44 nec pati haec omnia Galliam fieri; vi 40 17 cum praeter capitolium atq arcem omnia haec hostium erant. 505 labens cet.: this view he see to prefer: so 1436 mundi magnum versatile templum; though in the next passage he leaves it an open question, as one beyond the reach our experience and certain knowledge: 510 caeli si vertitur orbis, possit caedum omne manere in statione. 507 Pontos cet.: Arist. Pliny and others attest this, and Sen. nat. quaeest. iv 2 29 ob hoc Pos in infernum mare adsidee fluit rapidus... in unam partem semper pro et torres: Othello iii 3 like to the Pontick sea Whose icy current compulsive course Neer feels retiring ebb, but keeps due on To the Pro, tick and the Hellepont. 508 a fine example of sound and rhy adapted to sense.

509—533: the stars may move from various causes: if the w heaven revolves, then must we say that, while an air presses on pole and keeps it in its place, the heaven revolves with its stars third air which either blows on it above in the direction in whi and its stars are going, or beneath in an opposite direction; so the whole sphere is thus kept in motion like a waterwheel: if heaven does not move, then may the stars move because they ha them fires of ether trying to escape and thus driving them on; or
blowing from some quarter may impel them; or they may move of themselves whether 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 too as Iach. has proved stands in no proper 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.—The passage generally interrupts the fine flow and connexion of what precedes and follows; and 510 caudi si vortitur orbis, without one word of explanation, is strangely harsh after 505—508 Ipse suos ignis certo fort impete labens cæt. It may be true, as Ussing and others have argued, that the passage would be more in place between 563 and 574: it may be that the poet would have finally put it there in some shape or other; but as it now stands, it will adapt itself to no context.

510 Princípio: see n. to 505, and comp. 1436 mundi magnum versatili templum. 511 Ex utraque cæt: 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; and 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. polus is the axis of the sphere of heaven, and utraque pars is each pole, the north and the south. 514 volucenda: 1276 volucenda actae; vi 179 glans volucenda: the gerund has the force of a pres. partic.: Emn. ann. 520 Clamor ad carum volcendus; Virg. volucenda dies; ii 991 oriund: comp. secundus, and perhaps jactum. ducundus etc. aeterni: see n. to 476 vivis; and comp. Germanicus phaen. 656 Declivamque tradunt aeterni pondera mundi. 516 the haustra or austra belong to the rotae: Nonius p. 13 ‘ australia proprie dicuntur rotarum cadia 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) flunt etiam in fluminibus rotae...circa earum frontes affinguntur pinnae quae cum percutiuntur impetu fluminis, cogunt progredientes versari rotam, et ita modiolis aquam haurientes et in summum referentes... ipsius fluminis impulse versae cæt: the modiolis answer to the haustria of Lucr. and the contrivance gives a good picture of what he means. 521 Summania must be genuine, though a ãraç
λευ. and must have reference to Summanus or Jupiter Summanus, the
god of the nightly sky, to whom as Pliny ii 138 tells us the Romans
assigned nocturna fulgura, as they gave diurna to Jupiter: the word is
evidently connected with manes, Matuta, matutinis, signifying the god
who precedes the manes: Summania templum then I take to be the nightly
templa of Summanus, the nightly sky; as Plaut. speaks of Neptunea tem-
pla, or the sea: comp. too Vulcannus Saturnius etc. and Achæraea templum.
Bergk however in Jahn's Jahrb. vol. 83 p. 506 says that it is to Sum-
manus, as manes to manus ceras; and = sublustria; as manus originally
must have meant 'bright, shining', and then metaphor. 'good, propitious'.
522 aliunde fluens alicunde extrinsecus, another instance of pleonastical
language: alicunde is ab aliquo loco, the opposite of aliqua: so that ali-
alic. seems to be only ab aliquo abio loco, and extrinsecus implies the same
thing, the whole phrase being simply the contrary of the inclusi aestus,
the heats shut up in the stars themselves: Plaut. trin. 758 twice: usc ab
amicus alicunde; epid. iii 110 verum aliquid aliqua aliquo modo Alicant
ab aliqua aliqua tibi spec est; 13 Quippe tu mihi aliquid alicum . . . alicun
cunde ab aliquibus blata. 524 euntes must be the nomin. 524
euntes, 525 pascentis: see n. to 692 693. 523—525 seems at first
sight almost a stoical doctrine; but is merely a poetical mode in 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
courses here assigned are given by Epicurus himself in his letter to Pytho-
cles in Diog. x 92 τα τε κινήσεις αυτών οὖν αύξαντον μὲν γένεσαι κατὰ τὴν
τοῦ ὀλον σφαιρών δίνη, ἡ δέ τούτου μὲν στάσιν αὐτῶν δὲ δίνη κατὰ τὴν ἀρχή
θεν ἐν τῇ τοῦ κόσμου γείσαι αὖ σχέσιν ὃποιον προκύθησαν ἐπὶ ἀνατολῇ, ἐτο τῇ
θῇ, κατὰ τὰ ταύτα ἐπιέμας τοῦ πυρός ἀεὶ ἐκ τοῦ ξύλου ὑστος. 526
com. Livy x 18 7 piget tamen ponere certum. 529 sequor dispone
ponere is an unusual constr.: it = iii 420 pergum dispone: Ov. trist. ii
263 Perssequar inferior. . . Posse nocere animis carminis omne genus.
532 reject = faciat, ut vigant: an archaic word. 533 ped. prograd.: v
1453 Paulatim docuit pedetentim progradientes.

The last eight verses are to be noted, as bearing not only on what
precedes, but also on what follows in this book about the sun and moon,
and in the sixth about thunder clouds and other celestial phenomena.
On comparing Epicurus' letter to Pythocles in Diog. Leer. x 84 foll. it
will be found that inaster 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 μέ-
tωπα form 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. l. 86 it
is a certain truth that the universe consists of body and void and that atoms are indivisible: so with all things ὅσα μοναχὴν ἔχει τοῖς φαινομένοις συμφωνίαν, ὅπερ ἐπὶ τῶν μετεώρων οὐχ ὑπάρχει: ἀλλὰ ταύτα γε πλεοναχήν ἔχει καὶ τῆς γενέσεως αἰτίαν καὶ τῆς οὐσίας ταῖς αἰσθήσεις συμφωνον κατηγορίαν. οὐ γὰρ καὶ ἀξιόματα κενά καὶ νομοθεσία φυσιολογίαν, ἀλλ' ὡς τὰ φαινόμενα ἔκκαλεῖται, καὶ ὅπερ ἐπὶ τῆς ἰδιολογίας καὶ κενῆς δόξης ὁ βίος ἡμῶν ἔχει χρείαν, ἀλλὰ τοῦ ἀθορύβου ἡμᾶς ἐστί. 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.l. 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 and 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 οὖν τῶν φαινομένων ἀντίμαρτυρει, οὐ οὖθεν τῶν ἐφαρμαχμάτων διαφωνεῖ and the like: you must not then fear τὰς ἀνθρακόντες τῶν ἀστρολόγων τεχνιτείας: to give one explanation καθόκιν ἔστι τοῖς τερατεύονται τι πρὸς τοὺς πολλοὺς βουλομένους, nay it is μάταιοι, and even μανίκιος. Well then all the possible reasons which Lucr. has just given of the motion of the stars are equally unrefuted 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 ἒκεῖν, existing in the universe they all may and must find their place, l.l. 94 ἄν μὴ τοῖς τοῦ μοναχῆ τρόπων κατηγορικῶς τοὺς ἄλλους ὡς κενοὺς ἀποδεικνύει, to τεθωρακίως τὸ δυνατὸν ἀνθρώπως θεωρηθεῖ καὶ τὶ αὐτῶν, καὶ διὰ τοῦτο ἀδύνατα θεώρημας εἶπθεν. 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 Terraeque: 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 Evanescere cet. i.e. below on the under-surface: evanesceere et decrescere, as 625 Evanescere, immixui, seems a decided δόξα τῶν πρῶτων: for the latter must have place before the former.

538 vivit: see n. to 476 vivit: yet it does appear harsh to apply this epithet to the bruta terrae, the model of Quid sit vitati motu sensu 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. x 74 says merely καὶ ἵππος ὑπὸ τῶν ἀέρων ἐνέφιασα: in xi of his Περὶ φύσεως, col. 1, vol. Hercul. ii, he seems to be speaking to the same purpose as Lucr.; but its condition leaves it scarcely intelligible. Plut. de plac. phil. iii 15 assigns this notion to Anaximenes: αἱ τῶν πλασμάτων ἐνέφιασαν τοῖς ἀέρι. Pliny nat. hist. ii 10 gives an account much resembling that of Lucr.: spiritus quem Graeci nostrique vocabulo aera appellant, vitalem hunc et per cuncta rerum mecalibem in quoque consortum; hunc vi suspesceam cum quarto aequum elementum librum medio spatti tellurem cet. a stoic might perhaps have pointed to his fierce attack on their cosmical system i 1052 Ilud in his rebus longe fugit credere cet.: 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 videtur Pendentia terrae debet, cum pendet ipse Mundus et in nullo ponat vestigia fundo. 545 quid obat i.e. quod munus obire debet, what its proper and regular function is. 558 foll. comp. iv 898—906.

564—591: the sun, the moon whether it shine by its own or borrowed light, and the stars are about the same size as, 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. 567 Adiutore: i 688 rei quae corpora mittere possit Semidius at nostros adiectu tangere tactor. 569 ad speciem: see n. to iii 214.

571 mulcent: iii 141 haec loca circum Laetitiae mulcent. 572, 581 and 589 filum: see n. to ii 341. 574 pl. antiqu.: i 240 minus est magis indupedita. 575 Lunaeque cet.: 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 must be borrowed, and that it is thousands of times larger than it appears: see remarks added after 533. notho: Catul. 34 15 notho es Dicta lumine luna. 578 Quam [figura], qua cernimus, esse videtur. 583 ut est cet. i.e. necesse est videatur nobis e terra talis
NOTES II

qualiscumque est oris notata et quantacumque est: the use of utcumque here closely resembles that of ut in 1 442 erit, ut possunt; and in 901 ut debent: see n. there. 584 Quanta quanta: Cic. ad Att. xii 23 3 quanti quanti 'at whatever price': Donatus to Ter. ad. 394 'quantus quantus, id est quantacumque': comp. quicquid = quicumque, quoquo = quocumque; quamquam, utus, ubiubi. 585 is immediately connected with 590 Scire licet, 586—589 being a parenthetical illustration from earthy fires. 588 mutare neut. as often in prose; see Forc.: parvum quiddam being a cognate neut. 589 Alterum utram i.e. maiorem aut minorem: see n. to iii 904 for elision: alterum utram, as well as alterum utrum, alterius utrius are found in Cicero: altera utra nom. and abl. in Livy and others: Lucr. uses elsewhere alterutra and alterutrum. 590 perquam pauzillo, exigua parte brevique, as Perpar- verm quiddam, his favourite accumulation of terms to show the extremely small amount of increase or decrease. The above passage exactly agrees with Epic. l. l. 91 τὸ δὲ μέγεθος τοῦ ὕλον τι καὶ τῶν λοιπῶν ἄστρων κατὰ μὲν τὸ πρὸς ἧμας τῆλεκτόν ἔστω ἡλίκον φαίνεται: (τοῦτο καὶ ἐν τῇ ἐνδιάτη τῇ φέους. 'el γ' φησι: τὸ μέγεθος διὰ τὸ διάστημα ἀποβεβλήκει, τολλῷ ἐν μᾶλλον τὴν χρόνα); ἄλλο γὰρ τούτῃ συμμετρίτερον διάστημα οὐδὲν ἔστω; κατὰ δὲ τὸ κατ’ αὐτὸ ἦτοι μεῖζον τοῦ ἀφωμίου ή διατον μικρός ἦ τῆλεκτόν ἡλίκον ἠρατία: οὐκ οὕτω γὰρ καὶ τὰ παρ᾽ ἡμῖν πῦρ εἰ ἀποστήματος θεωροῦμαι κατὰ τὴν αἴσθησιν θεωρεῖαι. καὶ τὸν δὲ τὸ εἰς τούτο τὸ μᾶραν ἐντὸν μαχίων διαλυότατοι, εἰ τὸν τοῖς ἐναργήσατι προσέχῃ, ἐπὶ τοῖς περὶ φόνως βιβλίως διότι κανείναι: Lucr. doubtless had before him the 11th book of the περὶ φόνως which Diogenes quotes in the middle of this extract, and of which such imperfect fragments are published in the volum. Hercul.: the τὴν χρόνα there is the clarum speciem certanque figuram of Lucr.: Cicero does not lose this opportunity of jeering, as in the acad. pr. ii 82, and de fin. i 20 sol Democrito magnus videtur, quippe homini erudito in geometricas perfeito; haec pedalis fortasse; tantum enim esse censet quantus videtur, vel paulo aut maiorem aut minorem. 591 maioris: the is is common in comparatives: the cemen arvalis has in pleores once, in pleoris twice; the best mss. of Cicero Virgil and others give occasionally the same form; Charistius i p. 137 Keil attests maioreis on the authority of Pliny as used by Cicero. 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 Largifustum 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 the object of crumpere. 604 etiam quoque: see n. to iii 208. 605 percipliant: see n. to iv 729 percipliant oculos. 609
Accedens: for form see 11 1025; for accus. after it comp. Plant. Stichus 88 mihi paternae vocis sonitus auris accidit: Lucilius and Accius have accumbere mensam: comp. too the constr. of aede, accedo; Virgil's urbs adfirimur, advexitur Teucer; and Ov. met. III 598 adducor litora.

610—613: Tyndall quotes what he calls 'this remarkable passage' before his essay on radiation, Fraga. of Science p. 170; and in the course of the essay shews that the sun's invisible rays far transcend the visible in heating power; and that about 98 per cent. of the whole radiation from our fires consists of invisible rays. 613 it is not clear whether tantum is 'only' or 'so much'.

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 confine this term sometimes to the summer solstice; Cic. de nat. II 19 solis accessus dicoessusque solstitii brumisque cognosci. 619 Annua cet.: Manil. III 515 Annua quo cust. conunit tempora mundum: but comp. this v. and 691 Propter signiferi posituram totius orbis, Annua sol in quo concludit tempora serpens, Obliqua terras et caelum lumine lustrans with Cic. Arat. 318 Orbs signiferum perhibebunt, 332 Haec sol æterno convexit lumine lustrans, Annua conficiens seriendi tempora curae: Lucr. we have seen twice uses æternus in this way with poetical inconsistency: and then comp. 644 Quas solvunt magnos in magnis orbibus annos, 648 per magnos ætheris orbis, 635 ad signum quodque reverti, 636 ad hanc quies signa revinent, III 316 Quorum ego nunc nequeo caecas exponere causas, 1 992 sub cadi tegmine, 11 663 sub tegmine caeli, V 1436 mundi... templum Sol et luna suo lustrantes lumine, 688 nocturnas exaequat lucibus umbros, 432 and 564 solis rota, 616 Brunalis adeat flexus, 640 Brunalis usque ad flexus, 612 qui sit fulgore notatus, 665 conficere orbem, IV 171 and VI 252 caeli complesse cavernas, with Cic. Arat. 232 Haec faciunt magnos longinqui temporis annos, Cum reudent ad idem caeli sub tegmine signum, Quorum ego nunc nequeo tortos evolvere cursus, 236 magnos edemus gentibus orbis, 239 caeli sub tegmine, 237 æterno lustrantes lumine mundum, 242 Tam magnos orbis, 337 signa revinent, 288 Exaequat spatium lucis cum tempore noctis, 281 rota servida solis, 282 brunali tempore flexus, 249 fulgens candore notatur, 250 conficit orbem, 252 caeli lustrare cavernas. It is
evident Lucr. had 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 tur- bine: 510 magnus caeli si vortitur orbis; which Lucr. also appears to think most probable.

625 Evanescere, Imminui: comp. 535 Evanescere, et decrescere, and n. there. 627 cum poster. sig.: it is overtaken 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 relinququi. 631 tendere cursum seems to be no more than tendere iter, or cursus tendere, which Sallust and Virgil use: Aen. xii 909 avidos extendere cursus: Livy xxiii 34 5 has tendere cursum and Virg. Aen. v 834 contendere cursum for a ship keeping on its course.

632 fertus cet.: he now passes to the ortio recta, which he had partially adopted in 630 abest, propinquat. 636 ad hanc reviunt: 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; λέγωτε 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 aetatis cet. alter qui revicit. 641 frigoris umbriæ: Wak. quotes Virg. geor. III 357 Tum sol pallentis haur unquam discutit umbras. 644 Quas volunt cet. refers of course only to stellas: Lucr. imitates Cicero quoted above. volunt annos i.e. volvendo faciunt; Cicero less poetically Hae [Hae] faciunt magnos longinquus temporis annos; Aratus himself 458 Μασρα δε σφών ειτιν διασομένων ουναυροι. 645 Aeribus: see n. to II 1097 caedon. 647 supernis dat. gov. by diversas: Hor. epist. I 18 5. Est huic diversum vitio vitium: Ovid met. IX 321 forma est diversa priori; Juv. x 3 illis multum diversa: this constr. is common in Quintilian; see Bonnell's lexicon. Our sentence is a very common kind of conciseness of expression for in partis contrarias iis partibus in quas superna sunt, and resembles III 1038 cadem alii sopitum quietest and the like, 649 sidenta here, as above 633, means all the heavenly bodies, sun moon planets and fixed stars.

650—655: night comes, either because the sun is extinguished, or, 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 you 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 as his master in Diog. x 92 ἀνατολαὶ καὶ δύσεις ἠλίου καὶ σελήνης και τῶν λυκευών ἀστράν καὶ κατ᾽ ἀνάψυχα δύνανται καὶ κατά σβάς. . . . καὶ καὶ τίτροις ἐλ τρόπον, διότι τὰ προκεκλεῖται ἀποτελείσθαι οὐδὲν γέρ ἦν τῶν φαινομένων ἀντιμετρών κ.λ. 651 de: see n. to vi 290. 652 efflavit lan. ignis: comp. 758 Solum suo etiam dimittere languidus ignis cet. and ii 832 prius omnem efflare colorum. efflare therefore = dimittere, not its usual sense. 653 itera: on the other hand vi 339 itera: itera or itera appears to be used by Naevius Pacuvius Accius Varro; itera by Plautus Ennius Pacuvius Accius Manilius ii 88.

656—679: daylight returns at stated hours, either because the same uncharged 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 and 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 governa caelum: comp. Cic. ad Att. viii 14 2 dicas, quid inhibat proficiat qui anticipet sui molientiam quam triduo sciturus sis! 663 Idaeis cet.: Diodorus Sic. xvii 7 6 gives the same curious story more fully than Lucr.; as well as Mela i 94 and 95: the Trojan Ida is spoken of. The stoic Cleomedes de subl. ii 87 scoffs at this theory of Epicurus: καὶ τῶν προς ἀπαστητος εἰρήνης ἀποκατάστασιν οὗτοι ἐτί καὶ οἱ ἄστρα ἀπεφθάναν ἀνατέλλοντα μὲν ἐκάστηνα, δύομεν δὲ σβάνωσθαι, 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. 664 orienti: 887 fugiunti l vita; vi 126 Turbin eversantur; iv 914 Vera repulsant: the abl. in i is rare, when it is a real participle; common where the partic. is rather an epithet, as 1074 florenti adatae; i 282 Flumine abundanti; vi 1197 Octavioque fere con denti lumine. 670—673 certo tempore, tem. certo, in cer. tem.: see n. to i 93. 673 in pulpem cet.: 888 iuvantes Occipit et molli vesti lant gins malas: Læn. viii 160 Tum mihi prima gens vestibat flore iuvant. 674 parior malis: i 88 Ex utraque pari malorum parte profusas. 676 Non nimis in this sense is common enough in Cicero. 678 Aste ita cet. is like Epicurus' expression l. l. 93 κατά τήν ἀρχήν εν τῷ τού κόσμου γεννών ἀνάγει ἀπογεννηθέντων. 679 Consequæ: comp. n. to i 560 relicuo, of which the principle is the same; and see Lachmann's very learned note: he shews that addescuæ 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 *ingenuus perpetuus ambiguus* and the like.

680—764: 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 or 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 III 736 *Cum subeant*. 682 *sol idem*, as 658. 683 *amfrectibus*: 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 curves it makes above and below the horizon. 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 equinoctial and equator at the two equinoxes, though *nodus* in astronomical Latin and σταθμοι in Greek have also other meanings: Cic. Arat. 287 *In quo autumnali atque iterum sol lumine verno Eexaequat spatium lucis cum tempore noctis*. 689 *curru* i.e. solis. *medio governs nitus*: comp. Caes. bell. Gall. i 34 1 *aliquem locum medium utriusque*: Ovid met. v 409 *Est medium Cyaneae et Piaeae Arctiae...aequor*: 664 *medius fra- triques qui maestaeque sororis*: 644 *medium caeli terraeque per aera vecta est*: vi 409 *Qui locus est iuguli medius summique lacerti*: Æn. iv 184 *volat caeli medio terraeque*: Hor. epist. i 18 9 *Virtus est medium vitiorum et utrimque reductum*. Cic. in his Aratea often has *auras aquilonis*, *austri*, and the like to denote the point from which the wind blows, as Lucr. here uses *flatus*: 280 *a clarionis auris aquilonis ad austrum Codens*, 273 *ab infernus austri convertitur auris*, 253 *Quorum alter tangens aquilonis vertit auras*: Lucr. has probably taken the notion from him. When the sun is midway between the two solstices, the heaven *Distinctaeaeq. disc. metas*: 617 *Cancri metas solstiales* 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 curriena amfrectibus*, in *partes non aequas dividit orbem*, until *anni Nodus nocturnae exaequat lucibus umbras*: 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 distinctione: 11 142 Hesperio positas in illoore metas Umidae non
testigii; arx III 724 In quo pari spatio vesper et ortus erant: the heaven
keeps his two goals, the points where he rises and sets, at an equal dis-
tance from north and south, i.e. speaking roughly he rises and sets due
east and west: 683 we had amvafractibus for the diurnal course, which
Cicero uses, as was said, for the annual. 690 aequato discr.: he no
longer in partibus huc agricraci vociant nostrique Latini Ordo signiferum
perhibebant nominem seno; the same name he and 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 Arates again and again has examples of this, and in the
parts most imitated by Lucr. as 237 Quattuor aeterno lustrantes lumine
mundum, Orbe stelligeri portantes signa feruntur, Amplexii terras cali
sub tegmine fulsi: 260 recedens, deviant; 264 consistentes, distinguentes;
332 lustrans, conficiens; 379 depellens, pandens: progr. fr. 3 Cana felix
fugiens, clamans, fuscens: Lach. in support of his violent and clumsy
changes has these words ‘nam via solis obliqua est, totus obliquus zodia-
cus, lumen solis nequaquam semper obliquum est’: the point of which
so far as Lucr. and the latitude of Rome Berlin or Cambridge are con-
cerned I have in vain attempted to see. 699 noctes cet.: Virg. geor.
11482 vel quae tardis mora nostis obstet; if the meaning indeed be the
same. 700 radiatum: 462 radiati lumina solis. insigne: Cic. de
nat. 1 100 cum ipsum mundum, cum eius membra, caelestis terras maria,
cumque horum insignia, solem lunam stellasque vidissent: the sun is day’s
chief ornament: orator 134 similis illis quae in ampio ornatu sacras
aut fori appellantur insignia, non quod sola ornent sed quod excellant.
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 creavit
est cet. 703 certa parte: a particular quarter which varies every day
throughout the year. certa desurgere parte: Hor. sat. 11 2 76 ut palli-
due omnis Cena desurget dubia; 14 31 nequid Summa deperdat metues;
11 2 105 Non aliquid patriae tanto emetinis acero; epist. 1 6 21 darebus
emetat agris: Lucr. himself 11 703 eigni 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 sumus cet. Among those who thus
‘seem to speak the truth’ was Heraclitus, who held like Epicurus that
it was εύς τοιούτου ἀληθειαν.
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 Chaldees 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, κενώσεις τε σελήνη καὶ τάλιν συμπληρώσεις καὶ κατά στροφήν τοῦ σώματος τούτου δύναται ἄν γίνεσθαι καὶ κατὰ σχηματισμοῦ ἁρός ὅμοιος, ἐτι τε καὶ κατ' ἐπιπροσθέσεις καὶ κατὰ πάντας τρόπους καθ’ ὅνε καὶ τὰ παρ’ ἑκάτερα φαινόμενα ἐκκαλεῖται εἰς τὰς τοῦτον τοῦ εἴδους ἀπόδοσις...Εἰ τ’ ἐνδέχεται τὴν σελήνην ἐξ ἑαυτῆς ἑξεχθῇ τὸ φῶς, ἐνδέχεται δὲ καὶ ἀπὸ τοῦ ἐλάχιον· καὶ γαρ παρ’ ἑκάτερον θεωρεῖται τολά μὲν ἐξ ἑαυτῶν ἐξωτα τολά δ’ ἀφ’ ἑτέρων...Εἰ ἐμφασις τοῦ προσώπου ἐν αὐτῇ δύναται μὲν γίνεσθαι καὶ κατὰ παραλλαγήν μερῶν καὶ κατ’ ἐπιπροσθέσεις καὶ κατὰ πάντας τρόπους οὐκ ἀν θεωροῦντο τὸ σύμφωνον τοῖς φαινόμενος κατα-μένοι. 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 μαχόμενοι τοῖς ἑπαργήμασιν οὐδὲντε οὐδέσωτε ἀπαραξίας γνησίον μεταλ-βεῖν: the attainment of this ἀπαραξία γνήσιος being 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: see n. to iv 236. 708 pleno bene: this use of bene is a favourite one with Cicero. 712 signorum per ordem; 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 i 442 eit ut possint: it means therefore simply potest; and is not used as 730 sit cur, where cur has its usual meaning; it has in fact much the same force as quae re in ii 960, and should perhaps be written as two words; 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, ei τόχω, and used parenthetically, is found in Cicero, as de orat. iii 47; de off. ii 70; pro Mil. 104; ad Att. xiv 13 2; 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
verani possit, ut globus ost. 723 easm partem i.e. the dimidiam part
just mentioned. 726 glomeraminis atque pilae seems a Hendays in
the globus pilae of 720. 727 Babyl. Chald. doc: he speaks of the
theory of Berosus, of which Vitruv. ix 2 (4) gives a full account: I vil
quote the beginning, Berosus qui a Chaldacorum civitate suo natio
progressus in Asia etiam disciplinam Chaldacam patefecit, et a profe-
sus, pilam esse ex dimidia parte candoentem, reliqua habere caerulo color,
cum autem cursum utinam sui peragens subiret sub orbem solis, tunc
radiis et impetu caloris corripi convertique candoentem, propter eius pro-
pietatem huminum, ad humen. cum autem evocata ab solis orbi superior
spectat, tunc inferioram partem eius, quod candens non sit, propter aris
similitudinem oboecernus videri, and so on: hence his followers were called
Chaldæi. Chaldæcum is of course the gen. plur.: 1063 canum Molos-
sum; 405, vi 754 and ii 600 Graium; i 86 Danaum; vi 643 Siculum;
i 1 Aeneum: Romanum occurs on one of the oldest coins. 723
Astræ artem is the system of the astronomers who held the first men-
tioned theory. 729 quod pugnat, a constr. common enough in Cicero:
de nat. i 75 illud video pugnare te; pro Sex. Rosc. 8 si hic solum pugna-
tur: so qui id pugnans and the like. 733 aboricii seems to be found
nowhere else: iii 155 he has aboriri: Lach. compares ulicici pacici nani-
cici proficiici etc. 734 illus in parte: this use of pars in the sense of
locus comes perhaps from the sense it has in partes or partem succipere:
repareci in loco illius et partem eius succipere: the expression therefore
comes to the same as Livy iii 18 9 ipse in locum vicemque consulit pro-
volat: but I know no parallel, as elsewhere in parte esse means either ‘to
have a share of’, as Ov. ars i 566; amor. ii 16 14; trist. v 14 9; or ‘to
be a part of’, as ex Ponto ii 2 104; Juv. xi 29. 735 vincere verbi:
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 repre-
sentation of the four seasons. 737 Ven. praen.: iv 1057 Namque
equalitarian praesagis muta cupidio, aptly cited by N. P. Howard. 738
Pennatius, i.e. Cupido: 1075 Pinnigeri... amoris; Apul. met. iv 30
puerum num pinnatum illum, and again ut nunc Feneri Cupido pinnat
aedisam tibi; so v 22 we have the volatili dei pinnæ roscidae. Let
the ‘sibilli’ of Lachmann then fall on his own prossic head. 739 Flora
following on the steps of Zephyr, in advance of Spring, Venus and
Cupid, strews the path with flowers: comp. i 7 and 11: Zephyr unlocks
the winter ground and flowers at once spring up; comp. too the worship
of Psyche, in the character of Venus, in Apul. iv 29. 741 Inde loci:
see n. to 443. 742 etesia flab. aquil. recurs vi 730: 715 Aut quis
sunt aestate aquelines ostia contra, Amni temporis et qui etesiae esse ferunt.
743 Euhus and euhoe are the only well-attested spellings; probably Euhon
should also be read; for Aen. vi 517 the best ms. have
NOTES II

nthantis: Mommsen in loc. reg. Neapol. 2913 hic. Phoebus. fuit. ac. superbus. euhai: the Latins naturally expressed the Greek aspirate in the middle of the word. 745 Altitonans here must mean merely loud-roaring, though applied to Jupiter by Cicero and Ennius it signifies thundering on high; and 'on high' is the usual force in altiusans altiusus and the like. 746 bruma may be used here in its proper sense of the shortest day: it again brings back the cold which spring had dispelled, and winter returns 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 parallel to those given just above to show how the moon may receive her light. Epic. i. l. 96 gives us a similar choice, ἐλευθήρα τῆς καὶ σελήνης δύναται ὁ μία γίνεσθαι καὶ κατά σβήνοις, καθάτερ καὶ ταῦτα τοῦτο θεωροῦται γινόμενοι καὶ δὴ καὶ κατ' ἐκπρόσθεν ἄλλων τινῶν, ἢ γῆς ἢ οὐρανοῦ ἢ τοὺς ιρόντων τοιούτων: and Diogenes adds just below ἢ δὲ τῇ δυσδεκάτῳ περὶ φόσων ταῦτα λέγει, καὶ τῶν ἢ ἄλλων ἐλευθήρων σελήνης ἐπικατονοῦσι, σελήνην δὲ τῷ τῆς γῆς εἰκάσματος· ἄλλα καὶ κατ' ἀναχάρας. 751 comp. Virg. geor. ii 478 Defectus solis variis lunaque laboro. latesbras does not appear to occur elsewhere with this application. 754 a terris, admonished by Mr. Pearman of Toronto, I take to be 'on the earthward side': a very common sense of ab: see n. to vi 1111 Quattuor a ventis; and to vi 1332 ab nervis. obstr. alium copat is to put her own high head in the way of the sun, ei: this is not a common use of obstrobus; but comp. Livy vi 1 9 from in Etruriam spectans auxilium, siga forte inde venirent, obstrobusatur. 756 and 765 Tempore eodem: so 1045 Tempore eodem illi facere id non quises potensur. 757 Corpus quod cet.: comp. 717 —719. 758 comp. 632 atque suos effavit languidus ignis. 761 interetinguis, a very rare word, hardly occurring elsewhere in classical Latin, unless in Apul. met. iv 12. 763 super = insuper: see n. to i 649. 764 rigidus... umbras: old poet in Cic. Tusc. i 37 ubi rigidis constat crassa caligo infernum: '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 pericli 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 Menstruus is not at once apparent, as she has to pass more 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 succurrers = succeeder, and in this its literal sense is almost or quite unexampled; Forc. compares its metaphorical use in Cic. pro Sex. Roscio 31. 768 Elo tamen: see n. to 1177 and 1 1050. 769 Cur cet. as 758 foll. of the sun. 770 per: see n. to 1 841 Ignibus ex.

771—782: having thus explained how all that goes on above is in 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 came to pass. 773 quicquid = quique, as so often in Lucr. resolviti: vi 46 Pluraque resolvit, where he is talking of the same questions: a rare use of the word, not unlike that in Quintil. inst. vii 9 14 nec refert quomodo sit facta amphibolia aut quo resolvatur. 774 Virgil says obscurely cadique viae and cadique metus, with reference probably to this passage. 775 effecto: see n. to 11 156 Officiantur. 777 neque opinantis: in 3 other places he uses the more usual nec opini: neque opinans, which appears to be very rare, occurs more than once in the bell, Alexander, and the more homely bell, Africæ: see Nipperdey Cæs. p. 27, who refers to the epist. ad Brutum 1 4 4: it is found too in Lucil. iv 41 Muell. 779 consivint keeps up the metaphor of convinent and aperto lumine: vii 357 Omnia consivens oculis loc. 780 Nunc redeo cet. from which he had digressed after 501. 781 in lum. ora ces: see n. to 212 and Virgil there quoted. 782 erravist is somewhat archaic and used by Cicero in imitating old legal language: yet Catul. 64 150 germanum amittere crevi. Aen. xi 560 quae nunc dubii committitur auris.

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 Princípio cet.: in their account of the first production of things the early philosophers would be likely to agree more or less; Zeller says that Anaximander, Parmenides, Anaxagoras, Diogenes of Apollonia and Democritus, all taught the pre-creation of living things from earth. Lucr. probably had a special eye to Empedocles; thus we are told in Plut. de plac. phil. v 26 and Galen that Empedocles πρώτα τών ζώων τι δίνοτα ἐκ γῆς ἀναδίωτα φυτον, 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 Incipient silvae cum primum surgere, cumque Hara per ignaros errunt animad tu montis. 786 per auras cet.: Virg. geor. ii 363 dum se laetus ad auras Palmae agit laxis 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
NOTES II

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 saecula here = 793 animalia, every living thing. 793 Nam neque cet. in refutation of the stoical belief: II 1153 Haud, ut opinor, enim mortalia saecula superne Aurea de caelo demisit funis in arva. 795 merito cet.: comp. 821, and II 998 Quapropter merito maternum nomen adopta est: he loves to inculcate this truth. 797 Multas 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 Quipe videre licet vivos existere vernes Stercore de taetro cet. and elsewhere. 800 nova, when their powers were in their vigorous freshness: 907 tellure nova caeloque remoti. 801 gen. al. var. vol.: another poetical tautology; repeated 1078. 802 tempore verno: comp. 818 819: there was then perpetual spring; ver illud erat, ver magnus agebat Orbis. 803 Polliticus: this word, meaning originally a small sack, is used for any light envelope rind or husk. teretis: comp. IV 58 Cum teretis ponunt tunicae aestate cicadae, and n. to 1 35. 804 victum vitamque recurs 1080; and is found in Cic. Brut. 95; de leg. III 32: Nepos Alcib. I 3 splendidus non minus in vita quam victu. 805 mortalia saecula 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 saecula means all living things; and so it does probably II 1153; but Lucr. has never any hesitation in using a word or phrase in different senses, when the language permits him to do so, and he quite disregards any consequent ambiguity. mortalia saecula is generally with him synonymous with mortales; as 988 mortalia saecula Dulcia tingeant labentis lumina vitae; 1169 divom mortalia saecula Egneas animo facies vigilante videbant; 1238 se tempnunt mortalia saecula. Euripides in a well-known fragment of the Melanippe keeps the same order as Lucr.: earth and ether Tiuouni taria kainwson eu fsoL, DinpA otewn the rnas ovs B' aleme cpofias, Givoec te thvtnov, which may have suggested to Lucr. his mortalia saecula, as he was so familiar with Euripides. 806 umor superat: Virg. geor. II 331 superat tener omnibus umor: the long epicurean cosmogony in Diod. Sic. I 7 is well worth comparing with this part of Lucr. 808 uteri: Censorin. de die nat. 4 9 Democrito vero Abderitas ex aqua limoque primum visum esse homines procreatos. nec longe secus Epicurus: is enim credidit limo caelefacto uteros nescio quos radicibus terrae cohaerentes primum increvisse et infantibus ex se edita ingenitum lactis umorem natura ministrante praebuisse, quos iia educatos et adultos genus hominum propagasse. opti = adepti: so I 448 and VI 1235 apisci. Nonius p. 234 quotes instances of aptus thus used from Accius Pacuvius Lucilius: add Plaut. capt. 775 hereditatem sum aptus. 809 aestus
seems to be the commotion caused by the growing size and consequent heat of the infant; Marullus' aetas is possibly right. 810 petesset: see n. to III 648 caedesque petessit. 811 idem Creceh refers to 809 idem: in which case it must be temporal, 'thereupon'; but comp. 815 Impetus in mammas convertitur; so that it is better to make idem mean, to the spot where the infant lay, to the opened womb; and Lamminus' idem is not needed. 815 Impetus ille which went to feed the child before it was born. With this description comp. Diog. Laer. II 17 γεννᾶτα ὁ φόνος [Ἀρχάλαος] τὰ ζώα ἕξιν θερμῆς τῆς γῆς καὶ ἕκαν παραπληρώσαν γόλαν ἵνα τροφήν ἀναίσθητον ὑπέλθῃ καὶ τοὺς ἀνθρώπους ποιήσαι. 816 Wat. well compares the rhythm of Ovid Ars II 475 Silva 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. II 336 Non alia prima crescentis origine mundi Inluxisse dies aliumque habuisse tenorem Crediderim: ver illud erat, ver magnus aequat Orbis et hibernis parcebant faisibus euri, Cum primas lucem pecudes hauserere virumque Tenea progenies duris caput estulit arvis... Nec res hunc tenerae possent perform laborem, Si non tanta quis rerum frigidaque caloremque Inter. 820 Omnia enim, and therefore cold and heat and winds too. rob. sum: 895 and Ov. trist. v 2 7.

821—836: 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 sing. as a subst.: animans is his word: and here omne animal seems equivalent to omnia animalia: he says animalem formam, animals genus, corpus; but animantium genus, nature, saecia, colum turbanque and the like: see notes I to IV 740 talis natura animantis. fudit: 917 tellus animalia fudit; Virg. geor. I 13 Pedi eosquem magno tellus percussa tridenti; Aen. VIII 138 quem candida Maia...fudit. 823 Aeriae: I 12 Aeriae primus voluceris. variabilis formis, as he elsewhere uses variae, simply to express the different species: see n. to I 589; and comp. just above 786 Arboribus variis. 827 Destitit cet.: II 1150 effetaque tellus Vix animalia parva creat quae cuncta creavit Saecla dedisse forarum ingentia corpora partur; Dion. Sic. I 7 6 τὴν ἕξιν ὑπέλθη καὶ μᾶλλον στερεωμένην ὑπὸ τοῦ περὶ τῶν ἀνθρώπων τῶν πνευμάτων τὸ τελευταῖον μακρὸν διόνυσαν μηδὲν τῶν μελῶν ξωγονίων κ.τ.λ. spatio def. cet.: comp. II 1174 spatio aetatis defoss vocetum, and n. there. 828 829 comp. 834 835. 831 verteere: see n. to III 502 reflexit. 832 Namque cet.: II 77 Augescunt aliciae gentes, aliciae minuentes cet. 833 ex alio—alter = 829 Ex alio alius: see n. to IV 689 Est alio—alter. 836 is in apposition with what precedes: the earth ceases to be fit for one function in order to be fit for another: the decrease of one thing is needed for the increase of another. potes could
NOTES II

hardly stand for potuit: fere is understood to nequit and possit from tuit. The stoical moral is as usual much the same as the epicurean: M. Anton. 1x 28 tauta esto to tovo kosmon eggulma, anw kato, eis aiwnos ei aiwana.

837—854: 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 Sinussaeae natum ambiguus inter marem ac feminam sexu infantem, quos androgynos vulgus, ut pleraque, faciliore ad duplicanda verba Graeco sermonem, appellat; but xxxix 22 5 he uses the Latin compound seminarem; as does Ov. met. iv 381, who also calls it seminier and hermaphroditus which became the usual name. interutrasque: see n. to ii 518. nec utrum i.e. neutrum; as iv 1217 neque utrum: see n. there and to ii 23. Ov. met. iv 378 nec feminae dicui Nec puere ut possint; neutrumque et utrumque videntur; Mart. xiv 174 Masculus intravit fontes, emersit utrumque: comp. too Hor. epist. i 18 9 medium vitiorum et utrimque reductum. Lucr. in this passage imitates and partly refutes Empedocles: 238 Polllam men amphibrosusa Kai amphiborny archy. Bouss, Androptera, to e metale exanetellon Andropon Boukrapa, meumyma to me men ap androm, Ty de xynakofoyn, skerous skypena gamai: with the beginning and end of this passage Lucr. is quite in accord; the Bouss—Boukrapa he wholly disallows, as we shall see 878 foll. where he triumphantly refutes such notions. The Bouss Androptera 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 Truncus pedum primo. manuum: the gen. after viduata is strange, and apparently after the analogy of adjectives like in meaning, expers etc.; though ii 843 he has secret a teopor: it is possible that the enides awkmon of Empedocles 233, whom he here imitates, may have suggested the genitive. 840 841 here too Lucr. seems to be imitating the manner of Empedocles, while differing entirely in the matter: 233 Hi polla men kara anomymous ouraskos. Guylo ekei dekanton botheieus enides awkmon, Ourmati t oia planato phugneontia metaxwv: such a wandering about of single organs and limbs and their subsequent union Lucr. would have thought absurd; for Empedocles continues Ahtar evne kata awkmon awkmon awkmon. Tauta te symmpieskon deta swikepiso xostata, Alla te prs tois polla symneckos exynontov: and so Censorinus 4 7 Empedocles autem egregio suo carmine, quod eiusmodi esse praedicat Lucretius ut viv humana videatur stirpe creatus, tale quiddam confirmat. primo membra singula ex terra quasi praegnate passim edita deinde coeise et efficiisse solidi hominis materiam igni simul et usuro permixtam. 844 quod for. us.: see n. to iv 831 quae forst usus. 848 abterruit has the same force as
iv 1234 cuiquam Absterrent and 1064 Absterrere sibi, where see note. 847 comp. i 564 quibus possint acris continere florem. 849 deh. 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 see 655 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 misapprehending Homer; for surely his verse is a dactylic hexam. catal. 850 and 856 prudere; see n. to ii 1115. 852 remissus gives an excellent sense: iv 1114 Membr a voluptatis dum vi labefacta liqueiscunt: comp. its use in Prop. v (iv) 8 53; Ov. her. xix 197; met. iv 229; Sen. Oed. 42 Thydiades oestro membra remissae; Thyest. 634 si metu corpus riget Remittet artus. 853 habere i.e. utrumque: ueterque is in the dependent clause according to a favourite habit of Lucr.: see n. to i 15 caps. quamque. With the constr. ut sint—haberque comp. 446 Hoc est, a terris alium secomnere caelum, Et sorum mare uti secreto umore patet. 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 thereby: these fell a prey to others and disappeared, unable to endure the struggle for existence. 855 animantium are opposed to the monstrous 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 propagando, 850 propagando: he has 5 five times, 6 twice; but always the subst. propago: vi 1027 pro-
pellat, 1029 propellat; ii 276 refrenavit, 283 refrenatur: he appears to seek variety of this kind. prolem, their breed or race = 850 saecula. 857 ecei vii. au.; see n. to 72 ecei: Aen. i 546 si escitatur aera Aetheria. 858 denique here is not a mere idiomatical redundancy as in 278 and the passages there cited, but means, at least; if no higher quality, well then agility: Hor. sat. i 2 133 No nummi pereant aut puga aut denique fama; Caes. bel. Gall. ii 33 2 nostras praedicta deducturos aut denique indulgentius servanturos crediderant. 860 ex util. manet is probably imitated in the culex 64 lapidum nec fulgor in ulla Cognitus utilitate manet, as what precedes and follows abounds in paraphrases of Lucr. 862 genus acre le.: Ov. fasti iv 215 cur huic genus acre leones oet: a passage shewing much imitation of ii 600 foll.: Virg. geor. iii 264 genus acre luporum, ii 151 saera leonum Semina. 864 levisomnia, an elegant aerae leypus. cum pec.: see n. to i 755. 865 veterino: 890 veterino semine equorum: see Forc. a vi. 866 comp. vi 1237 Lanigeras tamquam pecudes et bucera saecula; ii 662 Lanigeras pecudes et equorum duellica proles Bucericasques greges; Ov. met. vi 395
NOTES II

Lanigeroequ greges armentaque buceras. 889 fab. parta are accus. 873 quae = quamobrem or ut ob eam rem: i 970 quorum = ita ut eorum; iv 116 quorum = ut eorum; v 3 qui = ut is; vi 821 quo simul ac = et, simul atque eo: Livy xxix 15 13 nihil me, quare perire merito debeon, admisisse. 875 praed. luc. iac.: Sen. Herc. Fur. 1186 Cui praedae iacuerit N. P. Howard compares Homer's ἄλωρ καὶ κύμα.

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 covertly refutes Empedocles' notion of the βούβαστις ἀνδρόπωρα and the ἀνδρομοῦντα βουράκα which are as impossible as the centaurs Scyllas and chimeras of the poets. The man-woman or hermaphroditic 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 potissim: see n. to i 665 potesse. 882 occurred iv 53. 885 Ub. mam. qu.: Ov. met. vii 321 lactantiaque ubera quaerit. 886 and 998 act. sen.: see n. to iii 772. 988 puerus illi, the puer of 884. 889 comp. Aen. viii 160 Tum mihi prima genas vestibat flore iuventa: and x 324: lan. malus occurs in Ovid more than once. 891 Confer; esse: Lucr. is fond of such unions; iii 787 crescat et insit; 788 oriri, esse; 791 esse, innsaci; 795 esse et crescer; 797 durare genques: and here Conf. et esse would be more natural; but neque connects the two inseparable notions just as in Aen. xi 43 Invidil fortuna mihi ne regna videres Nostros neque ad sedes victor vehere paternas: comp. too Ov. met. iii 116 Ne cape... nec te civilibus insere bella, 'don't take, and so get involved in civil war': Hor. od. i 11 1 Tu ne quaestieres... nec Temptaris cet. i.e. temptando: comp. too i 479 constare neque esse and the often recurring Non radii solis neque lucida tela dier. 992 rabidis cet.: Wak. compares Sen. Med. 350 Siculi virgo Pelori Rabidos utero succincta canes; Ov. amores iii 12 21 Scylla...Pute premibus rabidos inguinibusque canes. succinctas: comp. Tib. (Lygd.) iii 8 89; Virg. eccl. vii 75. 884 discordia: Lach. after Heinsius quotes Colum. vii 36 2 ut discordantem utero suo generis alieni stirpem insitam facile recipiat ac pererat. 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. 899 cicitas cet.: see n. to iv 641, where hellebores is said to do the same, and passages there quoted. 905 906 translated from ii. Z 181 Πρόσθι λέον, ἐπίθεν δὲ δράκων, μέσθη δὲ χμαίρα Δεινὸν ἀπονεικονισσέοντα πυρὸς μένος αἰθρομένου. 906 Ore foras occurs four times in Lucr.
907 comp. Juvenal vi 11 Quippe aliter tunc orbe novo caeloque recedit.
908 qui figit: he must allude chiefly to Empedocles, as we have seen above; for the βοώρην ἀρέσκεις is so much spoken of that we must have heard, had any other physiologist of note held similar language. 700 Nec tamen omnimodi coneceti cet. he touches on the same question here, 702 centura, Semiferas hominum species, 704 Scyllas, omni terrastria membra marinis, 705 flamman taetra spirantis ore Chimæae.
911 Aurea tum dicat cet.: yet Virgil ventures to say atque audro pluribus auxit, which may be an unconscious reminiscence of Lucr. 913 impete: see n. to Iv 416. 913 foll. comp. i 199 cur homines tanum natura parare Non potuit, pedibus qui pontum per vada posent Tramn cet. 919 compactaque, as 880. 921 is made up of i 889 Herbarum genera et fruges, and ii 699 Humanum genus et fruges arbustaque lata. 922 complexa is of course passive, as ii 154 complexa meae inter n: just like implexus perplexus: Cic. pro Sex. Rose. 37 quo uno mahum sociera omnia complexa esse videtur; Vitruv. x 2 (6) 11 composita composita.
923 Sed res quaeque cet.: comp. ii 718 Sed ne forte putas animalia sola teneri Legibus hicce, ea res ratio dierimmat omnis. Nam veluti tota natura disimiles sunt Inter se genitae res quaeque, ita quamqu necesset cet. which seems to confirm res in our passage.
925—927: 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 or marriage: they slept on the ground, not fearing the dark, to which they had been used from childhood; they rather dreaded ral danger from the fiercest beasts. 926 Durius cet.: Virgil's homines durum genus and Terra progenies. quod is of course the relative, quippe quod cet. or ut potest a tellure productum as Creech interprets. 928 Fundatum cet.: iv 827 fastigia possit Surarum ac feminum pedibus fundata picari, Braccia tum porro validis ex apta lacteris: Arnob. ii 16 imitates Lucr. as his wont is. 931 volventia: vi 345 Omnia cumcisci in eum volventia cursum: Virgil has volventia plaustra, volventibus annies; culex 161 volvens, 193 volventia membra draconis; Ovid volventem annum: 'volventia = quae volvuntur: Virg. saxa rotundia; Cic. de fin. ii 31 vultate, stante an movente: so pastentes capellas; vehens invehens praeterevehens; Sall. Iug. 79 6 and 93 4 gignentium: Caes. bell. Gall. iii 12 1 may not minunte acidi be so explained? R. Shilleto.
932 Volgivago: iv 1071 Volgivagque vagus Venere. 934 scibat: he has scibant thrice, accibant, saeabit, hauribant, poenibat, the last in vi 1241, all the rest in the latter part of this book. mol. area: Virg. geor. i 494 incurvo terram molitis aratro: Aen. vii 157 humili designat moenia fossa Moliturques locum, the word appears to have pretty much the same force, carefully prepares for the purpose in hand. 935 Nes
NOTES II

nova cet.: 1366 Et nova defodere in terram virgulta per agros.
Quod sol cet.: Macrob. sat. vi 1 65 comparis Virg. geor. ii 500 Quos rami fructus, quos ipse volentia rura Sponde tulere sua, carpitis.
plac. pec.: Horace more coarsely sat. ii 2 17 cum sale panis Latranem stomachum bene leniet; 8 Quae prima tratum ventrem p'acaverit esca.
939 cur. cor.: ii 31 iucunde corpora curant: acorns and arbute berries are thus joined, that Virg. geor. i 148 cum iam glandes atque arbuta sacrae Deficerent silvae et victum Dodona negaret; and Ov. met. i 102 per se dabant omnis tellus... Arbuteos fetus... Et quae deiderant patula Iovis arbore glandes. 940 nunc hiberno tempore cet.: and at the present day in December you may see large tracts of the Peloponnesse covered with the arbute trees laden with their bright scarlet fruit.
944 amplea: Wak. quotes Hor. sat. ii 2 101 Divinitaque habeo tribus amplas regibus. 946 decursus aquae or aquarum is a favourite phrase which he uses four times.
947 Clarus' citat is a very graphic expression: the clear rills tumbling down from the high hills in those elevations are audible from a great distance, especially Per loca pastorum deserta atque atia dicat: Lach. in his sarcastic and most unsatisfactory note says 'seras 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. Ritschl opusc. ii 434 shews that Clarigiat of Lach. is not legitimately formed from clarigo, and, if it were, that clarigo, which denotes in Pliny's words an ambassador's 'res raptas clare repetere' from an enemy, ill suits our passage. But I must say he quite fails to convince me when he reads largus for clarus 'quod non ea est decurrenti notio quae suape natura cum audiente coniuncta sit, ut cum voca clara vel tuba dictur cet.': to me the point of the passage greatly depends on clarus: it means, to use Cicero's words, pro Cient. 134, 'clara voce, ut omnis contio audire posse' citare: Hor. od. iii. 13 15 unde loqueant Lymphae desilient tuae; epod. 16 47 montibus altis Levis crepante lympha desiliet pede, are almost comments on Lucr.: surely there 'decurrenti notio cum auditione coniuncta est': then is not largus weak, followed in 950 by proludie larga, and the alliteration of moment? Clarus': Aen. vii 141 ter caelo clarus ab alto Intonuit.
948 silv. temp. Nymph. must be such rocky haunts as he describes iv 580 Haece loca capripedes satyros nymphasque tenere Finitimi fingant cet. and as Virgil paints in Aen. i 166 Frontis sub adversa scopolis pen dentibus antrum, Intus aque dulces vivoque sedilia saxo, Nympharum domus: tempela here, like Acherusia templa, mentis tempela, is a secondary meaning derived from the primary caelestia tempela: Theocr. id. vii 136 το 5 ἐγγύθεν λεον ὕπορ Νυμφᾶν ὑπ’ ἄντρων καταβομένον κελάντ’... comp. too Pacuv. 309 scrupa saxa Bacchi Tempa prope adgrede. 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

39—2
times comparatively as here: Plaut. Bacch. 122 Quem sapere nimio censui plus quam Thalern; 150 nimio satiust; Livy I 2 3 nimio plus quam satis tutum esset; II 37 4 nimio plus quam velim; XXIX 33 4 nimio maior: Lucr. vi 1196 Nec nimio post. mortalitas saecla = mortales, as 805, where see note, 1169 and 1238. 989 linq. lum. vitae: III 542 Lumina qui lincunt; 1025 Lumina...reliquit; Cic. de suo cons. 24 vitiaAlium lumina liquit; frag. de glor. lumina linquens; Naev. 31 lino lincunt lumina. 993 Viva cet.: Accius 226 natis sepulcro ipse est parense; Ov. met. VI 664 Egerere inde dapes demersaque visceras gestit: Flet modo sese vocat bustum miserrabile nati; XIII 865 Viscera viva traham; XV 525 Viscera viva trahi; Enn. ann. 141 Vulturum...misericordiam mandebat hominem. Heu quam crudeli condebat membra sepulcro; Spenser fa. qu. II 8 16 To be entombed in the raven or the kight; Pope essay III 162 Of half that live the butcher and the tomb: before them all Gorgias γίνεται ἡμῶν ῥάφος. There is no reason for understanding visceras in any but the sense it always has in Lucr. viz. the flesh, or all between the skin and bones, either here or Tusc. II 34: this sense it has too in Ovid I. v. often in alliteration expresses indignant pity; as Aen. vi 833; Cic. pro Sest. 48 fortissimum virum, ne videret victorem virum inimicum, eadem sibi manu vitam ez closerisse, and just before this the same effect is produced by the union of p and v: 59 virvus, ut aiunt, est et videns cum victus ac vestibus suo publicatis. 997 Donique as 708, 723 and II 1116: the pluperf. after donec is quite unexampled in Lucr.; perhaps privarunt should be read, unless the pluperf. is caused by the attraction of servarat and accibant. verminia: Paulus Fest. p. 374 'verminia dicuntur dolores corporis cum quodam minuto motu quasi a vermibus scindatur.' hic dolor Graeece σπάφως dicitur'. 998 velit et i. poscerent: Bentl. compares Sil. xi 166 medicinum vulnera poscunt. 999 sub signis ducta: Cic. ad Att. XVI 8 2 Antonium cum legione Alaerarum ad urbem pergerc...legionem sub signis ducere; Plaut. Pseud. 761 Omnium ordine ego sub signis ducam legiones meas Ave sinistra: it means ready for battle; and is a very favourite expression of Livy; who also says sub signis venire, incedere, subire, irrumere, in acie stare, urbem intrare. Tac. hist. III 63 non sive decore, sed sib signis vexillisque. 1000 comp. 95 Una dies dabat exitio: ov. fasti II 236 Ad bellum missos perdidit una dies; Enn. ann. 207 [Milia] multa dies in bello conficti unus. 1001 N. P. Howard appositely quotes Labb. gloss. 'lido κροῦ, laedo βλάττω' in support of the ms. lidebant: I strongly incline now to think he is right; as Lucr. prob. had in mind Accius 33 Flucti immisericordes iacere taetra ad saxa addidero. 1002 temere oct.: see II 1060 and n. there. 1003 minus pon.: Prop. iv (III) 10 6 Ponat et in sico molliter unda minas. 1004 1005 comp. II 559 Subdola cum ridet placidi pellaci pontis. 1006 I keep, as I have corrected it; for Manil. I 87 Et vagus in caecum penetravit navis pontum, seems a reminiscence of Lucr. 1007 Tum deinde;
NOTES II

615

δει μη ἡδύνατο ὡμιλεῖν ὡς συνθήκας ποιώθαι τῷ ὑπὲρ τοῦ ἰππὸς

βλάστειν μὴ διαβλάστευε. k.t.l. Lucr. presents only the fair side of the theory; the speaker in Plato de rep. 11. 2 gives a harsher explanation than even Epicurus does why men think λυπηλον ξυνθομεν αλληλος μη' αδοκευομεν μη' αδοκειομεν. 1022 balle 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. 856 and 850. propago = 'propagation': gloss. vetus propago ἡ ἐπώνυμος τοῦ γένους' N. P. Howard: comp. Columella's propagniae proveniunt arbores, the literal sense of the term.

1028—1090: nature and need prompted men to the use of speech; for all creatures feel their natural power; 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 'quaei erit solitum' says Gellius 1. 4 'aput philosophos φωνες τα ὄνωμα sint ἢ θέσα.' Epic. himself in Diog. Loez. 75 says τα ὄνωμα ἥξερα την καθ' ἀλλ' αὐτά τας φωνες των ἀνθρώπων καθ' ἐκατα ἐνθη δια παροχάντα πάθη καὶ τας 

λαμβάνοντας φαντάσματα ἐκείς τῶν ἁπροσπέμματ 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. 1. nomina verbaque non positum fortuito, sed quasam vi et ratione naturae facta esse P. Nigidius in grammaticis commentariis docet, rem sane in philosophiae dissertationibus celebrem. Comp. Darwin's desc. of man 1 p. 54—62: his views are much in accordance with those of Lucr. Democritus and Aristotle seem to have held the contrary view. 1039 vitil. expr.: nature forced them to utter general sounds; experience of their use made them give definite terms to definite things. nom. rerum: Hor. sat. 1. 399—111, an epicurean passage, has clearly had Lucr. before him: with this and 1058 Pro vario sensu varia res voce notaret comp. I. 1. 103 Donec verba quibus voces sensusque notarent, Nominaque invenere; then with Hor. I. l. 99 Cum prorupserunt primis animalia terris, Mutum et turpe pecus comp. 791 foll.; with glandem atque cubilia propter Unguibus et pugnis, dein justibus, atque tua porro Pugnabat armis quae post fabricaverat usum comp. 1416 Sic odium copit glandis, sic illa relicta Strata cubilia sunt—obiret, 1283 Arma antiqua manus ungues cet.; with Oppida cooperant munire comp. 1108 Condere cooperunt urbis; with 109 rapienitis more ferarum comp. 932 vitam tractabant more ferarum; with 111 Iura inventa metu comp. 1144 Iuraque constitutae et all that
follows; then Horace concludes with the favourite Lucretian expression saequare necesse est.

1031. infantia in its primary sense; Cicero uses it metaphorically, but with much the same force; see Forc. 1033—1035: comp. Gr. hal. 3—9. 1033 quod or quod, as ii 248 quod cernere possis = quae
nus. abuti = uti: sim; but ii 653 nomine abuti: see n. to iii 956: Plautus and Terence too have the accus. 1035 insurge occurs also in Apul. met viii 10. 1036 scymni, a curious use of the Greek syn-
ynme of catuli. 1040 auxilianum: 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 Notius
divis hominum unde est insita primum, Quid vellet facere ut scrient ani-
moque viderent, where see notes: notities here, as there, is a poetical
substitute for Epicurus' technical πρόκλησις. 1049 scriēt: see notes 1,
where this reading is shown to be necessary; and n. to ii 27 fulgēt.
1057 viget: Livy xxxix 40 7 nec is tantum cuius lingua vivo eo viges-
rit. 1061 gaudia giscunt: Pacuv. 294 giscit gaudium. 1083
foll.: Darwin desc. of man i p. 54 'the dog since being domesticated
has learnt to bark in at least four or five distinct tones'. 1083 ini-
ritata, magna, Mollia, nudantia: see n. to 13. Invirtata, ricta, 1085
restricta: Plant. capt. 485 No canem quidem invirtatam voluit quisquam
imitatar, Saltem, si non adriterent, dentes ut restrinherent: Donatus to
Andr. 597 'invertis tus, ducitur ante verbum a canibus qui restrictis
dentibus hanc litteram r imitantur': Lucil. i 32 Muell. Invirtata canes,
quam homo, quam [litteram r] planius dicit. 1084 ricta: vi 1195
richtum; and so Cic. Verr. iv 94: iv 1213 vulso. restricta by drawing
back the soft lips: Apul. apol. p. 392 Restrictas forte si labellis rieris.
1066 Et cum, 1071 Et cum, 1077 Et cum, 1082 Et quom: see n. to i 281
Et cum mollis. 1089 Suspensis: iii 196 aura suspensa levissque: so
sponseo pede, gradu and the like: it seems to mean hardly allowed to
fall. teneros is proleptic, they make a pretence of biting, but so as to
shew at the same time that they mean no harm. 1070 gannius, adu-
lanter, 1071 baubantar all express primarily sounds made by dogs, as
Nonius explains s. vV. with reference to Lacr. 1074 ejus beenus:
Pliny i 146 iuvenes = iuvenes gallinae: Hor. od. ii 8 21 Te suis matres
metuunt iuvenis, of young men. 1075 Pinn. am.: 738 Pennatus:
Virgil has aligere amorem. 1080 in salso: often as salus is an
epithet to mare, fugere, fugere, and the like, I do not elsewhere find it, as
here, used for a subst. vic. vit.: see n. to 804. 1084 cornicum cet.: 
Virg. geor. i 388 foll. and 410 foll. has some resemblance to this passage. 
cornues and corvi are clearly used here with poetical licence, and
between them include the whole crow kind: greges would be singularly
inappropriate to the primary sense of corvi. 1088 Muta, as 1059
pecudes 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 *Nunc 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 magistrates and 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 1108 all this and much more was assumed. 1091 tacitus, requiras: Ov. her. iii 12 Quaerebant taciti; Hor. sat. i 9 12 aiebam tacitus; epist. ii 2 145 mecum loquor haec tacitueque recordor: id = tecum. 1095 Fulgère: see n. to ii 41 Ferère. 1096 Et tamæ: see n. to i 1050, and to v 1177. 1097 Aestuat of the swaying movement of a tree in the wind is natural enough; not unlike Catul 25 12 Et insolenter aestue velut minuta magno Depressa navis in mari, or Cic. Vert. ii 74 aestuabat dubitationes, versabat se in utramque partem non solum 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 Forc. 1111 facie = 1116 pulchri corpore, and means personal appearance, *idōs*, generally. 1118 foll. as Epicurus himself so often inculcates: Diog. x 144 δ' τῆς φύσεως πλούσιος και ἄριστας καὶ εὐπορίστως ἄστιν, δ' δὲ τῶν κενῶν δοξῶν εἰς ἄπειρον ἐκπέπτων: 130 τὸ μὲν φυσικὸν πάν εὐπορίστων ἄστι, τὸ δὲ κενὸν δυσπορίστων: with whom the epicurean agrees in Cic. de fin. i 46 *natura divitas quiōna contenta sit et parabiliis et terminatas habet oet.* 1119 penuria parvi: so Democ. Mullach p. 170 26 πενιή, πλοῦτος, ὀνόματα ἐνδείξει καὶ κόρων οὕτω ἀν πλούσιος ὁ ἐνδείξω, οὕτω πένης ὁ μη ἐνδείξω. *penuria* is written with *e* by Augustus too in his res gestae. 1120 claros vol. se: a constr. not uncommon in Cicero: see Madv. de fin. ii 102 and Mayor phil. ii 14: ib. 19 *eupīt se audaeam*: Plaut. trin. 664 *cum te maxime clarum voles.* se atque: for rhythm comp. iv 809 *contendere se atque parare.* claros atque pot.: Sull. Cat. 38 i *ita ipsi clarī potentesque*
BOOK V

1124 iter vias: see n. to 11 626. 1127 vaporant is used here in a peculiar sense, analogous to that in which he always uses the subst. vapor: Livy viii 31 7 invidiam tamquam ignem summa petere; lv 35 5 inacta invidia media sunt; ad summa ferme tendit; Ov. rem. 369 Summa petit livor; ... Summa petunt destra fulmina missa Iovis. 1130 regere imp.: an expression found in Aen. vi 851; Livy iii 157; viii 23 9; Sen. Phoen. 374; Hipp. 621; Med. 216; Pliny epist. vi 164. 1131 sanguine sudent: this fine expression is used literally vi 1147 Sudabant etiam fuses .... Sanguine: Enn. trag. 213 terra sudat sanguine; Livy xxvii 4 14 quattuor signa sanguine multo diem ac noctem sudans; and such a notion as this may have given occasion to Lucretius' use of the word. 1133 sapient al. ex ore: cannot therefore know the true nature of things, and must always animi incerto errore vaga. 1134 ex aud.: Plaut. Bacch. 469 vidi, non ex audito arguo. 1135 Ne magis cet.: he recalls himself from his digression into the matters of his day to the subject in hand, the early state of the world. 1136-1160: thus kings were overthrown, and anarchy followed; till nations weary of violence established laws and constitutions: the fear of punishment restrained men, as injustice generally recoils on the wrongdoer, and if he escape punishment, he cannot escape the terrors of conscience. 1136 Ergo reg. occ.: because they had attained supreme power, and therefore had attracted the lightning of envy and been dashed to the earth. 1138 cap. insigne: Livy xlv 19 10 nomen regnum et praecipuum capitis insigne gerat; xxiv 21 7 cum cruentam region vestem atque insigne capitis ostentaret; xxvii 31 4 populi et demum capitis insigne; Sen. Phoen. 40 sanguineum gerens Insigne regni; epist. 80 10. 1140 metuunt: I find no other instance of this partic. though metuendus is so common; but so it is with timeo horreo and some other verbs of fearing. 1141 Res cet. I formerly took, as it is generally taken, to mean 'summa res' or 'summa imperii' ad infimum vulgus redibat,' a sense the words, as I shewed, could doubtless bear, and which would accord with the common metaphorical use of fæces. But now I see the meaning is 'matters were falling into utter confusion and disorder': this suits best with turbas, the imperf. redibat and the whole context, redibat = simply ibat; as so often in the phrases res ad rastros, ad restim, ad interregnum, ad gladios, ad triarius, redit, etc.: comp. with the expression Petron. sat. 78 ibat res ad summam nauseam; and with the sense what Priscian quotes from Sulla's rerum suarum xxi ad summam pernicium rempublicam perversitum (sic) esse. fæces: Varro sat. men. 452 Buech. hunc vocasset e liquida vita in curiae vestrae fæces; Sen. epist. 75 18. 1142 summatum: I find no other instance of this word. 1143 partim i.e. ex iss hominibus partim or aliique docuae: a use common in the best writers; 1083 Et partim mutant; 1310 partim prae se misere leones; iii 78 Intereunt partim; vi 1172 partim ... Membra
NOTES II

619

dabant; 1208 partim...Vivebant; 1211 perdebant...partim: see Neue i p. 205 for its use in other writers. 1144 iura, legibus, 1147 leges artaque iura: in the former case these words are probably synonymes; in the latter tautological; though of course ius has a wider meaning than lex and includes all which is or ought to be legally right: Horace too when he wrote Qui consulta patrum, qui leges iuraque 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; and so Juv. ii 72 te leges ac iura foretem. 1145 and 1150 colere aevum: so Plautus and Terence vitam colere for vinere. 1152 quemque i.e. every one who perpetrates the vis and iniuria. 1153 prob. alludes to the well-known verses of Hesiod Of αὐτῷ κακὰ τεύχει κ.τ.λ., so often imitated. 1156 there is probably some sarcasm in the divov; though it may be a mere conventional form of speech, and said with reference to the offender's thoughts. 1157 id fore clam: Plaut. trucul. iv 3 21 clam quae speravi fore; Ter. hec. 261, 568 and 577 clam me est; adel. 71 Si sperat fore clam; Livy v 36 6 nec id clam esse potuit; Fronto ad amic. i 15 quod clam ceteris esse velit: see n. to ii 568 palam est: one might take the last words of Cicero quoted below for a conscious paraphrase of this verse of Luc. Here again we may notice, as was observed at 1020, that Lucr. softens and tones down what Epicurus himself expresses in all its naked harshness, Diog. x 151 ἦ ἀδικία ὦ καθ δικαίαν κακόν, ἀλλ ἐν τῷ κατά τὴν υποθέσιν φόβοι εἰ μὴ λήγει τοῦς ἑκατέρους τοιούτων ἐφετεροτάτης κολαστάς. οὐκ ἦν τῶν λάθρα ἡ ποιοτά ἀν συνέβη τὸ ἀλλιώτου ἀν ἐν συνεβητι τῷ ἀλλήλον εἰ τῷ μὴ βλάπτεσθαι, πιστεύει ὅτι λήγει, κἂν μυρίαν ἐπὶ τοῦ παρώντος λανθάνῃ μέρα γόρ καταστροφής ἁμήλην εἰ καὶ λήγει: Sen. epist. 97 makes much of this theme, eleganter tiaeque ab Epicuro dictum puto potest nocenti contingere ut lateat, latendi fides non potest...tuta acclera 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. i 50 quamvis occulte fecerit, numquam tamen id confidet fore semper occultum cet. 1159 prostræce: see n. to i 233 consumpsæ, and comp. iii 650 abstræce.

1161—1193: men believed in and worshipped gods, because they saw with their waking minds and still more in sleep shapes of preter-human 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 sècra, 1164 sècra; see n. to iv 1359 liquidis et liquida. 1169 divom cet.: something has been said already of the gods of Epicurus, 146 foll. and ii 646 foll., and many passages quoted: Sextus adv. math. ix 25 exactly agrees with
Lucr. 'Exiotics de de tōn katē toûs ýpnotous phantastón oíte toûs ánýmatoûs étikaion ástákêna theou. mégalûs gar eîdolyan, phōtikē kai ánýmatoiôrphos katē toûs ýpnotous prospýntiôntovn ýnîbalbôn kai tōn álloús ýnîrхn twn tìs touûtôs theôs ánýmatoiôrfhovn. 1170 anîmo vigilánte, 1171 in somnia: Velleius in Cic. de nat. deor. 1 46 a natura habemus omnem omnium gentium species nullam aliam nisi humanam deorum. quae enim alia forma occurrit unquam aut vigilânti eiuisam aut dormienti? all this part of Cicero will illustrate Lucr. who means to 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 providence. 1177 Et tamen: comp. 1125 and n. to 1 1050; and v 768 Et tamen ipse cet.; 1096 Et ramosa tamen cet.; 'putting all the previous considerations aside, this that': Cic. Cato 16 supplies a good instance of this force, notum enim vobis cærnem est; et tamen ipsius Appii exspectatione, 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 Halm says to et tamen of all mens. 'malim etiam': ad Att. ix 10 3 et tamen sse quoadam; x 6 1 meas cogitationes omnes explicari iibi superioribus litteris; quocirca haec sunt breves; et tamen quia fætâbamus cet.; the latest editor Boot says 'pro inepto et tamen recepi Malaspinae etiam': viii 12 2 (Pompey's) ex quibus tamen cet.; x 8 6 et tamen cet; xii 3 1; xiv 5 2vides tamen; xiii 42 1 asse, inquit, alienum, et tamen ne viaticum quidem; de fin. ii 84 Et tamen: see Madvig: Livy xxxix 36 12 quorum tamen maxima pars nihil pertinet ad nos; Ov. fasti iii 573; iv 699; her. 14 62; Plin. epist. viii 3 2; 21 4; Sen. Troad. 534 gives the full phrase, Et, et taceret augur haec Calchas, tamen Dicebat Hector. 1178 Non tem. uilla: vi 1219 Nec tamen omnino temere... uilla cet.; the expression is common: Livy ii 61 4; Suet. Aug. 16 and 53; Cal. 36; Florus i 33 (ii 18); Hor. sat. ii 2 116 Non temere... Quis estam. convins: he has often used vincio for convinxi; here he uses convinxi for vincit; and I can find no second instance. putabant, 1179 putabant, 1181 videbant, 1176 manebat, 1170 videbant: this monotony of terminations is common in the older poets who were more careless on such points than the later. 1180 mortis timor which Lucr. and Epicurus so often insist on as the main cause of man's misery. vezaret: the subj. of course expresses their thought. 1182 cap. lab. occurs in Ter. Andr. 719; 870; hec. 344; Plant. trin. 271. 1183 caeli rationes cet.; Sextus I. i. 411 di eis tēn aparábstan kak toûs oîrâsion kîtōn paragynomai fain την ὀρχήν τῶν τῶνōn ἐπιοικίας ἀπὸ τῶν tēn γεγενήθαι ἐπανυ. 1187 tradere, facere = accus. subst.: see n. to i 418. 1188 deum templo seems here to have much the same force as 948 silvestria templum Nympharum. 1189 nox et lua, Luna dies et nox et noctis signa: Lech. to support his weak alteration says 'si poeta
in utroque ἐπανάληψιν voluisset, debetab scribere nox et luna, Nox et luna, dies; quibus non poterat subici...et noctis signa'; but it was partly perhaps in order that he might add et noctis that he has made this variation; and though Lach. says 'debetab scribere', the poet thought differently, supported as he was by the great exemplar of poets, who says II. B 837 Τῶν ἄνθρωπον ὑδραία 'Ὑπακόη ξηρῆς' Ασιος, ὄρχαμος ἄνδρῶν, 'Ασιος 'Ὑπακόη δὲν, 870 Τῶν μὲν ἄρα 'Ἀμφίμαχος καὶ Νάρτης ἔγραψαθην, Νάρτης Ἀμφίμαχος τε, Νομίνος ἀγλαὰ τίνα: comp. too Ter. Ph. 352 353; Catull. 34 1—4; 42 11 and 19; 58 1 and 2; 66 75 and 76; Ov. met. vi 299 and 300; her. 8 80; 9 7; 12 59 and 60; Cic. 2 in Catil. 25; Pliny epist. viii 6 5: Lucr. himself 1327 Tela infracta sua tinguentes sanguine saevi, In se fracta sua tinguentes sanguine tula; and Catullus there quoted. Nay it is to be noted that the oldest extant Latin writer on rhetoric explains conduplicatio, as he translates ἐπανάληψις, to be eiusmod uniun aut plurium verborum iteratio, hoc modo tumultus Gracchi, Gracchi tumultus domesticos et intestinos comparant. item commotus non es, cum tibi pedes mater amplexaretur, non es commotus. item nunc audes etiam venire in horum conspectum, prodictor patriae, prodictor inquam patriae, venire audes in horum conspectum. 1190 comp. Aen. vii 138 tum noctem noctisque orientia signa. severa: iv 460 severa silentia noctis. 1191 Noctivagae oct.: ii 206 Nocturnasque facias caeli sublime volantis oct.; see n. there: noctivagus is found in Aen. x 216, where Macrob. sat. vi 5 12 compares with Egnatius de rerum natura: noctivagie astris oct. 1193 murmura minarum seems like in principle to 369 cladem perici; see n. there: Sextus l. 1. 24: 'ὅρωντες γὰρ, φησι τῇ ἄποκριτοι, τὰ ἐν τοῖς μεταφοροῖς παθήματα οἱ παλαιοὶ τῶν ἀνθρώπων, καθάπερ βροντάς καὶ ἀστραπάς κρανυών τε καὶ ἀστρων συνόδους ἤλιον τε καὶ σελήνης ἐκλίψεις ἐδεματοῦντο, θεῶν οἴμουν τοῦτων αἰτίων εἶναι.

1194—1240: what misery 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? think too of generals and armies wrecked in the sea; of all men's glories dashed down to the dust by some hidden power: no wonder that men abase themselves before the gods.

1194 O genus oct.: the form of expression recalls Emped. 14 ὁ πόνοι, ἃ δειλὸν ἰθηκῶν γίνοι, ἃ δυσάνολοι, Οἷον ἐκ ἡρῴων ἐκ τε στόμα- χῶν ἐγένεσθε. 1195 iras oct.: neque tantitn ira was an essential of the divine nature according to Epicurus and Lucr. 1197 Volnera: iii 63 haec vulnere vitae; Cie. de off. iii 85 hunc tu quas conscientiae labes in animo censes habuisse, quae vulnerea? 1198 velatum refers to the Roman custom of praying velatio 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 Aesculapius by them and others as well as by Virgil. Aen. iii 405 *Purpureo veline comas adoptertus amictu*. 1199 Vertier refers 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: *προσκυνεῖ τοὺς μένους*: Suet. Vitell. 2 capite velato circumvesteraque se, deinde protrahens; Plaut. curc. 69 quo me vertam nescio. P.A. Si deos salutis, devotorum censeo; Val. Flaccus viii 243 sacrificius cum coniugo venit adum Aeonides, unaque adaequat pariterque precari Incipiunt...dextrum pariter vertuntur in orbe: vertuntur being reflexive, as Vertier here, and iv 295 convertitur, 317 convertitum se; Pliny ar. pass circumagere. *ad lapidem* would seem to be most simply taken as said contemptuously of the statue. But since we find *lapis*, see *lapis*, *lapis unctus*, *unguine delibatus*, *coronatus* and the like, said especially of the *termini* which were solemnly worshipped, but also of stones set up in the streets and roads, etc. occurring so often in all periods, Lucr. may refer to them: comp. Tib. i 1 11; Prop. i 4 24; Ov. fast. ii 641; Sen. Hipp. 528; Apul. flor. 1; Sic. Flaccus p. 141 l. 4 Lach.; Prud. c. Symm. ii 1006; Arnob. i 39; August. civ. dei xvi 38; and, in Greek, Luc. Alex. 30 καὶ εἰ μόνον ἀληθμένον ποιο λιθον ἢ ἵστανα τειχωμένον τείχος, προσκυνεῖ ταῖς καὶ προσκυνεῖν: Clem. Strom. vii p. 713 πάντα λίθον, τό δέ λεγόμενον, προσκυνήσατε. These *lupides* were generally mere stones; but Min. Fé. 3 has *lupides, effigiatos sane et unctos et coronatos*, referring to a *simulacrum Serapids* in the open air; which again would leave the meaning of Lucr. uncertain. 1200 proculi: see Suet. l. i. 17 pandere palmas: Aen. iii 263 *passis de litore palmis Numina magna vocat*: so tendere palmas, manus duplices, etc. etc. 1202 vota are here the *votivae tabulae* or tabellae, hung up on the wall of a temple or elsewhere, Aen. xii 766 on an oikostas; Ov. met. viii 744 on a quercus: *votivae medio memoresque tabellae Serapae cingebant, voti argumenta potentis*: comp. too Apul. met. vi 3 and 29; in fulfilment of a vow on recovery from sickness or for escape from some disaster, especially shipwreck: Tib. i 3 27; Cic. de nat. iii 89; 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; Juv. xii 98. Lucretius' vague words may refer to either practice or to both. vot. nec. vota: Prop. iv (iii) 5 12 *armis nectimus arma nova*: Apul. met. viii 7 *varii exemplis multivagi casus solacia noctere*. 1203 pacata: 1154 pacatam degerit vitam.

1204 Nam: it is true pity, not to perform these ceremonies, but to have 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
NOTES II

grandeur and terror of nature. 1205 fixum only means fast in its place and abiding, for he grants it to be probable that the sphere of ether and the stars revolve: Ovid met. II 204 alioque sub aethere fixis Incur- sant stellis, was thinking doubtless of Lucifer; as we have seen supposes 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 inpector caput erigere i.e. assurgere et invadere pectora. 1208 caput: I 64 Quae caput a caeli regionibus ostendebat. 1209 nobis the dat. ethicus; see n. to i 797. 1213 finis quoad: comp. 1433. 1214 Sollicitum: if this be the true reading, comp. I 343 Non tam sollicito motu privata curarent; vi 1038 Sollicitum motu semper tacatur. 1215 comp. Tib. (Lygd.) III 1 21 merium longa donate salute. 1216 = i 1004. 1217 = 379. 1219 Contrabitus is the opposite of diffunditur, expands with joy: Cic. de nat. II 103 tum quasi tristitia quadam contrahit terram, tum vicissim laetificat. correptum, like a worm or other reptile drawing itself together: 'tralatio est mirabilis et audax' says Lamb. 1220 illus—caelum: vi 287 Inde tremor terras graviter pertemptat et altum Murmura percurrent caelum. 1223 populi, regular πόλεως of civilised Greeks Italians or Poeni: pop. gen. reg.: Cic. de domo 73 summum est populi Romani populosumque et gentium omnium ac regum consilium senatus; Livy XLIV 19 1; XXIII 33 1. 1223 Corripiant = contrahunt, but is stronger: vi 1161 Corripere assidue nervos et membra; vi 83 correpita luce diei. 1225 Poenarum solvendi, a constr. found not only in Plautus and Terence, nominandì istorum copia, capit. 1004 lucis tuendi copiam, novarum spectandi copiam; truc. II 4 19 tui (fem.) videndi copia, hecra 37 eius (uxoris) videndi, but also in Cicero: facultas agrorum condonandi; exemplorum eligendi potestas; reiciundi trium iudicium potestatem; eorum rerum neque insidiandi rationem neque defendendi facultatem: it is curious that in all these instances the sub. governing the gerund is the same or has the same meaning: de fin. v 19 eorum adipiscendi [causa]. 1227 Induperatorem...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 et the like are common in Livy: XLII 2 3 pacemque deum peti praecationibus: I find two instances of pax thus used in inscr. Lat. t. add: Cicero has deos, aras adire; Apul. met. VI 3 adire cuiuscumque dei veniam. quasit: this old form, always retained in the familiar quasit and in quasivi quasitum, is found in Ennus several times and in Plautus; Cic. Arat. 18 si quasere perges: Sallust has quasere, quasit and quasitur. 1230 must certainly be retained; for repetitions like pacem, paces are very common in Lucer. and the older writers: Hor. epist. II 1 102 Hoc paces habueru boreae ventique secundis looks like a reminiscence of Lucer.: the plur. paces is common enough.
animal: see n. to i 715. 1231 saepe appears to be idiomatic, as in Aen. i 148, where see Conington: Lucr. does not mean to say 'in vim, since he often perishes none the less'; but what he means is this 'in every case a man 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 as II 85 and IV 34, where cum saepe means cum, ut saepe fit: III 912 si discumbueris tenentique Pocula saepe homines i.e. ut saepe fit. Turbi. corr.: vi 395 Turbiine caelesti subito corrupit; Aen. i 45 Turbiine corrputi. 1232 vada seems to be used at once in a literal and metaphorical sense: comp. 1289 telli Miscellani fluctus. 1233 via abdita quaedam, the secret power and working of nature; the effect of which in particular cases no man can foretell, however unvarying and inexorable her laws: vi 29 Quod est vada fort in rebus mortalis ibi passim. Quod fieri naturali variisque volaret Seu casu seu vi, quod sic natura pararet. Bayle art. Lucrece n. F accuses Lucre of gross inconsistency in speaking of this via abdita quaedam, when at the same time he attributes all things to the necessary movement of atoms, 'causae qui ne sit oit elle va ni ce qu'elle fait'; but this very 'causae' is the via abdita quaedam: it is true that as far as form and expression are concerned there is a struggle between the poet's imagination 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 pictate gloria militari, periiit in mari, says Cicero in Pison. 44; he several times refers to his fate by which he was greatly impressed: Livy epit. i. Claudius Marcellus coorta tempestate fluctibus obrutus est. 1234 fascis oct.: see n. to III 996. 1237 dubique: comp. 985 validique leonis; IV 518 ruere ut quaedam videantur velle ruantque: and n. to III 825 uno variisque color. 1239 relinquunt: Madvig at end of Henrichsen de frag. Gottorp: 'non quaeritur quid relinquunt, nihil enim tollunt, sed quid necessarium putent et propterex excogitent. scrib. requirunt': but relinquunt here means to admit, hold, believe, a sense it has again and again in Luc. with or without an infin.: i 742 mutus exempto rebus inani Constituunt et res mollis variisque relinquunt. 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: copper at first was rated more highly than useless gold and silver; now it is the contrary; thus things in turn flourish and decay. 1242 plum. pot.: so venti, animae, animi, corporis potestas and the like: a favourite periphrasis, with the same force as vii. 1243 foll.: 'comp. Arist. mir. ausc. 87' H. Nettleship.
ergo: III 78 statuariun et nominis ergo; Livy xxii 38 4 fugae atque formidinis ergo. 1248 pandere must mean to open up and clear of trees. paecua is the adj. 1251 saepius...cire: Virg. ecl. x 57 and geor. i 140 canibus circumdare saltus. 1256 argenti cet.: Virg. geor. ii 165 argenti rivos aerisque metallia Ostendit venis atque auro plurima fluxit: Milton too par. lost xi 565 has imitated all this passage, two massy clods of iron and brass Had melted, whether found where casual fire Had wasted woods on mountain or in vale Down to the veins of earth; thence gliding hot To some cave’s mouth etc. 1262 penetr. eos i.e. penetrasbat in animos eorum: I do not find an exactly similar instance, but Wak. quotes Tac. ann. III 4 nihil tamen Tiberium magis penetravit quam cet. 1266 darent i.e. hae res, possent i.e. ipsi. 1268 terre- brare, pertundere, perforare: I do not know if Lucr. meant accurately to distinguish these words, or whether he uses them tautologically more or less. terebra appears to mean gimlet and auger and drill; and I find terebra pertundere, and terebra perforare in good authors: perhaps tere- brare 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 sum. succ. hon.: 1123 ad summum succedere hominem. 1276 volvenda: see n. to 514 volvenda sidera. tempora rerum is much the same as statum rerum: Wak. compares Aen. vii 37 quae tempora rerum, Quis Latino antiquo fuerit statum: comp. too Cic. ad fam. ii 18 3 tempora autem republcae qualia futura sint, quis secit? 1278 foll. comp. 831 Omnia commutat natura et vertere cognit. Namque aliqui putarecut et aevo debile languet, Porro aliqui claret escrit et s contemptibus exit. 1281—1307: for arms men used at first hands nails teeth cluce, 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. i 3 101 Unguiibus et pugnis, dein fluctibus, atque ita porro Pugnabil armis. 1289 Aere cet.: doubtless, as Lamb. says, he was thinking of Hesiod works and days 150 Tois  ἑγερετε χαλκα μὲν τεύχα, χαλκα δὲ τε οίκοι, χαλκω δ' εργάζοντο: μὲλα δ' οὖκ ἄσων σίδηρος. 1290 Miserabunt: there is perhaps in this word a blending of the notions of miscere fluctus and miscere prodicia. fluctus: we have the same metaphor in 1435 bell! magnos commodit funditus accus. vasta seems to unite the ideas of huge and ugly, misshapen. 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 conscribit aura; or, as Livy and others have levita certamina sevom, certamina serebant, etc. with the force of consereco, Lucr. may extend this meaning to sevare vulnora, they joined, applied or the like: but sermones, colloquia, circulos, haec sermonibus, Haec inter esse variis sermones serebant, seem equally ambiguous: Livy xxi 6 1 writes certa-
mina cum finitimis serebantur, maxime Turdetaniae. quibus cum alio
idem qui litterae erat sator: such apposition could scarce fail to confuse in
Latin's mind the two meanings of serebantur. Fronto ad Verum 8 has
quam liberum conservatis serenem. 1294 Versaqua cet. may refer to
Bent. says, to its use in magical and unlawful rites: Aen. iv 513 Fab-
bus et messae ad lunam quaeruntur aenim Pubentes herbas; Ovid met. vii
227 Partim succidit curvamine falces aereas; her. vi 84 Diraque aenias
pabula falce metit: Macr. sat. v 19 9 compares Virg. l. l. with Soph.
παρατάτων: γυμνή χαλκός ἡ μα χρώματος: this would explain the curious
variant obscenum. But Lucr. may merely mean 'went out of fashion',
'fell into disgrace'. 1296 Exaqua, by the equality of weapons.
1297 concludenter and the following infinitives as 1250 cenarier, are all
used as substantives: see n. to i 331. 1298 exeg. vig.: while guiding
the horse with the left, to have the free use of the right. 1302 bota
lucias, 1359 boves lucas: Pliny nat. hist. viii 16 elephas et alifia
vidit Pyrrho regis bolo et botes lucas appellavit in Lucanie visos anno
urbis 472: Varro de ling. Lat. vii 39, in trying to controvert, really
confirms this tradition: the expression is found in Naevius, Sen. Hippol.,
Silius and others. turrito, thus applied in prose: see Forc.
saetras: Laid orig. x 270 'tetrum enim veteres pro fero, ut Ennius tetra-
quae elephasios'. 1303 Anguimanus: see n. to ii 537.
1308—1349: bulls boars and 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. 131β—ii 632, except undique for
numine. undique refers to nullo discrimine of 1312. capitum cristas
partly for defence perhaps, partly to strike terror: comp. Livy xxxvi 40
4, of Antiochus' Indian elephants, ingentes ipsi erant: addebat speciem
frontalia et cristas et tergo impositas turres et: they were given to men
for the same purpose: Livy ix 40 3 galaeae cristaet, quae speciem magno-
tudini corporum adderent; x 38 12 his arma insignia data et cristaes
galaeae ut inter ceteros eminenter, 39 12 non enim cristas vulnera faceret.
1318 iac. cor. sae.: Aen. ii 565 corpora saltu ad terram miner: 1331
deplexas appears not to occur elsewhere, but expresses very vividly the
action in question, 'de eis pendentes eisque implicat' Turbeh. adv. xxx
22. 1324 lat. ac v. haer.: 991 dentibus haustus: this use of the
verb, found in Virgil and often in Ovid, we meet with in prose as early as
Claud. Quadr. ap. Gell. ix 13 17 Hispanico pecus haustis: Livy vii 10
10, Tacitus and Curtius also have it. 1325 min. fr.: Ov. amor. iii 13
15 vituli nondum metuenda fronte minaces. 1327 1328 an εξω-
λύμει; as in Catul. 62 21 Quis natam positis complexus avellere matris,
Complexus matris retinentem avellere natam: In se fracta then defines
more precisely infracta of 1327, 'broken off, yet broken off in their own
body': see n. to 1189. 1327 Tela infr.: Aen. x 731 infractaque tela.
cruentat. 1330 exibant adactus: vi 1205 Prufuvium porro qui...

Exterior: 1217 ut aereum ezeiret odorom: 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 rada posset exiri; and so Paulus Fest. p. 28 ‘ad exitam
acetatem, ad ultiam acetatem’.

1332 succisa, the technical word for
ham-strung: Livy xliv 28 14 nervos succiderunt in litore Macedones.

ab nervis is ‘a parte nervorum’, where the tendons were: Cic. in Verr.
v 32 ne denudetur a pectore; Caes. bell. Gall. vi 28 5 ab labris argento
circumducent cœt.; vii 25 2 scorpione ab latere dextrò traiectus; Q. Cic.
comm. pet. 10 sinistra capillium eius a vertice teneret; Livy viii 7 11 ab
sígulo .. terrae adfìcit; Cælius ap. Quintil. iv 2 124 a cervicibus tollen-
bant; Suec. Tib. 68 latus ab umeris et pectore; Plaut. Men. 1011 te ab
umero qui teneret. 1333 terram const.: Aen. xii 543 late terram cons-
ternens tergo. 1334 domi domitos, an intentional assonance: see n.
to i 826 sonitùi sonanti. 1338 varium genus omne: vi 363 Tum
varias causas concurrens fulminis omnes. 1339 male mactae: some
editions and lexicons refer mactae to macte without showing what con-
exion in form or sense there is between the two; others make it the
same as mactales without any explanation: I take it for the partic.
of a verb mactre: Mueller Festus p. 397 seems rightly to restore a frag-
ment of Naevius thus, namque nullum Prius macit homonem quandam
mare saecum, and to defend permacit in Ennius: mactae then will be
‘mauled’ ‘hacked about’: comp. mactarium.—Conington in an excursus
on the word macte, Aen. ix 641, explains male mactae ‘by a reference to
such expressions as mactare malo, infortunio, etc. Lucr. was using a
word which in his time was probably obsolescent, and he well may have
wavered between a conception derived from the expressions just quoted,
and one founded on the later use of mactare in the sense of slaughtering
a victim’. I see that the latest editors of Pliny and Curtius read·macti
in the passages he refers to. 1340 fora facta N. P. Howard well
defends by Ov. met. iii 247 velitque videre, Non etiam sentire canum
fors facta suorum: comp. too Livy epit. 92 Q. Sertorii multa crudelitia in
suos facta continet. dedere, as 1329 dabant ruinas: see n. to iv 41.
1341 adducor ut for adducor ad coredum ut, though not from Lucr.,
is good Latin: comp. Cic. de fin. i 14 illud quidem adduci vic possum ut
ea quae sensorii illo tibi non vera videantur, and Madvig there who gives
other instances. 1345 = 528. 1348 comp. Livy ix 14 15 perdere
prius quam perire optantes.

1350—1360: weaving came into use after iron which is needed for
the instruments employed in it: men first practised it, afterwards women.
1350 Nexitis vestis would be a garment of skins fastened on the body by
tying. 1351: the web is prepared with iron, i.e. cannot be woven
without instruments of iron; the next two verses explaining this.

40—2
1359 Inoiiias might be supposed to be connected with insilio and is answer to the treadle, pressed by the weaver’s foot: but Greek prose mostly remarks that levia is not then an appropriate epithet: and iron steel could hardly be needed for such a purpose: Schneider in his index to the script. rei rust. thinks they are the heddles or leath-rolls with open the warp, as Rich records; and this is probable enough. The word is not found elsewhere and its meaning must be guessed. rust seem to have performed the office both of shuttle and hatcher or petens sparsis; see Rich’s companion: comp. Sem. epist. 90 20 stamen scorti arundo, Inscriber medium raddis subtemen acutis, Quod lat to parum in secti pectina dentes. 1359 durum, 1360 in duro durarent: 140! Dextras et duro.

1361—1378: nature first taught to sow plant and graft: then as kind of culture after another was discovered, and more and more grand brought under tillage. 1361 specimen oct.: 186 isea dedit speciem natura cresendi. 1364 pullorum: Cato de re rust. 51 ab arbores et terra pulli qui nascentur, cos in terram deprimito: the verb pullulo is more common in this sense. examina I do not find elsewhere this applied; though of course the word has various metaphorical applications; as may be seen in the lexicons: comp. too Aetna 373 centorum examina; 503 Enumae examen. suboles proles propogo are similarly transferred from plants to animals. 1367 foll. comp. Virg. geor. 11 35 proprius generationis discite cultus, Agricultae, fructusque ferro molliti colendo. 1368 maneuccers terram: see n. to iv 1282. 1369 indulgendo, colendo: men are the subject of these gerunds, terram of manoeucesser: see n. to 1 312 habendo. 1374 Caerulea, the γλαυκος φύλλων διαλεις. 1377 Ommia: 1066 latrant et vocibus omnia complenti. 1378 Arbustis: see n. to 1 187: Lucr. uses arbusta continually for arboreas, never for arboreus which suits his v.: arbustis therefore has here its usual meaning, and is nowhere else found in his poem. spesia circae and intersita are of course set in contrast. Wordsworth in his scenery of the lakes quotes 1370—1378 and says of them ‘Lucretius has charmingly described a scene of this kind’. The description is likewise eminently true of Italy, and is singularly graphic and compressed.

1379—1385: birds taught men song; from the whistling of the sphyry through reeds they learnt to blow through stalks; next the pipe came into use, with which they amused themselves and 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 and beds of leaves were given up; though fought for once as eagerly as men now strive for purple and gold; lust of gain and care came next to vex life. 1380 levia: Quintil. inst. 11 5 9 quae levia quadrata, sed viridis tamen composito; v 12 18 he shews whence the metaphor comes, dum levia sint ac nitida, quantum valeant, nihil interim
NOTES II

arbitramur: levitas and ιελάρη are used in the same way. 1381
Concelebrare seems to have the sense it has in Cic. de inv. 14 mili viden-
tur postea cetera studia recta atque honesta, per oitum concelebrata ab
optimis, enimuisse; see also n. to 14 Concelebras: the sense of often prac-
tising to or resorting to a thing readily comes from its primary sense:
comp. Livy ix 30 8 per speciem celebrandarum cannt epularum. 1383
Ciculas: Virg. ecl. 11 36 dispersibus septem compacta ciculis Fistula. 1386
nemora, silus, saltus: see n. to 41. 1387 oitia diu: the meaning of dia
here is not easy to determine; see n. to 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 oitia sub divo, if indeed dia can bear that meaning? dia may
indeed have much the same sense as divinus in Aen. 111 442 Divinoque
lacus; Prop. 1 18 27 divini fontes. 1391 Cum sat. cibi i.e. τω εν τω
iasi θησίωs & ιππον ιερον: nam tunc, for then, and not till then, they have
leisure to think of mental pleasures. 1392—1398 ii 29—33, with
slight changes. 1394 habebant, ii 31 curant: Plaut. captur. 314 Is, uti
rua mo hic habueris, proinde illum illi curaverit. 1398 Virg. ecl. vi 8
Agrestem... musan. 1399 plexis cet.: Catul. 64 283 Hos [fiores]
indistinctis plexos tuit ipse corollis, with another constr.: comp. the vari-
ous 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. 111 26 hiestrio si paulum se movit extra numerum: see n.
to ii 631 and 636 in numerum; orator 195 extra numerum has another
sense. 1402 Duriter: Od. fasti ii 537 dura... choraeas. terram
cet.: Hor. od. 111 18 15 Gaudet invisum pepulisse fossor Ter pede terram.
1405 vigilantibus, whether because they could not go to sleep or because
they were obliged to watch. solacia somni: Lach. well compares Aes-
chylus' θυρων ἄντικαλαν ἄκος: but as somnis here = somnus negatum any-
how, I am not sure that the somno of ms. will not stand; but the judg-
ment of Lamb. and Lach. on such a point when they agree is very
weighty. 1406 Ducere, flectere appear to be technical terms: culex 5
ducum voces; Aen. iv 463 longas in flatum ducere voces; Od. amores ii 4
25 Haec quia dulce comit flectitque facilius vocem; Pliny xvi 171 speaking
of tibiae says apertioribus earum lingulis ad flectendos sonos: Tib. i 7
37 voces inflectere cantu. 1407 comp. iv 588 Unco saepe labro calamos
percurrit hiantis. 1408 vigiles must be official watchmen, whether of
the camp or the town. 1414 Wak. gives us the choice of two con-
structions: illa melior res posterior reperta perdit sensus, which he pre-
fers; 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, cava per calamorum, sibila;
and two lines below, *illa reliqua Strata cubilia sunt herbis*, and *cestis* coming between *Pellis* and *serinae*, and iv 193 *parvola* [setl] *causa*, and i 414 *ne tarda prius per membra senectus Serpul*. 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 owner, they got no good from it.

1422 *convertere*: comp. iv 1130 *certund*, and n. to iii 502 *relexit*: Cic. *Brutus* 141 *hoc vitium huic uni in bonum convertebat*; pro Plancio 59 *non dubito quin omnis ad te consurgere fuerit multitudino*. 1428 *am cert. i.e. large figures worked in with gold*. 1429 *plebeia*: ii 36 *a plebeia veste*: Hor. sat. i 3 14 *toga quaes defendere frigus, Quasvis crus, quaet*. 1432 *hab. Finis*: culex 84 *finem transcendent habendi*. 1433 *quoad crescat*, after which it becomes excess. 1434 *proverbi*, a technical expression for carrying a ship out to sea. 1435 see n. to 1290.

1436—1439: the sun and moon taught men the seasons of the year.
1438 *magnum versatilis*: for the double epithet see n. to 13 and i 28 *versatilis*: see n. to 505: Lach. observes *versatilis non magis tempus esse potest quam locus*; but i 1105 *Neve ruant casii penetralia templo supersa*; vi 285 *dispresa repente... templo*: if a thing can tumble down or burst in pieces, it surely can revolve. 1437 *lustrantes cert.*: comp. Cic. *Arat. 237 Quattuor aeternus lustrantes lumine mundum Orbes stelligeri cert.*

1440—1447: then came walled towns, division of lands, ships, treaties between states; and, when letters were invented, poetry.
1442 *florebat*: i 255 *lactas urbes pueros florere videmus*; Val. Flaccus i 537 *lens pridem regio... Undat equis florentque viris*; vii 77 *armata florent pube novales;* see also n. to iv 450. 1445 *folli*: comp. 326 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 visser praemia*. 1453 *Usus cert.*: Virg. geor. i 133 *Ut varias usus meditando extenderi artes Paulatim; Manili. i 61 *Per varios usus artem experientia faci.* Exemplo monstrante viam, 1453 *ped. progr.: 533 hautquaqueam pedementim progradientis*. 1454 *Protxt. In med.: Aen. ii 123 Protrahit in medias*. 1456 *et ordine shews in what way one thing after another is to come into the light: it = the paulatim of 1454.*

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 refinements 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 *Primas cert.*: of many similar panegyrics take Cic. pro Flacco 62 *advers...
NOTES II

Atheniensae, unde humanitas doctrina religio fruges iura leges ortae atque in omnes terras distributae putantur. mortalibus aestivis is found in Virgil more than once. 4 solacia cet.: so v 20 of Epicurus Ex quo nunc etiam per magnas didita gentis Dulcia permolcent animos solacia, vita. 5 cum corre: see n. to i 755. 7 st: there is no real distinction between et for etiam, and, as Lach. explains it, et eius extincit: it is in vain to dispute Lucretius' use of et for etiam; even the auctor ad Heren. who wrote many years before Lucr. says IV 3 hoc igitur ipsum maximum artificium est in arte sua posse et alienis exemplis uti. 8 ad caedem: κλέος σφαδὸν τεκ. 11 proquaem: see n. to ii 1137. 13 excellere seems used in the sense it has in Cato, cited by Gellius twice, scio solere plerisque hominibus rebus secundis atque prolixis atque prosperis animum excellere et: and in Livy vi 37 11 quippe ex illa die in plebeum ventura omnia, quibus patriici excellunt, imperium atque honorem, gloriam belli, genus, nobilitatem: comp. the use of cules for superbus. 14 Nec cet. i.e. et tamen nemini minus esse. 15 ingratis: see n. to iii 935 gratia. animi ingratis: Plaut. merc. 470 tuce ingratis; Cas. ii 5 7 Vobis invitis atque amborum ingratis. anxia corda is the subject of vezare: in spite of the animus, or controlling reason, the anxia corda vexes life with its fears and cannot help (coget) giving vent to the bitterest complaints: for the contrast of animus and corda comp. Plaut. sal.ul. 380 Postquam hanc rationem ventri cordique edidi, Accessit animus. 16 Pausa we have had already five times. infestis has pretty nearly the force of saevis: they are complainingly expressing hatred and hostility towards nature and the condition of things. 17 Intelliget: the best ms. of Sallust have intelligit in Iug. 6 2, and intellegerint in hist. i 41 23: Cat. 51 24 Jordan on good authority gives neglgeris; and Iug. 40 1 negligerisset. vae cet.: iii 936; Hor. epist. i 2 54 Sincenum est nisi vae, quodcumque infundis accessit. Here again stoic and epicurean meet: Gellius xvii 19 ἄνδρων, τοῦ βάλλων; ἐστὶ ἡ κακὰτα τῶν ἀγαθῶν ἄν γερ ἐν τοῖς ἀνθρώποις βάλλεται, ἀπώλετον ἢ σωτήρ, σωτήρ ὡς θεός γείνου ἢ τι τούτων χείρων. nil profecto hoc verbo gravius, nil verius, quibus declarabat maximus philosophorum [Epictetus] litteras atque doctrinas philosophiae, cum in hominem falsum atque degenerem, tamquam in vas spurcum atque pollutum, inductum, verti mutari corrumpi et, quod ipse κοινωνόν αιτ, urinam fieri aut si quid est urina spurcia. 19 consilia 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 vos 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 fluxum 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 pertusem congerere in vas, Quod tamen expleri nulla ratione
postruer. 23 with the position of intus comp. v 572 videri, Nil aed., ut posseis plus aut minus addere, vero: on intus see n. to III 171: there and i 223, II 711 and IV 1091 intus has its proper force; though here to join intus with recerpere 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 accipierum quod huic scriptori non esse insitutum iam ante admonuimus': Ovid met i 457 tamque forae operis, iam ductur intus, intus must surely = intro; yet Quintil. i 50 says pointedly 'eo tamen intus et intro sum solocem-mi sunt'; and before him Lucilius IX 'Intro nos vocat ad seere, tent intus apud se'.

24 purgavit: v 43 At nisi purgatumus pectus, quae proadia... Quamvis tum scindunt hominem cuppedinis acrer Sollicitum curae quantique periodi timores: Epic. Diog. i 142 says more harshly ei tu potest in tunc perit omnes hodie nam tuos fobos tunc divinias tuas per metaleos etiam biographem, eti tete peritas in contentos eddias, oaks in tuos eicururos, eti mi needitiae adnus nutrachidion eliafrocmom nas in hodie k. t. L.: Hor. epist. i 16 55 qui cupiet, metuet quoque: Seneca has many similar commonplaces. 25 finem within which they may be indulged; beyond which peace of mind cannot exist. 26 bonum summum, being in great measure the finem capp. atque tim. of 25: Epic. i. i. 128 refers this eti tunc tuorum omnes an an tunc tunc psycvina atemporina, eti tuon tuos merrarios xen ei telen...tunc hodie eris et telos legeion eina in merarios xen. But, like Lucre, 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, i. i. 131 tó mi in alv in kata soma meta taptasitai kata psykina, and 132 yofon loxismos to tis allhia xerisovos tís ypsis areistos kai funyos kai in tois deias exelaiwn k. t. L., but above all fronisios lex sê ai lokai pasai pevaiyovos aterai, dediasokou ou sê têmi yofos xen xen anév to fronisios kai kalés kai dikaios, sidai fronisios kai kalés kai dikaios anév to yofos: sumpisméntai gar ai aterai têmi yofos kai to yofos touton touton eicururos: when to this is added what the stoical Seneca records epist. 66 18 Epicturus quoque cuit sapientem, in Phalaridis tauro perurram, exclamationem 'velle est et ad me nil pertinent', we may doubt whether a stoic could go much farther. 27 tramite porro, by a short and straight cross-cut, which the vulgar cannot find: 11 passimque videre Errato atque viam palantis quaerere vitae; Hor. sat. ii 3 48 ubi passim Palantes error cento de tramite bellini ced.: we have here three ablatives together: see n. to i 183. 31 Seu caro seu vi are two expressions for the same thing, the inexorable chance or necessity, called in 77 natura gubernans, 107 fortuna gubernans, by which all things go on; idem pronoan mi elen mi mek eliarmyn, alla kata ato athermatos gynesei, says Hippol. ref. haer. i 22 of Epicturus: see n. to 77; and 1233 tis abdita quiesam: the auctor ad Heren. and Cicero
join caus et natura, natura casaque: the καί abtraparum is naturali
casu; or II 1059 Sponte sua forte ofensando semina rerum Multimodi
temere incassum frustraque coacta. nat. par.: I. l. hic sit natura factus
[orbis], and yet by mere chance at first. 32 quibus e portis cet. an
obvious military metaphor. 34 Voloere cet. 74 magnos irarum vol-
vore fluctus; III 298 Nec capere irarum fluctus in pectore possunt, where
see n. 35—41 = ii 55—61. 42 comp. I 418 ut repetam coeptum
portexere dicit, where see n.
43—95: 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 I and n. to v 773
resolvi: dissolvi cannot be defended by iv 500 dissolvere causam,
which has there a technical and quite different force; yet it is to be noted that
Lucr. once, II 381, uses exsolvere in this sense, and he seems to be singu-
lar in so using it. perciro porro occurs Aen. ix 190. 47 comp.
Manil. v 10 Cum semel aethereos iussus conscendero currus Sumnum
contigerim sua per fastigia culmen; for he is commencing his last book;
signi curru is in the culex 127. 47—49 see notes i. 48 ex ira
ut plac.: Aen. vi 407 tumida ex ira tum corda residunt. 51 comp.
Cic. Tusc. disp. iv 35 exanimatusque pendet animi. saep here too seems
to mean ut saep fit: see n. to v 1231. 52 Et [quae] faciunt: the
nom. quae supplied from the quae of 50; just as in 45 quacumque in eo
fiant fierique necesset, the accus. is supplied from the nomin.: see Madv.
de fin. v 26; and comp. v 898: Aen. vi 283 is very similar, quam sedem
sonnia volgo Vana tenere ferunt foliisque sub omnibus haerent; but
harsher, as the forms of the cases there differ: where they are the same,
the constr. is very common. 50 foll. comp. Epic. in Diog. x 78 foll.
esp. 79 tos φοβος ήκειν τοις ταύτα κατηδόσει, τοις δ' αι φόβες ἀγρούνται
και τίνες αι κωμόταται αλλια k.τ.λ. 53 Depressos, presumint: per-
haps the difference of form makes this tautology less harah; the metap-
horical force too is more prominent in depressos, the literal in presumint.
58—66 are repeated word for word from v 82—90: see the 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 disjointed character of 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 refer to
one half of the questions really discussed; though a little before, 50
Cetera quae fieri in terris caeloque cet., he seems to promise the rest of
the book, may a good deal more than he fulfils: 56 57 and 90 91 may have been inserted by the interpolator; 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 i 153 154, might in the end adapt themselves to one of these places. 66 rationi: comp. n 520 exseco: I find in the inser. Lat. i the abl. coveniuntidie debitis proportioni eumocium, also hereditati heredi marri mori nomini et multis virtutum faneimae, as well as the more common partis partiv partis haec hic sunti sili. 69 putare is for an accus. subject: see n. to i 418 repetit pariterque and 331. 70 indigna putare aliena qui is not a common construction, but Lach. illustrates it from Cic. Cato 4 quos cogit eos fuisse putare and Aen. viii 522; for ex. from Virgil and Terence: comp. too Cic. pro Sest. 22 quantum ipse cum republicam sensi, nuncquam putavi; ad Att. xiv 10 3 in quibus plus virtutis putarunt, quaeum experti sunt; 0v. trist. v 10 41 in me adiuidumputant. 70 Delibato, used in a sense naturally flowing from what the word has in iii 24, 1088, vi 621: Hav. well compares anctor ad Heren. iv 68 illa multa voces delibam in seum virtutem conscidit tacitum. 72 petere intubat: iii 996 Qui petere a populo fuces annaque secures Imbibi, 73 cum pace: see n. to i 287 validis cum viribus. Mart. p. 42 comments well on the perpetual cry of Lacer. for peace! peace! here, he says, within 10 vss., 69 78, the word occurs three times: comp. also iii 647, iii 24, v 1155, 1203, 1229, 1230. 74 volvere cest.: 34 volvere curarum tristis in pectore fuctus: see note there; and Virgil and Livy cited to iii 298. 75 plac. cum pectore: comp. 5 tibi cum corde, and n. to i 775; though perhaps this resembles more the use of cum illustrated at i 287 validis cum viribus, being a modal abl. rather than one of quality; as 73 cum pace. 78 simulacris cest.: comp. v 1169 and explanations given there. 83 ratio caedi speciosae means both the internal causes and the external aspect of what takes place above our heads: comp. his oft-repeated formula naturas species ratioe means. tenenda = intellegenda: see n. to ii 1173 Nec temet; and comp. Cic. pro Sest. 22 etiam sermones amans dabant, quibus reprehendit eius venem tenere possessum, which well illustrates how the word got this meaning which exactly suits our passage. 86 caedi die. par. cest.: comp. Cic. de div. ii 43 quid est igitur quod observatum sit in fulgure caedum in sedecim partis diviserunt Etruci. facile id quidem fuit, quattuor quos nos habemus duplicares; post idem iterum facere ut ex eo dicerent, fulmen quae ex parte venisset; 45 caeli enim distribution quam ante dixi et certarum rerum notatio docte unde fulmen venerit, quo conceperit; quid significet autem nulla ratio doct: Pliny ii 143 is even more precise, in sedecim partes caedum in eo respectu divisere Tusci. prima est a septentrionibus ad aequinoctalem exurrim cest. itaque plurimum refert unde venerint fulmina et quo conceperint, optimum est cest.: comp. too 381 foll. where these vss. are repeated. 87 in utram appears to
be explained by Pliny 1. 1. ex quibus [sodem partibus] octo ab ortu sinistris, totidem e contrario appellaverent destrus: it will mean, whether into the half on the right or that on the left; unless it is rather into which of two disputed quarters. 88 partim, as 384: see n. to 1 1111: inscr. Lat. 1 187 aidiis vicinam partis Apolones dederi i.e. vicesimam partim Apollinis dedere: it is found even in Livy xxvi 46 8 partim copiarum et tumulum expugnandum mittit, partim ipses ad arcem ducit. quo pacto, 89 ut; because on minute observation of all the above points hung the interpretation of what the lightning portended: to get a notion of the subtleties connected with this art read Sen. nat. quaeat. ii 49, 50. 89 dominatus: 224 Et celeri flammae dominat an in aedibus ipsius. 92 prae scribita: v 489 elaba: 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 inscr. Lat. 1 always has scriptus: the b 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. 1 200 sublabea M P and the new frag. A published by Pertz: the above remarks apply to adque for atque; see n. to ii 881. calcis: see Forc. and Seneca and Pliny cited by him; and comp. Varro sat. men. 288 Buech. Neminis fortuna currum a carere intimo missum Labi inofensum per aequor candidum ad calcem vivit. 93 calx musa Calliope: Empedocles in a new frag. in Hippol. ref. haer. vii 31, which probably was at the beginning of the third and last book of his poem, has ἁμβρος μοῦσα...ρων αὑτοῦ ταρισταρο, Καλλιόπε, κ. τ. λ. 95 ins. laude: Livy vii 38 3 sequente Decio insigni cum laude donisque; Aen. 1 625 insigni laude ferebat, cum l. c.: Hor. sat. 1 10 49 Haeretem capiti cum multa laude coronam. 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 protracted sound.—We again come to matters beyond the certain test of sense; of which therefore many explanations may be and consequently are equally true: the remarks appended to v 533 will apply here and to what follows. 99 Nec fit enim i.e. nec enim, or neque enim fit. 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 ii 393 Aut quis cet. is of much the same character; and v 383 vel cum sol is more violent; see n. there. bruto: Paulus Fest. p. 31 ‘brutum antiqui gravem diebant’. 108 aeg. mun.: Accius 223 Sed quid tonitur turbida torvo Concussa repente aequorum caeli Sensimui sonere. 109 Carbasus cet.: comp. iv 75; and see note there. 112 commodatatur seems not to occur for certain anywhere else; it must mean to get up and practise a subject, and thus represent or imitate it. 112—115: the punctuation must be noted: in 112
one and make it crackle like bay-leaves in the fire; again the crash of hail and ice in the clouds compressed by the wind may be the cause.

132 *Est ratio, ut:* 639 *Nunc ratio quae sit,* per fauces montis ut Aetnas Expirent ignes: a very rare constr. which Wak. calls 'pervagata dicendi formula'; not needing then illustration, as he gives none: v 715 on the other hand *Est etiam quae sunt possit = est etiam ut possit*; and is not used as 730 *sit cur,* where *cur* has its proper force. 140 *cum haurit:* see n. to 130 and 1566 *cum constant et II 29.* 141 *evolvens = eruens;* see Seneca Lucan and Plautus in Forc. 147 *trucidet,* a bold and telling metaphor. 148 *Ut calidis cet.*: Pliny II 112 *cum vero in nubem permeunt,* vaporem dissonum igni ut candente ferro in aquam deneros et funidum vorticem volvi; hinc nasce procellae: the words are very like those of Lucretius; he just before uses *stridunt,* as Lucri. *Stridit;* but this form of the verb was always in common use: Lucil. vii 32 Muell. reads *fulgit ut caldum ex fornicibus ferrum,* *Ut... olim, ubi:* ut *olim* is found in Lucil. iii 5 and vii 14 Muell.; Hor. sat. i 1 25: *olim, ubi* in Aen. v 125: *olim, cum* is often so used. 149 *imbre:* see n. to i 715. 154 *Delph. l.* described by Pliny xv 127: see Cato de re rust. 8 2, and 153 2. 155 *flamma cet.*: Aen. vii 74 *flamma crepitante cremari.*

156 *gelt:* see n. to v 205. 158 *conferecit:* except in the partic. *confertus,* this verb is rare: for the constr. of this v. comp. n. to ii 843; and Catul. 44 7 *expuli tussim, Non inmerenti quam nisi meus venter, Dum sumptuosas appeto, dedit, cenas; 66 18 Non, ita me divi, vera gemunt, iuverit; Lucan i 15 pararit Hoc, quem civiles hauserunt, sanguine, dextrae.

180—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 *fulgur* 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. quae. 12 *tris sunt quae accidunt, fulgurationes fulmina tonitrus quae una facta serius audientur.* *Fulguratio ostendit ignem,* *fulminatio emitit.* *illa, ut ita dicam, comminatio est,* *conatio sine ictu; icta inculatio cum ictu; and 16 *fulguratio est late ignis explicitus,* *fulmen est coactus ignis et impetus iactus;* and 21 he says the *fulguratio* would be *fulmen,* *si plus audisset virum,* *non natura icta,* *sed impetu distant,* and 57 3 *fulmen est fulgur intention. *βοσκαρι, δορπαρι, λιπαρις* are the corresponding Greek words. 160 *Fulgit:* Sen. i. l. 56 2 *illo verbo ubebantur antiqui corrupto, quo nos producit una syllaba utimur; dicimus enim ut splendere sic fulgere. at ills ad significandam hanc e subitus subitas lucis eruptionem mos erat corrupta medio syllaba uti, ut dicerent fulgere.* Lucretius' practice seems to bear out what he says: 160, 174, 214, 218 *Fulgit;* 165 *fulgere:* also v 1095 *Fulgere, cum eadi...
donavit plaga vapore, is virtually in point: but ii 27, where see note, v 768 fulget; vi 213 quas faciant flammas, fulgere colores; ii 800 rfulget. I confess that on a point like this I prefer the authority of Seneca backed up by our ms. to that of Lachmann who arbitrarily changes the 2nd conj. of the ms. to the 3rd just in those cases where Seneca and common usage support the former. Epic. l. l. 101 foll. treats of corpore vel lightning. 184 tonitrum: Sen. l. l. 56 nos tonitrura pluraliter dici mus, antiqui autem tonitrura dizerunt aut tonum. 166 there is a slight anacoluthon here: visum quas moveant for ad visum; so that you must supply adventium [res quae aures moveant] quam [ad visum] visum quas 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 tonitrus audiri, cum simul flant, certum est, nec mirum, quoniam lux sonitus 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 corporis auctu; v 1171 mirando corporis auctu. 170 fulgorem: Lach. quotes Cic. de div. ii 82 fulgoribus in a translation from Homer, and Aen. v 853 fulgor for lightning; but he adds that Lucr. here and 217 uses it in its literal sense, rather than in that of lightning: the latest editor reads in Cicero's prose l. l. 43 fulgoribus, 44 fulgores, 49 fulgoribus; but in each case the reading seems doubtful: Ov. met. vii 619 notam fulgore detul tonitrage. 171 pariter — sodem: Pliny l. l. expresses by cum simul flant what Lucr. emphasizes 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 caecum docus: Lamb. compares for the involved structure i 758 quid a vero iam distet habeis; see also vi 158 cum conferer 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. liquescit: Sen. nat. quae. ii 51 2 sic liquescit excusa glans funda et aedifici aere velut igne distillat; Ovid met. xiv 825 lata plumbas funda Missa solis medio glans intabescere caelo; Lucan vii 513 ut calido liquescentes ponderes glandes. Virg. Aen. ix 588 must mean the same thing by liquescentes plumbos; nay Arist. de caelo ii 7 olon kai eti twn phoroméwn bellon. γὰρ αὖτα ἕκαστα τὰ φύσης καθεὶ παλαβὸς. 182 nictiantia: the fitful force with which the seeds are driven out causes this bickering. 184 twice before we have had oculorum lumina, and
once oculorum lumine. 188 impete: see n. to iv 416. 187 fruidi:
11 187 frudem B, perhaps from Lucr.; Aen. iv 675 frude P; ecl. iv 31
frudis 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 Quadrupedes, 759 si sint maactata: and n.
to 1 352 totas, referring to arbusta; on the other hand 215 eas, though
nubila, immediately precedes. guid = quantum. 189
Contemplator enim, cum occurred 11 114. adeimulata, and simulata
in same sense, always spelt in our mss. with u. 191 cumul. Insuper
alii alia: 521 alii alias nubes nimbiique rigantes Insuper . . feruntur;
1283 suos consanguineos aliiens rogorum Insuper extracta . . looabat;
Aen. ix 274 Insuper his; Livy xxii 2 8 saecinis insuper incumbebat;
anctor diraram 170 Purpuros flores, quos insuper accumbebat: for
insuper with accus. and abl. in Cato and Vitruvius see Forc.: inscr. Lat.
1 577 of the year u. c. 639 has insuper with an accus. several times.
sepultus: Cicero has more than once bellum sepultum. 195 Spel-
uncanque: Ennius(!) in Cic. Tusc. disp. 1 37 Per speluncas saecis structas
asperis pendentibus; Aen. i 166 septulis pendentibus antrum. 197
for rhythm comp. n. to 11 1059. magno cet., 199 fremitus: Aen. i 55
IIIi indignantes magno cum murmure montis Circum clausura fremunt.
199 fremitus, keeping up the illustration of wild beasts. 201 convol-
venti: 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—218: 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 Hac
etiam fit uti de causa = hac etiam de causa fit uti: comp. 737 and n. to
11 1004. 205 liquidi ignis compared by Macrobi. with Virg. ecl. vi 33
Et liquidi simul ignis: 349 liquidus quia transvolat ignis. 206 ipsas
opposed to the Quin etiam solis of 209. 211 contruits, Compressit,
cogens his favourite pleonastical assonance; followed by expressa which
answers to compressit. 213 fulgère: see n. to 160 Fulgit, and 11 27
fulget: Lach. to maintain his own consistency in regard to the conjugation
of fulgere forces on Lucr. a monstruous inconsistency; 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 183 faciunt nictantia fulgura flammae, and 217 faciunt
fulgorem; so here too faciunt flammae fulgere colores, which is the same
thing. 215 eas: see n. to 188.
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 fulmina, having discussed first the tonitus or clap, and then the fulgor or flash: see n. to 160, where this was fully illustrated. 220 esse, 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.: noteae halantes gravis sunt sub pirus. sub pirus: Pliny xxxv 177 fulmina et fulgura quoque sub pirus odorem habent, ac luz ipsa eorum sulpurea est; Sen. nat. quaest. ii 53: quorumque decidit fulmen, tibi odorem esse sub pirus certum est, qui gravis est cet.: comp. too Isid. de rer. nat. 30 4. 224 dominans: 89 and 385 hinc dominatus ut exterior se. 225 cum primit ignes is the same as cum primitis. I AM sympos. iv 665 F to quos amore vis’ accipiae, et legis et hec passio et tum. autum. par et geta gens eae: 228 Transilv. cet.: comp. i 489 Transilv. enim fulmen caele per saepa domorum, Clamor ut ac voces with 354 Inter saepa means voices et clausa dom. Transvolitant: it must be admitted that the words repeated from i are not fit examples of the extreme force of lightning: if they do come from the poet, it may have been an inadvertence which he would have corrected. 228 caelestis fulminis ignis Sulpitum magis e parvis constare figuris Atque idem transire foramina quas neguit ignis Noster hic cet. 230 liquidos cet.: Sen. nat. quaest. ii 31 loculis integris conflatur argentum. manentes vaginae gladia ipsae liquescit cet.; and so Pliny ii 137 aurum et ace et argentum liquatur iunus cet. 231 Curat cet.: Pliny l.l. fulminum ipsorum plura genera traduntur...tertium est quod clarum vocant, mirificae maxime naturalis, quo dolia exhauriuntur intactis ope perennis nulloque abo vestigio retici: ‘see Dio Cass. 57 14 and Fabric. there’ J. E. M. Curat, Diffugiant is a constr. sufficiently attested, as by Hor. od. i 38 5 nikil adlabores Sedulus, curo; sat. ii 6 38 Imprimat his cura. 233 Conflazzrt seems not to be found elsewhere. rareque facit: comp. 962 et facit are. lateramina does not elsewhere occur except in Marcius Capella’s quotation: the meaning must be guessed, but can hardly be doubtful. 238 aetatem thus used is common in Plautus and Terence, and appears to have been a conversational idiom like our ‘an age’: comp. too iii 986 Perpetuum aetatem. 237 pellens f. c. is well illustrated by Pliny xiv 136 Campaniae nobilissima [vina] exposita sub dis in cadis verbeari sole luna imbre ventis aptissimum videtur: to such a custom Lucr. seems to refer. 239—245: now to explain the origin and prodigious force of thunderbolts. 240 diechudere: iii 171 Ostibus ac nervis dieclusus intus. 242 monim. vir.: Aen. viii 311 singula laetus Exquiritque audite virum monimenta prorum; 356 Reliquias veterumque vides monimenta
vorum. demol. atque crem.: Livy xxviii 19 12 cremata et diruta urbe; 20 7 ignem deinde testis iniunct ac diruunt quae incendio absumi nequeunt: to burn what will burn, and throw down what will not: vii 27 8 oppidum dirutum atque incensum; ix 45 17 quorum pleraque diruta atque incensa; Suet. Nero 38 quaedam horrea...ut bellicis machinis labefacta atque inflammata sint, quod saxo muro constructa sint: the atque (ac) binding the two notions together in Lucr. Livy and Suet. alike to my mind adds probability to my cremare. 245 neque cet.: v 91 ne te in promissa pluram morerur.

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 Haece quoque res etiam naturam dedicat eius,...Quod simul atque cet.; see n. there: iv 211 Quod simul ac primum sub disu splendor aquae Positum cet.; v 285 id licet hinc cognoscere possis, Quod simul ac primum nubes cet.: vi 335 Deinde, quod cet. is also essentially similar. 251—264 = iv 170—173. 255 commoliri tempestas fulmina probably suggested to Virgil Fulmina molitur in the passage quoted to iv 172. 257 Ut pics cet.: 426 tamquam demissa columna In mare de caelo, and 433. 258 trahit atram cet.: Virg. geor. i 323 Et foedam glomerant tempestatem inribus atris Collectae ex alto nubes. 259 tempestatem comprises all ingredients of the storm; procelsis are furious winds: 124 validi venti conlecta procella; 293 discidio nubis ventique procella; Livy xxxix 46 3 tempestas cum magnis procellis coorta; Sen. nat. quaeost. v 12 2 et erumpit in ventum qui fere procellosa 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 283 venientis aquai: the object of opprimere is terras of 264. 267 cam. nat.: see n. to v 488. 268 extrectis forest nubibus: with this abl. comp. ii 909 Aut similis [sensus] totis animibus esse putari; iii 620 Atque ita multimos partitas artibus esse; Hor. sat. i 5 58 tua cornu Ni forest exsecto frons. 271 supra, i.e. 206 and 209. 276 cum co: see n. to ii 404. 278 acuit, poetically treating it as a bolt, βροξ, telum. form. intus: see n. to iv 1091. 279 sua cum Mobii.: see n. to i 287. 285 sonitus cet.: 294 arborei sonitus cum provolat ictu; comp. ii 1100 caeliique serena Concitat sonitu, and n. there. 287 tremor pertempliat: Virg. geor. iii 250 Nonne vides ut
in remorando Laedere ne possint ex ulla lumina parte; III 491 in iactando membra fatigat; 706 in manando dissoluuntur; vi 143 Dant in frangendo; Cíc. pro Font. 39 (29) in appellando significare; Ov. trist. iii 14 (13) 9 Inque relinquendo, which ought not to be tampered with: auctore bell. Africæ 63 quae in repugnando erat commorata. 335 quand does not assign the cause, but merely states the fact, and is like in principle to the cases given in n. to 250 III 208. 339 itinere: see n. to v 653 itere. 341 Mobilitatem cet.: Aen. iv 175 Mobilitate vigent viresque acquirit cundo. 344 E regione: iv 374 et regione eadem nos usque secuta: comp. also vi 742, 823, 833; and Cíc. de fin. i 19 and de fato; where ad lineam and rectis lineis are given as synonyms for it; also Livy xxxviii 5 2 tria...admovit, unum e regione Aesculapii; 7 7 fossam...e regione eius operis...ducere instituunt: 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 than the old vulgate intendunt; Wack. and Lach. cite Virgil's pudor incendi vires, Iliam incendentem luctus: comp. too Tac. ann. i 23 incendebat haec fletu; and Livy xxv 58 6 cum eo magis accensa vis venti esset. 350 perfregit, because it falls on all the joinings of the thing, and so breaks it up into its constituent atoms: perfigit clearly can have no such force. 351 texta is here the partic. agreeing with corpora rerum rather than the subj. which elsewhere he uses. 352 Dissolut: see 230. 353 Conferrofactum seems not to occur elsewhere. 357 st. fulg. apta; Enn. ann. 30 Qui caelum versat stellis fulgentibus aptum; 162 Caelum suspexit stellis fulgentibus aptum; 343 nox processit stellis ardentibus apta: the last phrase is twice used by Virgil. 358 caeli domus: see n. to ii 1110. 359 comp. i 10 simul ac species patefacta vsrum cedere; and Manil. ii 182 alter florentia tempora verus Sufficit. 364 fretus expresses at once the strait joining two seas and the swell and surging common in such cross-seas: Varro de ling. Lat. vii 22 dictum fretum a similitudine ferventis aquae, quod in fretum saepe concurrat aestus atque effervescat: for the form see n. to i 720 fretu. 365 Lach. compares Manil. i 852 Sunt autem cunctis permixti partibus ignes, Qui gravidas habitant fabricantes fulmina nubes, 368 foll. comp. Chrysippus' similar definition of spring and autumn in Stob. ecl. i p. 261 262. 368 for the expression comp. Ov. her. xiv 22 Ultima pars lucis primaque noctis erat. 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: for Lach. refines, nor is his refinement true: 'queritur' he says 'quare calor et frigus inter se pungunt: id enim non fit quia vero est, sed quia Prima pars caloris 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 tur-
bare is neut. : see n. to ii 126. 374 Propterea freta cet. refers to 364 Nam fretus ipse anni cet. nominandum : 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 locet, a sense it never bears in Lucr. and the older writers: see notes 1 to v 533. 380 Perspicere and videre have, as so often in Lucr., the force of substantives: see 415 416 and n. to 1331: Perspicere cet. est hoc, non...perquirere cet. ipsum, in its reality. 381 Tyrrena cet. : see Cicero and Pliny quoted in notes to 86 foll. and Sen. nat. quest. 11 32 quid, quod futura portendunt cet. hoc inter nos et Tuscos quisbus summis est fulgurum persecurorum scientia interest: nos putamus, quia nubes conflitae sunt, fulmina emittr. ipsi existimant nubes conflitae ut fulmina emittantur. nam cum omnia ad deum referant, in ea opinione sunt, tamquam non quia fucta sunt significent, sed quia significatura sunt: Cie. de div. i 72 speaks of the Etruscorum et haruspicii et fulgurales et rituales libri. retro volventem 'show that in his time the Etruscan books were still read in the original, from right to left, retro' Niebuhr hist. i p. 111 n. 341: I should have thought it simply meant unrolling, volumina evolventem, retroversum volventem; though I confess to having no certainty on the matter. What does Val. Flaccus i 782 mean by iam iam exorabile retro Carmen agens? 'I will remark by the way that by indicia mentis Lucr. means to explain indiglementa' ibid.: but I do not find that the Etruscan books, which are here in question, had anything to do with these indiglementa; which appear on the contrary to have belonged to the purest form of the old Roman worship. 382 Ind. mentis: Ov. met. vii 620 felicia mentis Signa tuae i.e. Iovis. 383—385 = 87—89, which were copiously illustrated. 386 de caelo: see n. ii 51.

388 comp. Terence quoted to ii 1100. 390 quibus incautum seclus est i.e. qui non caverunt seclus: Sall. hist. inc. 46 repeyte incautos agros invasit; Livy xxv 38 14 quia quod neglexeris, incautum atque apertum habeas: Tac. ann. i 50 hostibus incautum [iter]; Silius ii 98 rueetique inopina sub ictu Aute fera incauto, quam sibila poneret arcus. aversabile seems to occur only here. 392 perfixo: see n. to ii 360: with this and 395 Turbine cet. comp. Aen. i 44 Illum exspiratrem transfixo pectore flammas Turbinis Turbinis corripuit. documen seems to be in apposi-
tion with the preceding sentence: Socrates in the clouds 399 feels the same difficulty, Εἰσέρ βαλλε τοῦ ἐπίρκου, πῶς σύχι Σίμων ἐνέπρησεν Ὀδὴ Κλεώνυμον οὖθε Θεῖον; καίτου σφόδρα γ' εἰς ἐπίρκοι. 393 sibi conscius in re appears to be like Cic. ad Att. i 18 1 mihi in privatis omnibus conscius: he is self-conscious in the thing, that is conscious that he has done it: Cic. ad Att. ii 24 3 has his de rebus consciam; Sall. Cat. 35 2 conscientia de culpa. 395 comp. v 1231 violento turbine saepe Corruptus. 390—396 are expressed more briefly ii 1102 foll. 396 Cur etiam loca sola cet., 404 In mare qua cet., 421 Altaque cur plerunque cet.: Cic. de div. ii 44 is so like in expression that he would seem to have had Lucretius' lines in his memory: scilicet si ista Iuppiter signifìcasset, tam multa frustra fulmina emitteret! quid enim profici, cum in maxium mare fulmen iecit! quid, cum in altissimos montis, quod plerunque fit! quid, cum in desertas solitudines! 397 consuescunt: see n. to iv 1282 inuenescat te. 402 simul ac sub. succ.: v 286 simul ac nubes primum succedere soli Coepere. 403 determinet, mark the point to which they are to go. 404 quid may be called the cognate accus.: this use of the neut. pron. is of very extended application in Latin: N. P. Howard compares Plaut. trin. 96 Si id me non accus; Amph. 859 sic me insimulare falsò faciam tam malum. 405 cam. nat.: see n. to v 488. 410 concit: see n. to i 212 cimus. 411 comp. Cic. l. 1. esse mirabile quomodo id Iuppiter totiens iaceret, cum unum haberet; nec vero fulmina homines quid aut faciendum esset aut cavendum moneret. 413, 416 uno sub temp. = eodem tempore: comp. Or. fasti v 491 haec tria sunt eodem tempore feste; mat. i 494 iam sub luce; 603 Sub nitido die; Αετνα 190 sub exiguop tempore; Manil. iii 249 vario sub tempore; 245 luce sub omni; 671 sub utroque tempore; v 635 sub tali tempore: see n. to iv 545 sub murmure, where the use of sub is essentially the same. 415 pluere, 418 fieri are used as subst.: see 380, v 979 Non erat ut fieri possit mirrurier; 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 furent: 737 he has fit uti fiat, 729 fit uti fiant; iv 448 fit uti videantur...fieri; Cic. orator 202 ita fit ut...fiant; Livy is not averse to ut fierent factum est and the like; Or. ex Ponto iii 137 di faciant, copia fiat; 6 15 facis ut fiat. 417 foll.: ii 1101 more briefly fulmina mittat et aestiae Saepe suas disturbat; Socrates l. l. 'Αλλα τὸν αὐτὸ γε νέων βάλλει καὶ Ξύνων ἄρκου Ἀθηνῶν; Cic. l. l. 45 and in 19 quotes his own verses, Nam pater altionans stellantii nixius Olympo Ipes suos quandam tumulos ac templam petivit Et Capitolinim iniecit sedibus ignis. Tum species ex aere vetus...Et divom simulacra peremit 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 whirl-
wind 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. x 104 explains these presteres: Pliny xi 131—134 will throw more light on Lucr. 430 Navigia oct.: Pliny l.1. 132 praeipua navigantium pestis, non aemneas modo verum ipsa navigia conorta franciens; Sen. nat. quae. v 13 3 totae naves in sublime tollantur. 431 Hoc sit oct.: 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 陞 to the will indicate its fiery nature without further specification. With this, and what follows, 438 Versabundus emittur turbō oct., 443 venti—Vertex, 447 Turbinis—procellae comp. Pliny l.1. 133 quod si maiore depressas nubis eruperit specus, sed minus latu quam procella nec sine fragore, turbinem vocant, procima quaque proster-nentem; idem ardentiō accusuque dum fuit, prester vocatur ambures contacta pariter et proterens...quod si simul rupit nubem exarstique et ignem habuit, non posset concepit, fulmen est. distat a prester quo flamma ab igni; hic late funditur flatus, illud conglobatur impetu. vertex autem remeando distat a turbine et quo stridor a fragore; procolla latitudine ab utroque, disiecta nube verius quam rupita: Seneca l.1. hic ventus circumactus et cundem ambiens locum ac se ipsa vertigine concitans turbō est. qui si pugnacior est ac diuitus vultatur, inflammatur et efficit quod prestera Graeci vocant: hic est igneus turbō. 432 coepit: see n. to 1 55 incipiam, and comp. coepunt. 438 Versabundus: 582 Versabundaque portatur. 439 cum: see n. to 1 755. 440 simul ac gravi-dam, the only instance in Lucr. of ac before a guttural: for the reason of this exception see n. to 1 281. 443 involvat oct. 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. 448 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; procellae the storm of wind spreading itself far and near. 448 promitt appears not to occur elsewhere. 450 Prosp. maris in magno i.e. in mari quod late prospectum praebet: Ovid her. x 27 atque ita late Aequetra prospectu metior alta meo; Sen. epist. 89 21 in vastum terrarum mariisque prospectum. 451—494: 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 other 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. 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: Lach.
compares 531 mora quae fluvios passim refrenat euntis: Aen. x 485
Loricæaque moras; and refers to Gronovius Sen. de benef. v 12 2 com-
misuratas eorum et moras; in addition to his and Gronovius’ instances
comp. Plaut. Stichus 309 foro facies ut pateant: removete moram;
Aen. xii 541 clipei mora; Sen. Thyest. 763 lacertorum moras; Phoen.
246 Uterique nondum solveram clausi moras; Lucan vi 217 moras ferri
rumpit; Stat. Theb. xi 244 portarum moras. 456 haec is fem.
plur. as it appears to be III 585; but see n. there: has does not
occur in Lucr., and in his time haec must have been the usual form,
and is sometimes preserved in the best ms. of Cicero Caesar Varro
Virgil Livy and Ovid as well as Plautus Terence and others. com-
prendunt inter se = mutuo se comprendunt: comp. i 787 inter se mutare,
and n. there. 458 temp. saeva co.: Virg. geor. III 478 miseranda
coorta est Tempestas, with quite another sense. 460 Quam quoque
magis: comp. III 700 Tanto quique magis, and n. there. 465 coorta
is neut. plur. here as in iv 530, and I now think in vi 253; III 15
divina mente coortā, the constr. is the same: vi 511 coacta seems the abl.
sing. 474 quoque clearly belongs in strictness to multa or e saelo
somine; see n. to v 192. 475 um. of the clouds and the sea. 482
comp. v 466 Corpore concreto subet exunt nubila caelum. 483 huc, into
the heaven of our mundus from some other part of space. 485 nume-
rum of corpora or atoms. inu. num.: II 1054 Seminaque innumero
numero summamque profunda Multimodis volitent; where see note: but
here summam profundi refers to infinite space; as spatum profundi
more than once. 486 docui, the former point i 1008—1051; the
latter 988—1007. 487 ostendi, ii 142 foll. 488 comp. iv 192
Inmemorabile per spatum transcurrere posse. 490 Mont. tam mag.: 
comp. 189 montibus adsumulata Nubila; and iv 140 magni montes cet.
491 inpesus = quae inpendent: 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 rain-
bow comes from the sun shining right upon a mass of cloud. 496 ut
imber: 1099 Aut extrinseca ut nubes nebulaque cet. 499 utrumque
Et nubis et aquam, like the ἀνφόρευσι of Homer and the Greeks: Plaut.
cistell. i 31 Utrumque haec et multiloqua et multiboba est anus; Gratius
cyneg. 333 Utrumque et prudens et sumptis impiger armis: sometimes
utrumque is put at the end; as Plaut. trin. 461 Nam et stulte facere et stulte fabularier Utrumque, Lebomice, in acetate haudi bonumut; Lucil. xi Et formosus homo fuit et famosus utrumque; dirae 96 Sive eris, et si non, necum morieris utrumque: comp. too iii 658 and my note there. 503

Conciipient i.e. nubila, understood from the accus. nubila of 505; see n. to i 15. 507 bene cet. i.e. bene multa semina. 511 coacta appears to be the ablative. 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 caeli; Nam cum ventus eas leviter didicit euntis Dissoluque cet. 514 super = insuper: see n. to i 649. 517 utraque, as in iv 86 and 291. 518 vi cumulata = 511 Copia nimborum turba maiore coacta: with the expression comp. 734 nubes cognitur vige premuntur. 519 tenere: Lach. compares Livy xiii 14, 44 in imber continens per noctem totam usque ad horam tertiam diei insequentis tenet; 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, xxiv 47, xiv 39, xxxiii 22, xxxvi 43: add vii 39 11, xxx 15 16, 26 6 [venti] quie tamen et vehemint, xxvii 5 15, xxxix 22 3, xl 8 20; Ov. Ars i 445. 521 alius aliae...Insuper: comp. 191 cumulata videbis Insuper esse alius alia; and n. there. 523 redhalat seems not to occur elsewhere: for form comp. redhibeo: velhalo of old eds. is a barbarism. 525 Adversa asp. = aspargine nimb. ex adverso. aspargine: comp. i 719 aspargit, and n. there. 526 arqui: the best mss. of Cic. de nat. iii 51 have the same form; and Nonius cites from Varro the nom. plur. arci: see Neue i p. 543.

527—534: all other like things, whether existing by themselves or formed in the clouds, snow wind hail and 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 con-crescent. 530 geli: see n. to v 205. mag. dur. ag. and 531 Bi mora cet. are different expressions for the same thing and are both explanations of the via geli; the iteration is designed to be emphatic: Virg. geor. iv 136 glacie cursus fremaret aquirum. 531 mora: see n. to 453. 532 tamen, notwithstanding their number and variety, they may yet be all readily explained. 533 quareus = quareque: see n. to i 57.

535—556: earthquakes have more than one cause: underground are caverns rocks rivers and 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. x 105 106 attributes earthquakes to somewhat similar combinations of causes, and adds in his usual way καὶ καὶ ἀλλοις δὲ τρόποις πλείους τὰς κυνήσας ταύτας τῆς γῆς γίνεσθαι: Seneca devotes the whole of the sixth book of his nat. quaest. 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 quae retuli in causa esse dixerunt aut ex his plura. Democritus plura putat. ait enim notum aliquando spiritu fieri, aliquando aqua, aliquando utroque, just as Lucr.; then 20 5 omnes istas posse esse causas Epicurus ait pluresque alias temptat et arios qui aliquid unum ex istis esse adfirmaverunt 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 aquae vastasque lucunas; which would also shew that lucunas cannot well mean small pools in contradistinction to lacus; so that in fact it may be a mere poetical tautology, as 539 rupes deruptaque saxa: comp. I 115 vastasque lucunas and n. there. 542 similem cet.: this appears to follow from Epicurus’ *Irovoia or as Cicero de nat. ix 50 translates it aequabilis tributio; ut omnibus omnia paribus paria respondant. 543 subi. supp. must surely have their literal sense, referring to what he has just said is below ground. Crecch plain and Lamb. apparently take the meaning to be, ‘these points being assumed and taken for granted’: the latter says τούτων δη ὑποκειμένων καὶ ὑποκει-μένων: but I find no authority whatever for giving the Latin words the metaphorical meaning which these Greek words have, and Lamb. may have used them too in their literal sense. 544 superne remit tit cet.: so Epic. according to Seneca l. l. fortasse aliqua pars terrae velut columnis quibusdam ac pilis sustinetur, quibus vitiiatis ac recedentibus remit pon- dus impositum. 547 disserunt I find only here. 549 non magno pondere and tota gain point and force by being placed together and divided from plaustri and Tecta respectively; but yet the wide separa- tion of plaustri and non magno pondere is harsh: but see n. to IV 905 pondere magno. Sen. epist. 90 9 longo vehicularum ordine vicis inter- menibus. 550 exulant ut scrupus is assuredly near the ductus litterarum of exulantibus dupuis, ut being passed over after nt: ut, ‘where’, is used before him by Lucil. viii 18 Muell. *flumem uti adque ipso divertio [aquae sunt]; by his contemporary Catullus, 11 3 and 17 10; by Virgil Aen. v 329 ut forte; Cic. Verr. v 30 in ipso aditus atque ore portus, ut (mss. ubi editions) primum ex alto sinus ad litore ad urbem inflectitur: Haupt ind. lect. 61 62 p. 6 shews that Ov. met. i 15 probably wrote *Utque aer, tellus cet., as Cicero certainly translates Aratus 230 ἤχαν περ ἄκρα χραλα κ.τ.λ., by ut prius illae Chelae, and Germanicus by Ut Chelae, condens ut balleus Orionis. Lucr. may well then have written ut cumque for ubicumque, as does Mela 1 86 utcumque (so all mss. and Parthey rightly) Ioniam vocant. scripus viari would be a rough loose stone on the public way: with this and what precedes and follows comp. Sen.
BOOK VI

1. l. 22 1 prius ergo de motu quotiente dicamus. si quando magna mens per viccis vehiculumorum plurium tracta sunt et rotae maiore nisu in salubris inciderunt, terram concuti senties cet.; 23 huius motus succitentis terrae haec erit causa. 551 Virg. geor. III 361 has ferratos sustinet orbis, just following an imitation of Lucr. succûtât; Ovid met. II 166 Succitaturque alte similisque est currus inani. 552 aquae: so 868 aequae, 1072 aquae: similiter Horatius, isque unus inter omnes, siluæ tribus syllabis dixit Lach.: but there there is a difference in quantity, and siluæ more resembles the solutio dissoluto which so often in Lucr. alternate with solvo dissolvo: he also compares laris larum, millius milius: his examples of aqua from Plautus and others are very uncertain: neither Ritschl nor Fleckeisen I see recognises the one from the miles: Ritsch I now see in his opusc. II p. 600 denies this form to Plautus, and questions it in Lucr.: it is true that in 868 laticis may come from Lucr. and aequae be the gloss; but yet the 3 passages seem to me to lend each other great mutual support. 554 aquae fluctu quoque, as well as the other causes given above: but this second quoque 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 pressage of the earth’s total ruin, which must come one day.—With this and the next paragraph comp. Seneca l. l. 20 7 nullam tamam itii [Epico] placet causam motus esse maiorem quam spiritum. nobis quoque placet hunc spiritum esse qui possit tantas conari. 561 extr. dom.: see n. to 1283 aliena rogorum extrusta. 562 i.e. quantoque magis cet., tam magis inclinata cet. 563 tument, as a wall does on the side towards which it leans: Pliny II 163 in poculis repletis media maxime tument. prodita = proteeta or procumbentia: 606 it has the same meaning, but is there more emphatic. 565 Et metuat = et dubitant: Catul. 64 146 Nil metuant iurare, nihil promittere parcat; Juv. v 5 Quamvis iurato metuet tibi credere testi: comp. Virg. geor. II 433 Et dubitant homines serere atque impenderem curant; Aen. vi 806 Et dubitasimus adhuc virtute extende vires!

568 resipiret, 570 resiprant: Cic. pro Quinct. 53 resipreset cupiditas atque avaritia paulum; phil. VIII 20 ne punctum quidem temperis oppugnatio resipravit; Anseus Florus ap. Jahn praef. ad Flor. p. xlIII hic cum ego resiprassem, statim Baecius: Lucr. picturesquely unites the literal and metaphorical meanings of the word. vis nulla cet.: 850 neque ab exitio res ulla refrenat. 569 reprehendere: III 583 Extremum cupiunt vitae reprehendere vinclum: a common sense, as Cic. acad. pr. II 139 revocat virtus vel potius reprimdit manu; Livy xxxiv 14 8 adeo turbati erant dectras alas pedites equitique, ut quosdam consul manu ipse reprenderit et aversos in hostem vererit. 570 Nunc: see n. to 1 169. 571 all the terms are military. 573 facti: 1 740 fecere ruinas: it is the same as dat ruinas. recellit = reclinat: Festus p. 274
'recollere reclinare, et excellere in altum extollere'; Marullus in marg. cod. Victor. 'recello sicut exello et antecello': Livy xxiv 34 10 thus uses the word. 574 prolapsea answers to inclinatur, recipit sedes in pondere to retro recellit: falling forward out of its place is the natural force of prolapsea: see Forc. and comp. 1006 primordia ferri In vacuum prolapsea cadunt coniuncta: recipit sedes in pondere then is a proper expression, not prolapsea in pondere: a thing probatitur trans pondera, tumbles beyond its balance or centre of gravity; thus Livy has rem prope prolapseam restituit; prolapseam eam erexitisse; prolapseum imperium retentum ac recuperatum esse, and the like. Lach. illustrates this sense of the plur. pondera: but when he adds 'sed pondus singulari numero its dici non posse Turnebus [advers. iv 17] recte observavit', he and Turnebus are both greatly mistaken: Ovid met. i 12 writes Nec circum-fuso pendebat in aere tellus Ponderibus librata suis, and Lucan i 57 Sentiet azis 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 deo mutataque sidera pondus Quaeivere suum: Hor. epist. i 6 51 says cogat trans pondera destram Porrigere; but then with just the same meaning Petron. 136 fracta est putris sella, quae statuere altitudinem adiceret, anumque pondere suo detectam super foculum mittit; Pliny paneg. 26 ut desetum corpore caput nutaturunque instabili pondere; Sen. Thyest. 697 Nutavit aula dubia quo pondus daret; Stat. Theb. v 374 instabili procumbens pondere; xi 435 ipsea etiam commoto pondere paulum Secessere trubes; Acta 324 and 346: for the plur. comp. Sen. Hipp. 973; Stat. Theb. iii 37: reason and ms. authority then are both for pondere; as pondus and suas sedes are almost synon.: recipit suas sedes vel pondus, et manet in suis sedibus vel pondere. In fact Lucr. thus uses the sing. only: see my note to ii 218. 576 perhilion seems a ἄπαχ ταυτήμα.

577—607: again when wind and air enter from without or rise up from the ground into these caverns, after dallying about they sometimes cleave 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.—Epictetus in Seneca l. l. seems briefly to refer to the same cause: potest terretiam commoveres 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 ipsea: see n. to iv 736. 584 concinnat hiatum: he has also concinnat fervorem, amorem, id. 585 In Syria Sidone probably refers to the earthquake which Strabo p. 58 recounts on the authority of Posidonius, κατακόθινα πόλιν ἰδρυμένην ὑπὲρ Σιδώνος, καὶ αὐτὴς δὲ Σιδώνος σχίσον τὰ δῶ ῥήμη πεζίν...τὸ δ’ αὐτὸ πάθος
BOOK VI

καὶ ἐὰν Ἡρών τοῦ Σωτῆρα ήλθεν διέχειν. **Aegi**: he refers to the famous earthquake of a.c. 372 which swallowed up Helice and Bura and ten Lacedaemonian triremes moored off the coast; Ovid met. xv 293 *Si quaeas Helicon et Burin, Achaidas urbes, Invenies sub aquis*: it is mentioned by many Greek and Latin writers, by Seneca l. l. more than once, as 234 Callisthenes in *libris quibus describit quemadmodum Helice Burinae meraeae sunt*, quia illas casus in mare vel in illas mare immersit, dicit ut quod in priore parte dictum est, *spiritus intrat terram per occulta foramina*: Lucr. mentions Aegium no doubt because it was in his time the chief town of Achaia and is near the two in question; Sen. l. l. 234 *illa vasta concussio quae duas suppressit urbes Helicen et Burin, circa Aegium constitit*: Lucr. probably had read Callisthenes. 587 Disturbát: see n. to i 70 Inritat. 591 nisi = si non: see n. to i 1012 nisi terminat. 595 tremere atque movere: 1190 nervi trahere et tremere artus; where Lach. attempts to define when you may or may not use *trahere* or *movere* for *trahi* or *moveri*: if a man’s limbs are moved by himself or by a sensible external cause, you must use the passive *membra moverentur*; if no cause be apparent, then you may say *membra moverunt*; 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 in iii 571 tolerate the *moverit* of mss. but reads *moveri* with Lamb.: the same reasoning applies to *trahere* for *trahi*: how far does this law suit i 397 *Ipse in se trahere*? course in all the cases the passive may be used. 601 Próinde licet quamvis, 603 Et tamen: 620 Próinde licet quamvis cet. tamen; Cic. de nat. iii 88 quamvis licet menti delubra et virtuti et fidei consecrernus; tamen cet.; Tusc. iv 53 quamvis licet insectemur istos; where Bentl. ‘bene quidem, quod lectionem hanc quamvis licet in textum recepisti. sed dum utramque particulam eiusdem potestatis esse credis, erras cum aliis quibusdam viris doctissimis. quamvis enim hic valet quantumvis, non quamquam’: ‘they may as much as they please’ is the force of the words. 602 cet. mand. sol.: i 570 neque in aeretum sepelire saltem. 604 Subdit cet.: Sen. Agam. 133 *Mixtus doloris subedit stimulis timoris, gu. de parte*: 820 *Ut spatum caeli quadrat de parte venenum.* 605 comp. i 1106 Terraque se pedibus raptum subducat. 606 rerumque cet.: i 1104 *Et ne cetera consimili ratione sequantar, 1107 Inter permixtas rerum caelique ruinas: rerum summa* here = haec rerum summa or mundus, as the context shews; see n. to i 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 rigant in sense can only apply to terras. 613 ad cet.: comp. 679 Nil sint ad summam; and n. there: Cic. Tusc. i 40 terram...ad universi caeli complexum quasi puncti instar optimae. 614 adaugmen another δραξ λεγώ: see n. to i 435 Augmine. 615 magnum seems intended by its position to be emphatic, utpote magnum: then magnum immediately follows with his usual indifference to such repetitions. 616 pelage: v 35 pelageque sonora. 626 comp. Virg. geor. iii 360 Concrecent subitae currenti in flumine crustae, with a quite different application; as so often in his imitations. luti concr. crust.: Frontin. de aquis 122 aut enim limo concrescente qui interdum in crustam indurescit cet. 627 docui, 473 foll. and 503 foll. 630 Cun cet.: Aen. x 807 Dum pluvit in terris; where Servius 'si iuxneris Dum pluvit in terris, erit archaismos, debut enim dicere in terras. tamen sciendum 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. 632 coniunctast, i.e. cum mari. 635—638 = v 269—272, except that for 637 Confluit, reedit v 271 has Convenit, fluit: the reason of the change to reedit is obvious.

639—646: now to explain the eruptions of Aetna, one of which struck neighbouring nations with such fear and awe. 639 fontes: 702 he says that fontes and ora are the proper Latin terms for craters. 642 dominata: dominantur, dominatus, dominantior he has already applied in this book to the power of lightning. 643 gentibus: for the dat. see n. to 729. 646 moliretur: Cic. de nat. ii 59 nec ea quae agunt molientium [deorum] cum labore ope verso ac molesto. Cicero l. i. 96 thus describes an eruption, nos autem tenebras cogitamus tantas quantae quondam eruptione Aetnaeorum ignium finitimae regiones obscuravisse dicuntur, ut per biduum nemo hominem homo agnosceret cet.: what the eruption is or whether it is the same to which the two refer, 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 sumnum rerum has here its proper forc; see n. to i 1008. profundam; see n. to iv 63. 651 multesima pars is quoted by Nonius p. 136, as ‘nove posita’: Lucr. has formed it on the analogy of multesimus, with the sense of πολλοκτός. 652 tota pars, quota is found in Manil. iii 420: 653 totus is a very rare word having the same relation to quotus, that totiens has to quotiens. 653 contuere means perhaps the act of examining, and video the seeing and understanding which thence results; otherwise the phrase would be very tautological. 660 comp. 1167 ut est per membra sacer dum diditur ignis; Celsus v 28 4 sacer quoque ignis mali ulceribus adnumerari debet; he proceeds to describe at length two kinds: above, 28 31 and 33, he had described what ἰζωρίελας 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 ἰπρυγ of the Greek physicians; others certainly make it to be erysipelas, as Isidore orig. iv 8 4 erysipelas est quem Latini sacrum ignem appellant, id est exerundam per antiphrasim. 665 Sic ignis 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 material; 1035 nisi materiae Ex infinito suboriri copia posset. 669 Ig. ab. Aetna.: Sen. nat. quaeest. ii 30 Aetna ali quando multo igne abundavit. flammeescere is found in no other writer of authority. fam. cael.: Aen. iii 574 Attollitque globos flammarum et sidera lambit: but flammeescere caeleum and ardescunt caelestia tempia 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. refer to something like what Seneca l. l. records of the eruption of Aetna: illo tempore aitun tunc plurima fuisse ionitrus et fulmina quae concursum aridorum corporum facta sunt, non nubium quas verisimile est in tanto ferrores aeris nullas fuisse. The ‘caelum ardere visum’ was common among the ancient prodigies and may have inspired a traditional terror. 671 coortu: this word, which occurs ii 1106, is also Lucretian. 672 tetuloruunt: this form is common enough in the older writers. 678 omnis 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 excito no wonder. 679 Nil sint ad: comp. 613; and Cic. de orat. ii 25 quem cognovimus virum bonum et non illitteratum, sed nihil ad Persium; pro Deiot. 24 credo, Caesar, nihil ad tsum equitatum; Ter. eun. 361 at nihil ad nostram hanc; Cic. de fin. ii 85 quid ad utilisatem?; Plato Hipp. ma. 281 δε οὐκόν τρόχος ἡμᾶς: ‘to’ is often so used in old English: ‘war is no strife To the dark house and the detested wife’. 
690—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 burst 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. forni: Virg. geor. 1 472 undantem ruptis fornicibus Aetnam. 683 fere: see n. to i 14 forae (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 histus: est autem terra ipsa [Siciliae] tenuis ac fragilis et cavernis quibusdam fistulosque ita penetrabilis ut ventorum tota ferme flatibus pateat; nec non et ignibus generandis nutriendiisque solis ipsius naturalis materiæ, quippe intrinsecus stratum sulphure et bituminous traditum: quae res facit ut spiritum cum ignis in materia fluctante frequenter et compluribus locis nunc flammas, nunc vaporem, nunc fumum eructet. inde denique Aetnae montis per tot saecula durat incendium, et ubi aerior per spiramenta cavernarum venetus incubuit, harenarum moles egeruntur... eadem causa etiam Aetnae montis perpetuos ignes facit. nam aquarum ille concursus raptum secum spiritum in immum fundum trahit atque ibi suffocatum tam diu tenet, donec per spiramenta terras diffusus nutrimenta ignis incendat. 698 penetrare penetrus, a favourite assonance: i 529 penitus penetrata retexti; ii 539 Ut penitus 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 arenae: 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 ade subiectant harenam with a quite different application. 701 crateres gives a lively picture of the thing, which neither faves 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 introduction to a series of cases which admit of more than one explanation is, as has often been remarked above and as may be seen in Epicurus' letter to Pythocles, very characteristic of this philosophy: τὸ δὲ μιὰν αἰχμὰν τούτων ἀποδοῦναι, πλευραῖῶς τῶν φαινόμενων ἵκκαλομένων, μαννόις κ.τ.λ. says Epic. l. l. 113. 704 satis 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 illis 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 generis ex hoc, the whole class of causes of death.

712—737: the Nile may rise from various causes: from the eolian winds blowing up the stream and stopping the waters; or from sand accumulating at the mouth; or perhaps rather from the rains at its source caused by these winds collecting the clouds there against the high mountains; or from snow melting on the lofty Ethiopian hills. 712 in aestatem: 875 in lucem tremulo rarescit ab aestu: 'every summer', 'every day': Hor. od. III 29 42 in diem Dixisse; sat. II 6 47 in diem a horam; Juv. vi 183 inque diem septenis oderit horis; Livy xxxi 29 15 mutabilibus in diem causis; Tac. ann. III 71 neu saepius quam bis eundem in annum: Lucr. has the more usual inque dies at least 8 times: v 271 privas mutatur in horas. 714 comp. Manil. III 271 orae, Quas rigit aestivis gravis torrentibus annis Nilo. 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 II 1060 semper. 715 Aut qui caet: Sen. nat. quaest. IV 2 22 si Thaeli credis, eetesiae descendenti Nilo resistunt et cursus eius acto contra ostia mari sustinent; and so Diodorus I 38 2, who gives a very detailed account of the causes assigned. 716 both Greek and Latin lexicons give copious references to the authors who speak of these eolian winds, the name given as Lucr. says to the aquilones at midsummer: 730 and v 742 eetesiae fabrae aquilonum. qui: see n. to II 404. eetesiae esse: 743 Remigii obitiae; Cic. orator 152 sed Graeci videlint: nobis ne si cupiamus quidem distrahere voces conceditur... at Ennius semel Scipio invicte, et quidem nos Hoc motu radiantis eetesiae 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 quaest. xi 3. 717 comp. Mela I 53 sive quod per ea tempora flantes eetesiae... venienti obviae adverso spiritu cursus descendentes impediment. 718 Cognoces, cogunt: see n. to I 875, and comp. Aen. vi 684 tendentem, 685 tetendit. 725 comp. Mela I. I. aut harenis, quas cum fructibus litora adiacent, ostia obsidunt: our verse is obscure: formerly I took Fluct. adv. of the river's stream met by the opposing sands; and this is possible. But now I understand it of the waves of the sea blown in by the eolian winds and therefore right against the river's current: then both in Cic. phil. II 21 and Cato de re rust. 100, the only other passages cited for the word, oppilo is active, and so it may be here; the sand bars up the mouths against the opposing waves of the sea, contra being an adv.: if, as Lamb. says, oppilo is neut. here, then ostia contra is used as in 715. But in the passage cited for the simple pilo: hastam pilans praec pondere frangit from the Histrian war of
NOTES II

Hostius: it is also active. 726 ruit: Virg. geor. i 105 in the opposite sense cumuloseque ruit male pinguis harenae: 'ruit, levels, whereas ruam aceros Hor. sat. ii 5 22 means to heap up' Conington. 727 Quo fit uti pacto = quo pacto fit uti: comp. 204 and n. to ii 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 n. to 415. 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 and collected by the high mountains and descended in rain. 739 caput ei: 636 and v 270 caput annibus; v 643 Finitimis ad se convertit gentibus ora; v 1390 Haec animos ollis meluebant; 1319 venientibus ora petebant; iv 364 and iii 139 nobis. 730 et. fl. ag. occurred v 742. 735—737 he concludes with the common theory: Sen. l. l. 17 Anaxagoras ait ex Aethiopiae iugis solutas nives ad Nilum usque decurrere. in eadem opinione omnis velutas fuit. hoc Aeschylus Sophocles Euripides tradunt. sed falsum esse plurimus argumentis pates: Lucr. having never journeyed to the sources, is less positive than Seneca: comp. the opening of Eurip. Hel. and Valkenaer distr. p. 30. 737 Tabiificis is a common enough word, but hardly occurs elsewhere in this sense.

738—788: Averian 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 in 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 venere: 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 Veninum; 781 terram Hesperiam venies; and ecl. i 66. 743 Remigii: see n. to 716 etesiae: this licence also he employs only twice; see n. to iv 741. Rem. pen.: Aen. i 301 Remigio alarum, vi 19 Remigium alarum; Ov. ars ii 45 Remigium volucrum. . . pinhas: πτερόγυν ἵπποιμαι ἵπποσόμον. 744 profusae: Festus p. 229 'profusae...alias abiectus iacens, ut Pacuvius in Teucer Profusus gemitus oct.' 747 Is locus oct.: there is no reason to doubt what he and Virgil say of the Avernan lake when it was surrounded by thick wood: see Servius 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, speaking of what is supposed to be the Amp-
sancti valles: exactly the same is told of some marshes in the Carolinas
surrounded with thick woods, by a traveller Bosc in the early part of this
century. 750 comp. Philostr. Apollon. ii 10, speaking of the Λαφυα
πέτρα near Myra, εν κορυφή της πέτρας μέγα μεγιά φατο τΟΥ ιπτατομε
λυς τῶν ὄρνιθων ἐπιστομένοι, ὡς ἀληθεία τε ἡδείν ἔτειν ἐν προδόμῳ τοῦ
Παρθενώνος καὶ πολλαχοῦ τῆς Φυγών καὶ Λυθών γῆς: for such Avern is
or Plutonia or Charonia comp. Cic. de div. i 79 ut et Ampsancti in
Hirpinis et in Asia Plutonia quae vidimus; Strabo p. 244; Pliny ii
207. 753 fugitant non i.e. non fugiant cet., Sed natura cet. comp.
Cicero quoted to v 383. 754 Pervigili is the gen. of pervigilium: he
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 Erichthonius 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
it 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’ Lake
Athens i p. 206: at all events no Avernian exhalations are now perceived
there. To what Greek poets Lucr. refers I do not know. 755 loci
ope: see n. to iii 374 animae elementa, and iv 741. ope suapte i.e. sua
ipsius operis: Festus p. 310 ‘suapte suo ipsius, ut meapte meo ipsius,
tuapte tuo ipsius’: suapte, suapte are found in Plautus Cicero and others;
Plaut. miles 391 appears to have suapte amicum: Priscian attests
meapte, tuapte, suapte, nostrapte, vestrapte. 756 fertur esse videri
i.e. ut ferunt, videtur esse: videtur esse is almost a periphrasis for est, is
seen, found to be, φαίνεται ὅτι: so 977 videtur, and elsewhere. 757
Quadripedes quoque, as well as birds. 758 vis ipsa, without anything
else. 759 macata, i.e. haec animalia: see 188 lata, extracta, with
nubes for antecedent; and n. to i 352. 761 effuent: 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 i. 1. and Ampsanctus,
of which Aen. vii 568 Hic specus horrendum et saevi spiracula Ditis
Monstrantur, ruptoque ingens Acheronte vorago Pestiferae aperit faucem.
762 ne forte, 764 forte: Cic. ad Att. xv 6 has si forte, ne forte in two
consecutive clauses of a sentence. 763 post inde: see n. to iii 529
post inde: Aen. viii 546 Post hinc ad navis graditur. 765 Naribus
cet.: Aelian Pliny and others relate this or similar stories; Martial xii
29 5 Cervinus gelidum sorbet sic halitus anguem. Creceh observes that
there is a manifest scoff in this illustration. 766 ferarum: Hyginus
also applies this word to serpents, Martial vi 15 2 to a formica.
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 saepe ante: especially II 398—477, and IV 522—721. 770 and
776 figuras are atoms: see n. to II 385. 771 cibo quae sunt: 1095
quae sint morbo mortuque necessaret Multa volare; Virg. geor. III 511
Mox erat hoc ipsum exitio; Ov. her. 17 (16) 147 Ipsa malo metus est;
167 Fama quoque est oneri: the double dat. is more usual, as 1229 Hoc
alis erat exitio. 774 ante: IV 633 Nunc aliius alius qui sit cibus cet.
he adopts the language of IV 677, where smell is spoken of, Verum aliius
alii magis est animantibus aptius Dissimilis propter formam. 778
iactu: see notes 1, and comp. II 846 Nec iaciunt ullum proprium de cor-
pore odorem; IV 673 adieuctus odoris is the same thing: naris adieuctus
odoris Tangat: comp. too II 1047 animi iactus = iniecutus. 780 tristia:
see n. to I 944 Tristior: Auson. epist. 15 8 Et quae sapore tristia.
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 exhal-
tions, still more so those from mines. 783 Arboribus: Pliny xvii 89
mentions the walnut and juniper; Marullus in marg. cod. Vict. ‘Virg.
Iuniperi gravis umbra’. 787 Floris odorae: Plut. sympos. III I p. 647 F
ιστοροῖνα γὰρ ὅτι καὶ σκαλικοὶ ἀποκτίνων ἄνθρωποι ἔγκαταβα-
θοντας ὡσαν ὑπὸ μολιστα πρὸς τὴν ἀνθρωπον: Dicaearchus frag. 60 in
Mueller frag. hist. Graec. II p. 261 tells the same of a plant on Helion,
τοὺς δ' ἀψαμμονός ἀνθρ. ἀναμετὰ τῇ ὁμηρ. 789 Multa cet., 750 Quod:
Lucr. seeks emphasis by placing many words before the introductory con-
junction; as V 440 Propter dissimilis formas variaeque figurar Quod non
omnia cet.; I 751 quae cernere non quis Extremum quod habent: so with
the relative, as I 557 longa diei Infinita actas anteacti temporis omnis
Quod fregisset; IV 607; VI 980: and so IV 430 Tecto solo iungens atque
omnia dextera laevis Donec in obscurum cet. 793 describes one labour-
ing under epilepsy or morbus comitialis; comp. III 487 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 stated.
795 man. eff.: Ovid met. III 39 Effuxere urnae manibus. 796 st
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 lābris, 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. But in Lucretius' time
it was prob. only a tub or pan for a single bather; as Celsus VI 26
5 in solium is aquae calidae resupinus demittendus est; I 4 in solium non
descendere. solium seems synon. with lavabrum; though in later times
the solium became a large piscina holding many bathers at once. Yet
solium may be the piscina here; comp. Petron. sat. 92 circa solium seden-
tibus. 804 membra domus: Gronov. obs. III 5 p. 467 quotes Cic. ad
Q. frat. III 11 nec habere poterat adiuncta cubicula et eiusmodi membra,
BOOK VI

and Pliny epist. II 17 9 dormitorium membrum: comp. also v. 6 15 mult
in hac membra; atrium etiam ex more veterum; Apul. meta. III 28 singula
domus membra cingit armata facio. But as said in notes 1, the reading
is very very uncertain; I doubt whether I am right even in adopting siti
for sini; for Lach. is certainly wrong in saying that As 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 con-
lectus: comp. too Hor. sat. II 4 51 Massica si caelo suppones sini serises
...decedet odor nervis inimicus, which will support nervis, perhaps sini as
well. 805 mactabitus is another ἀραξ λεγόμ.: Lach. compares Accius
421 leto tabificabili. 810 Scapenteula is the σκαπάτη ἶλη of Macedo-
nian Thrace: Lach. explains the strange Latin form with much prob-
ability: the ι he supposes to be like the ι in silva, and to represent an
older form of the Greek ἰλη, always retained by the inhabitants of the
place; the η then in Latin merely marks the lengthened vowel, as in
thensaurus Termensium and the like: comp. too totiens toties, viceminsimv
vociem uninsured, and the numerous instances in which the Greeks express the
Latin -ens by -ης, shewing the pronunciation of the former: Lach then
conjectures that the short υ is due to the Roman soldiers confounding
the end of the word with one of their own diminutives. But as in
the age of Lucr. a Roman soldier was incapable of making a false quantity
in his own language, I am unwilling to assume his being guilty of the
same offence in Greek. As we know then from Horace's silviae, that the
i of silva was short by nature, and as in II. E 708 and H 221 the Boe-
tian and therefore Aeolian ιλη has ι, the old Greek word in question
may well have been εὐλα. Qualis cet. depends on Nonne vides of course.
815 [iis] Quos: see n. to i 883. ncessis is gen. of ncessae; Lach. com-
pares and amends Donatus to Ter. eun. 998, and quotes from the senatus
cons. de bacchan. inscr. Lat. i 196 4 ncessus esse i.e. ncessus, the old
gen. for ncesses. 817 prompta caele: 1261 populi loca prompta.

818—829: in the same way these Avernian spots send up a poison-
ous 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 Aetern 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 impediatur with Ut of 820: see n. to v
873. 823 derigit is neuter and = derigit se; see n. to III 502: auctor
belli Hisp. 29 hinc derigens proxima planitiae aequabatur; which is
very similar to its use in Lucr.; that work too represents the homely
style of a contemporary of the poet: in 198 Directa; iv 609 vivis directis:
fromRibbeck's edition I find that the mss. of Virgil are ten times in
favour of dirigo, once only of dirigito; Caesar's best mss. also as well as
those of the auctor belli Alex. (1 Hirtius) as a rule have directus, which
Halm restores from P in Cic. pro Caelio 38 and 42; the ancient and sole ms. of the last books of Livy too has *directus*; the palimpsest. Ver. of Pliny xi 58 *derigunt*. Comp. too now Schuchardt's vulgar Lat. ii p. 73, who gives many other instances of *do* from inscriptions and old ms.; so that this was probably the only genuine ancient form and the distinctions drawn by Isidore and others between *derigo* and *dirigo* unreal and fanciful. 826 *aestum*: iii 173 *mentis qui gignitur aestus.* 828 *vomenda*: Aen. ix 349 *vomit iltle animam.* 829 comp. v 359 *qua nulla loci fit copia circum.*

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 *nizari*: see n. to iii 1000; it is almost or quite a Lucretian word, and is the frequentative of *niti*, which is properly said of a bird on the wing: 834 *pinarum nius inanis.* 838 *incantae*, because unable *nizari ineistereques alas*; it has much the same force as 744 *molli service profunae.*

840—847: the water of wells is colder in summer, because they let out their seeds of heat through the earth which is then rarefied by heat: the contrary is the case in winter for the contrary reason. 845 *Frigor*: *conresco*: see n. to iii 20 *nis acri concreta pruna.*

848—879: 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 squeezes 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 caloscit.* Curtius iv 31 gives the fullest and most precise account. 854 and 863 *corpus aquae*: Emped. 285 *Barios iveri diam arvopoulos.* 858 *satiares*: Cic. Arat. 364 *Cum supera see satiavit lucce*, where ms. have *sociavit*; Germanicus 588 *Sidera vix tum satiatus luce*, the words of Aratus being δ' ἡμῖν φῶς κοιτῶμεν. 864 *vitoriferus cec.*: Aen. iv 351 *quotiens umeribus umbris Nox operit terras.* 868 *aquae*: see n. to 552. 869 *dimovit* appears to have the same force as in Virg. geor. ii 513 *Agricola incuro terram dimovit aratro.* 875 in *lucem*: see n. to 712 in *aestatem.*

877 *quaer*: in the sense of *as*, is very common in Lucr. 878 *nodos*, a bold continuation of the metaphor involved in *exolvit*: Hor. epist. i 3 3 *Hebrusque nivea compede vinuctus*; Petron. sat. 123 v. 188 *undarum vincula rupit*; comp. too 531 *mora quae fluviis passim refrenat euntis.* 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 and Mela ii 43 tell this fact of a fountain at Dodona, to which Lucr. probably refers.
890 endo: see n. to 1 82 Indugredi. Aradi: 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. 891 scatit in v 40 too takes a gen. 892 multis aliis oct. Pliny ii 227 dulcis haustus in mari plurimis locis, ut ad Chelidonias insulas et Arathus et in Gaditanos oceanos: Leake numism. Hellen. insular Greece p. 72 'opposite to the fountain [Arethusa] at the distance of about 300 yards a large submarine stream of fresh water rises in the sea, of which the Arethusa itself is apparenly a branch'; Sir E. Tennent describes similar springs in Ceylon. 894 interrormit appear not to be found elsewhere. 896 sem. quae: see n. to 1 15. 900 noc. ad lum.: Aen. vii 13 Urit odoratum nocturna in lumina codrum: with Circé the codrus served for fire and candle. 901 the language of Pliny l. i. is very similar, in Dodone Iovis fons...se extinctae admovens [faces], accendit. ubi admoveas: see n. to ii 41 foll. 904 imbus ignis, an expressive metaphor, though less bold than 1176 sitis arida, corpora mersana: 896 he uses scateres 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 v 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 Magnetum: Plato Ion p. 533 D in τῆ λίθῳ ἐν Εὐρύπτερος μίν Μαγνῆτιν ὄφωμαιν, οἱ δὲ πολλοὶ Ἡρακλείαν: what follows is so like Lucr. that Lamb. thinks he had Plato before him. Plato however seems to misrepresent Euripides: see Hesych. and Photius σ. ν. 'Ἡρακλεία λίθος: Ἡρακλεία (Ἥρακλεία) λίθος was the regular Greek name for the loadstone, the older Greek writers, as Eurip., usually denoting by μαγνητῆς λίθος a quite different stone: see Theophr. π. λίθων 41, Hesych. Photius and the other lexicographers. 909 Magnetum of Lydia, our extant authorities unanimously declaring that the names come from the Lydian Magnesia and Heraclea: Sophocles indeed, the oldest of them, calls it the 'Lydian stone', the name usually given to the touchstone: see Hesych. σ. νν. 'Ἡρακλεία, and Λυδικὴ λίθος σιδήρον τριλόθεν προσθέγγον. Comp. Salmas. exerc. Plin. p. 775 776, and esp. Buttmann in the Mus. d. alt. Wissensch. ii p. 5—52, who makes it probable that the local derivations of both the magnet and the Heraclean stone were mere fictions and that the latter meant originally 'Hercules' stone', to denote its attractive power. Pliny xxxvi 128 names the Thessian Magnesia as one of the districts where the loadstone was found; so that some connected the name with it perhaps. 914 permananter appears to be a ἀναξ λεγόμ. Plato l. i. ἦντι ἐνίοτε ὀρμάθος μακρός πάνυ σιδήρων καὶ δακτυλίων ἐξ ἀλλήλων ἤρτην: πάσι δὲ τούτοις ἐξ ἐκαίνης τῆς λίθου ἡ δύναμις ἀνήρτητα.

917—920: but many points have to be cleared up, before we come
to the actual question. 917 Hoc genus: comp. id genus, quod genus, omnis genus. multa cæt.: 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. facult. i 14 of Epicurus' theory of the magnet, extending over many pages, proves that the latter must have dwelt on the subject at as 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. i 341 longae Ambages; geor. ii 46 Atque per ambages et longa exorsa; Ov. met. iv 476 non longis opus est ambagibus.

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 iv 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. 938 rep. Comm.: see n. to i 418. 937 primo, 329 foll. 942 speluncis cæt.: i 348 In saxis ac speluncis permanat aequor, Liquidus usum et umberam flent omnia guttis: Wak. compares Lucan iv 301 Antra nec exiguo stillant suntia bore. 944 Manat cæt.: Enn. ann. 399 Tum timido manat ex omnibus corpore sudor; Aen. iii 175 Tum gelidus toto manabat corpore sudor. 950 cum poc. cæt.: i 495 retinentes pocula rite; iii 912 tentque Pocula saepem homines. 951 dissaepta: the subst. hardly occurs elsewhere, at least in this sense, though the verb is not uncommon.

952 vapos: Nonius p. 487 'vapor et vapos et timor et timos et labor et labos its sunt ut color et colos. Lucretius lib. vi Pervolitani, permanat odos fringueque vaposques: Augustus in his res gestae still keeps honos; Livy xxviii 26 14 has colos: see too Neue i p. 167 foll. 954 Galli loricæ: Lach. cites Varro de ling. Lat. v 116 lorica, quod e loris de corio crudo faciebant, postea subcidit Galli e ferro sub il vocabulum, ex anulis, fere tam lunicæ; Tac. ann. iii 43 quisbus more genitico continuum ferri tegmena: this correction of Lach. seems to me certain; Lucr. had doubtless seen or heard how in sieges fire in various shapes had taken effect on such steel cuirasses. coeret: in iv 647, 657 and Livy ii 58 7 nec pudor nec matus coeret: it is used absolutely as here, where qua defines the object. 955 956: by the simple transposition of these vss. I flatter myself I have made this passage clear: et sum tempestas in terra caeloque corota est, cunque simul cum ea morbida vis extrinsecus insinuaturn, tum haec tempestas et haec vis, terra coortae in caelum remotae, caelo coortae in terrar remotae, iura facessunt. My reading is illustrated and confirmed by 1098 Atque ea vis omnis morborum pestilæaeque Ads extrinsecus ut nubes nebulaeque supernæ Per caelum veniunt aut cæt.: in these tempestes are the nubes nebulaeque which bring the
morbida vis; comp. too 1119—1124, and 1141 foll. 956 as said in notes 1, though the ms. are in favour of iure, I have returned to ius, admonished that facesso seems to have the sense of ‘to be off’ only as an imperative, or quasi imperative: Plautus’ play on the two meanings, rudens 1061, well illustrates this: ego opinor rem facesso.—si quiem Sis pudicus, hinc facesso: I find, it is true, facesso, facessit, facesset, one or other, at least a dozen times with this sense in the metamorph. of Apuleius; but he, an ape of the older writers, probably generalized from the instances of the imperative he found in them.

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. 963 facit are: iv 28 ordia prima: Varro de re rust. i 41 2 has facit putre; he also uses consue quoque faciunt, excanda me fecerunt, perfere ita fi: Cato has ferre bene facito: Haupt in Hermes i p. 403 justly says that Sen. de beata vita 26 2 is hardly Latin unless you read obstupe faciunt, not obstupefaciant. 965 posta: iii 871 posta, 857 and i 1059 posta; vi 999 praeposta: he also has impetus dispostus and oppostus, as well as repoustus which the metre requires. 968 condurat seems not to be found elsewhere. ab igni: ii 99 vexantur ab icte: this use of ab, ‘after’, ‘just after’, is common in Ovid, as met. iii 373; iv 329; 465; xiv 352; ares iii 226; her. 18 (17) 69; ex Ponto iii 4 73; iv 5 26; trist. iv 10 122 ab exequitis, an imitation of Prop. iv (iii) 1 24: in Livy I have noted down very many expressions such as these, ab serie rebus ludicrum fecit; ab his prosectps, ab hoc sermones, ab hac ratione, ab hac voce, ab hac contione digressi, dimissi; a primo colloquio extemplo misi sunt. 971 comp. Odyss. 1 359 Ἀλλὰ τίς ἀμβροσίας καὶ νίκαρος ἢτιν ἄκροφυ. Effluat I now take as said of the oleaster: Pers. iii 20 effluis amens; where Jahn well compares Petron. sat. 71 ne [amphorae] effluant vinum; Claud. cons. Probi et Ol. i 51 Quantum stagna Tagi...Effluere decus, an imitation no doubt of older writers; and observes that this and similar words, mano espec., are said of the thing out of which a fluid comes as well as of the fluid itself, with or without an accus.: Pliny xiv 122 arborem suco manantium. vero = vero, is common in Plautus: in Jahn’s Jahrb. 91 p. 48 are cited Amphi. 964, 678, capt. 567, Pseud. 1191, trin. 210, merc. 685, Cas. iv 2 11, trusc. ii 2 47: Sall. hist. fr. iv 11 mss. have vero an; Livy x 23 5 vero glorietur, where Madvig reads ex vero. 973 amarac.: see n. to ii 847: Gellius praef. 19 etus adagium est, nihil cum iudibus graculo, nihil cum amaracino sui; is it a fact that perfumes poison swine, or did the proverb suggest the notion? 977 videtur, φαῖνειν ὄν, not ἔδοξα: 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.

979 quam, prius: see n. to 111 973. 986 ario: i.e. in alium sensum: 11 683 Nidar enim penetrat qua fucus non it in artus, Ficus item sorum, sorum sapor insinuatur Sensibus. 991 lignis, Argento, vitro = per ligna, cet.: 'lignis, de resina lignis manante accipiendum' Lach.: to me it seems to be used more generally. 994 transmittere is neuter. 998 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 side helps to push it on as well as the air in motion within the ring. 998 confirmata, locata, praeposta, parata, a curious agglomeration of particulars, though praeposta seems to have almost the force of a subst., 'points laid down beforehand'. 1003 sive: comp. i 955 Seu locus. 1009 primoribus = primis: see Forc. 1011 horrore: 11 410 serrae stridentis acerbum Horrorem: horror in these two places = quod facit horrorem. 1012 ibus: 11 88 a tergo ibus obstet: here, as there, the obsolete form has occasioned a corruption: ex elem. depends on corpora, e ferro on coorta; though Lucr. does not avoid two prepositions in the same clause: iv 694 Ex alto primum quia vis emittitur ex re: see n. to i 412. 1016 compagibus: 1071 Quam lazarë queant compages taurea vincta. 1017 unde cumque appears here to have the sense of ubicumque. 1020 nec jpsa cet i.e. nam ipsa quidem sponte sua non possunt. 1022 quare—inavatur: 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: such parentheticals are a very marked feature of Livy's style. 1023 adiumento implies something which adds its assistance to the forces of the thing itself. 1027 prōpellat: iv 195 a tergo quas provehat atque prōpellat, perhaps the only examples of this quantity: 1029 prōpellat, as elsewhere. 1032 Parvus here appears to be emphatical, 'to the very smallest parts'. 1036 rebus circum.: i 87 circumdata comptus, a different constr.; see n. to i 38. adpositus: Sen. nat. quaest. ii 6 aer continuus terrae est et sic adpositus ut statim iti futurus sit unde illa discerserit. 1040 quo cet. a relative clause coupled with et partem in vacuum, as so often in Lucr. and the best writers: comp. 1015 Quod facit, et sequitur; ii 140, and some of the examples in n. to i 718. 1041 con. sum.: 326 magnnum conamen sumit cundii.

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 xxxviii 23, a most obscure passage. Isidore orig. xix 32 5 says that the Samothracian ring is aureus quidem, sed capitulo ferro: 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 magnetic, 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 Praceptit: 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, and have ended the paragraph with 1064: comp. 1063 Aeris ubi cet.: this is shewn too by 1057 impellere, 1060 impellit, 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 118 and v 199 tanta stat praedia 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 1 755. 1063 Aeris cet.: refers back of course to 1044 foll. and 1048 Aere interposto cet.: Lachmann’s arrangement of the paragraphs quite obscures this connexion, which some I see have absurdly misapprehended, corrupting the text by unmeaning changes. 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 and woods and 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 hooks and eyes, as indeed seems to be the case with this stone and iron.
1085 haec, such cases of attraction; referring not to the exceptional case which immediately precedes, but to 998—1041. 1087 singlariter: though no other instance is known of this contraction, it must be genuine; and does not seem harsher than 1088 coplata, which appears only in Lucr., or than perviglanta strigilis frigdaria and the like: Lucr. three times has aqua, a form probably peculiar to him and found too only in this book: it is clear that a word of the precise meaning of singulariter or singillatim is called for by the context; not simul uniter apta or the like. 1088 colescere: see n. to v 342. 1089 taurino: Pliny xxviii 236 glutinum praeantissimum fit ex auribus taurorum et genitalibus. 1072 Vit. lat.: v 14 liquoris Vitigeni laticem. aquae: see 552. audent = non dubitant: 1191 succedere frugis Non dubitabant: or else = volunt: see n. to iv 508 ausis. 1078 res una, hence called chrysocola or gold-solder. 1080 iam quam multa: i 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 iunctura haec: strict syntax would require horum, as Lamb. has written: perhaps the turn of expression has been caused by 1085 Ut cava cet.: Prop. ii 1 55 Una meos quoniam praedata est femina sensus, Ea haec ducentur funera nostra domo; Cic. ad Att. viii 14 i qua expectatione; Caesar ib. ix 16 3 hane gratiam = huius rei gratiam; de fin. ii 66 hic dolor: see Madvig there: Ov. met. iv 431 cognata exempla, harshly for cognatarum exempla. 1085 haec cet. i.e. haec cava illius plenis illaque cava huius plenis: for the position of que see n. to ii 1050. 1087 plicata: the particip. seems to be very rare: Sen. epist. 95 2 mss. have historiam...artissime plicatam. 1088 coplata: see n. to 1067 singlariter. 1089, after dwelling at inordinate length on the early parts of this question, 919 Et minimum longis ambogibus est adeundum, he hurries on at the end, 1081 Nec tibi tam longis opus est ambogibus, and finishes abruptly, as if he felt, what is indeed the truth, that he had after all quite failed in clearing up the mystery. 1090—1137: now to explain the cause of diseases: many particles, both salutary and noxious, are ever flying about; sometimes the latter are able to corrupt the air; then comes pestilence, either in clouds and vapours, 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 vapours 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.—Isid. de nat. rer. 39 2 imitates this paragraph. 1094 supra, 771 foll. 1095 quae sint morbo mortisque: 771 Multa, cibo quae sunt; see n. there. 1098, 1125 and 1132 pestilus is another Lucretian word, pestilentia not suiting the metre. 1099 extrinseca
BOOK VI

cet: 956 Morbida visque simul cum extrinsicus insinuatur; see n. there.
1101 ubi putorem cet: 11 872 putorem cum sibi nacta est Intempestiva
ex imbris umida tellus; 928 terram Intempestivos quom putor cepit ob
imbris: here he adds solibus, so powerful in producing such epidemics.
1103 comp. Ov. trist. iii 3 7 Nec caelum pastor nec aquis adsummus
isti: but Pliny paneg. 15 diversam aquarum calidique temperiem et
patris fontes patriumque vidit ferre consueti. 1104 Templari: a
technical word for the attack of disease; comp. 1116 temptantur, 1137
temptare. 1105 disc. res: 11 1018 verum postura discrepitans res:
the little word res is made to perform a legion of functions.
1106 quid putamus: for the indic. comp. Juv. iv 28 Quales tunc epulas ipsum
gluttisse putamus Induperatorem? and Mayor there, and ib. 130, where
he cites Pliny epist. iv 22 6, and Madvig opusc. 11 p. 39 foll.: comp. too
iii 950 Quid respondemus?; Pliny epist. iv 25 3 quid hunc putamus
domi facere, qui cet.: similar in principle is the use of quid putam? quid
credas? and the like. Britanni: Britannia is no sense; for caedem
would then be quite indefinite, and quod in Aegypto est must refer to
Britannia: the length of the first syll. appears unexamined; whereas
that is the usual quantity of Brito. 1107 claudent: seems to mean is
depressed, lies low, and so leans over like a limping man: comp. Virg.
geor. i 240 Mundus, ut ad Scythiam Riphaeaque arduus arces Consurgit,
premitur Libyae deeros in austros. Upper Egypt and Britain seem
almost proverbial in this matter: Cleomedes i 42 παρά μὲν Σωρίτως
καὶ Αιθιοπῶν ἐλάχιστον φαίνεται τὸ τοῦ πόλου ὕψος, μέγιστον δὲ ἐν Βρεταννῶι:
claudent may have the same force as iv 436 claudus; see n. there.
1108 et [id quod est] Cadibus. 1109 comp. 722 Inter nigra virum
percocta saecula colore. 1111 Quat. a ventis: Virg. geor. iv 298 Quat-
tuor a ventis; the usual force of a ventus is on the side exposed to the
wind; as v 754 a terris, on the side towards the earth: here a ventis,
partibus are rather used, as a fronte, a tergo: Livy xxviii 48 15 ita ex
omnibus partibus, ab fronte, ab lateris, ab tergo trucidantur; it means
therefore in the regions where these winds and quarters of heaven are.
1114 Seren. Samon. 133, quoted by Marullus in marg. Victor., Est
elephas morbus tristi quoque nomine dirus. elephas or elephantiasis, for
both names are used by Galen, is described by him in various places and
fully by Celsus iii 25 and others; its name is derived from the condition
to which it reduces the skin; Krauss medicin. Lex. says that Lucretius' limitation of its range is true of real elephantiasis at the present day.
1116 Athide is used for Attica more than once by Mela. gressus: is
this gout, or the τῶν τοιχῶν ἀντικαμῆλως ἡλικία of Aristophanes? the
expression would seem to point to gout; but Virg. geor. ii 94 Tempus-
tura pedes and Sen. epist. 83 at end temptantur pedes are said of the
reeling of drunkenness. 1119 quod—Commovet must apparently be
taken together, as est cannot well be understood in Lucr.; and then
cadum, as well as aer, is nom. to coepti; the sentence would of course be simpler, if est could be understood, or if we read alienum est. 1121 comp. 1099. 1122 immutare, neut.: see n. to iii 502. coactat; 1161 coactans: a Lucretian word. 1126 ipso: ipso 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: comp. 658 arripit aequum Saeppe dolor dentes, oculos invadit in ipso.

1127 hom. pastus pec. cibatus: pecudum pastus hominumque cibatus would be more usual. 1128 aere in ipso, i.e. intus in aere: see n. to iv 736. 1132 pigris I take to be a mere poetical epithet; not to apply to the languor produced by disease: Sen. Oed. 133 clearly refers to it: Prima vis tardas tetigit bidentes. bal.: see n. to ii 369 Balantium 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. 1135 c廓ruptum is defended by Lucilius' ope c núi, 'dempeit enim unam litteram per metaphoriam!' Consentius p. 400 K.; for whether Lucilius so writes seriously or satirically, the co must have been in use; and Isid. l. 1. evidently read corruptum in Lucr.: 'ita etiam ser corruptus ex alis caeli partibus veniens oct.'

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 cause 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 Thucydides' accuracy and precision, and yet differ most strangely in the conclusions they draw from his words: physicians, English French or German, 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, erysipelas, smallpox, the oriental plague, some wholly extinct form of disease: each succeeding writer at least throws doubts on his predecessors' diagnosis. Lucretius' copy must manifestly be even more vague and inconclusive. The truth is that having laid down his general principles 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 Seneca Oed. 110—201, by Livy more than once, and by others.

1138 mortifer aetust has no reference I think to Haec: Haec ratio is the law of diseases just mentioned, which at this time caused a mortifer aetust; so that Lachmann’s objection ‘quis enim has res diversissimas coniungat, haec ratio et mortifer aetust morborum’ has no force: in fact the v. is a paraphrase of 1098 ea vis omnis morborum pestilisaeque; comp. too 1090 ratio quae sit morbis cet.: and for the expression 830 vis haec atque aetust Avern. 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 l. l. 529 et ignaros inclusit nubibus aetust comes from Lucr. when we recollect the mode in which he makes pestilence approach, 1099 ut nubes nebulasaeque, 1121 Ut nebula ac nubes. aetust has essentially the same force as in 1049, 1051, 1056 and elsewhere, a copious emanation of particles: dirae 23 Mutent pestiferos aetust. 1139 fun. red. i.e. funestavit, morte polluit: Virgil l. l. 481 Corrupitque lucus, infecit pabula tabo, the rhythm is evidently modelled on Lucr. as Conington has pointed out; comp. n. to v 202: Livy iii 32 2 vastati agri sunt, urbs aedibus exhausita funeribus. Vast. vias: II. E 642 χείρωρες δ᾽ αὐτίς. exch. civ. ur.: Aen. viii 571 tam multis viduasset civebus urbem; Stat. sil. iii 5 73 quoted by Wack. has the very words of Lucr. 1141 —1143 Lucr. adapts his description to his general theory; comp. especially 1119 ubi se caelest quod nobis fortis alienum Commovet cet.: the strange atmosphere of Egypt put itself in motion, travelled gradually over much sea and air and at last arrived at Athens: Thuc. says no such thing: with his usual caution he tells us that it began, εἰς λέγεις, 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; and 998 confirmata atque locata—praeposta parata: Lach. plays sad havoc with the participles of Lucr. 1143 Incubuit: Hor. od. i 3 30 nova fruebim Terris incubuit cohares; Thuc l. l. 48 2 has ἠλέστα, Ovid l. l. 524 Incidit. 1144 cat. dab.: Virgil l. l. 556 iamque catervatim dat stragem. 1145 Principio cet.: Thuc. 49 2 προερ πριν τῆς καθαλής βιρμαί λιχυμαί κ. τ. λ.: βιρμαί and fervore appear to have nothing special in them, as Arnold seems to imply of the former, but to denote heat generally. gerebant simply in the sense of having is common in the best writers: see n. to iii 1049: and is often used of the parts of the body: Ov. met. ii 585 negue iam palmas nec pectora nuda gerebam; v 161 Tutaque terga genert. 1146 suf. luce expresses the φλέγωσις of Thuc. and means I presume the glare of inflammation: Sen. Hec. Oct. 1405 igne sufluo genae. 1149 an. int.: Hor. ars 111 Post effert animi motus interprete lingua. 1151 Ine 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. \textit{ιν} \textit{οἳ πολλὲς χρόνις κατέβαινεν ις τὰ στῆθη οὐ πόνος,} and then always descending, \textit{ὅπως ἐς τὴν καρδίαν στηρίζεται,} \textit{ἀνιστρεφέ} τε αὐτήν καὶ \textit{ἀποκαθάρσεις χολῆς πάσαι δοκεῖ ύπὸ λατρῶν ὄνομασμέναι εἰς εἰς ἔπεισαν,} 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 \textit{καρδία} the ancients, particularly Hippocrates and Thuc., denoted \textit{τὸ στόμα τῆς γαστρός}. But Lucr. has evidently taken \textit{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 \textit{διεξήγα ὅτι διὰ παντὸς τὸ σώματος ἄνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἔρχεται κακὸν.} This error of Lucr. was pointed out by Victorius three centuries ago in his variæ 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 \textit{cor} for \textit{stomachus} after the Greeks; his wide departure from Thuc. and the whole turn of his language prove that \textit{cor} here, as elsewhere, means the seat of life; nor is there the least authority for supposing that \textit{cor} could have any other meaning. 1153 \textit{vit.} \textit{cit.} : 1 415 \textit{vitæ claustra resolvat}; \textit{see n.} to 171. 1155 \textit{perolent} seems not to occur elsewhere. 1157 \textit{leti lim.} : 1208 \textit{metuentes limina leti}; 11 960 \textit{leti iam limine ab ipsō.} 1158 1159: Thuc. adds to the words last quoted \textit{kαὶ αὐτὴ μετὰ ταλαμωρίας 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 \textit{anxius angor} occurred above \textit{iii} 993. 1160 \textit{Singultus frequens} represents Thucydides' \textit{λύγκη κεφή}, which is commonly explained to be an empty retching, where nothing is brought up. 1161 \textit{Corripiere} 'to draw together in spasm': comp. \textit{v} 1223 \textit{Corripiunt membra}; and \textit{iv} 83. \textit{coactans}, as 1122: \textit{coactans} eos corrip., dissoluebat et fatigabat eos, vel ante defessos. 1163 and 1170 \textit{posses}: see \textit{n.} to 1 327 \textit{posses}; and comp. the use of \textit{credere} and the like. 1167 \textit{ut est cet.}: \textit{ut est scer ignis, dum per membra diditur} Lach. \textit{sacer ignis}: see \textit{n.} to 660: comp. Virg. \textit{geor. iii} 566 and Sen. \textit{Oed.} 187. 1172 \textit{partim = nonnulli}; see \textit{n.} to \textit{v} 1143: 1211 \textit{partim = 1 210 nonnulli.} 1175 \textit{ipsō} means straight with mouth, with mouth rather than or before any other part: comp. Livy \textit{xxi} 58 3 \textit{vento}
mixtus imber cum ferretur in ipse ora; XXII 46 9 pulvere in ipse ora voloendo; comp. too Lucr. himself iv 651 in ora ipsoque palato; 104 and vi 1207 partis genitalis corporis ipseas. 1176 Inseedeliber appears not to be found elsewhere: adverbs of this form seem to have been common in popular language: the scribblings on the walls of Pompeii shew not only amabiliter, but also fratribiliter incurabiliiter irrunabiliter festinabiliter and one-in n. 2138. sitis, mersana: a bold but expressive metaphor: thirst so drenches the body, that no after drenching of water can overcome it: comp. Stat. Achill. i 303 totisseque novum bibit osibis ignem: as A and Niccoli have mersana and the Vienna fragment has mersans, the inermans of B is plainly a mere clerical error, and will not do to build conjectures upon. 1177 ἢ τῇ ὀρείῳ καθευτήρια τὸ τέλων καὶ Δαισον πτών. 1179 mussabat, another fine metaphor, muttering under breath, as not knowing what to prescribe and therefore not daring to speak out; see Conon in geor. iii 350: Pliny epist vii 1 5, being ill of fever, says 'cum mussantes medicos repente vidissim': from which use Lucr. may have taken his metaphor: see Nonius and Donatus cited by Wagner aulul. 131. 1180 patencia, ardentia, expertia: see notes 1 and 2 to v 692 693. ardentia morbis Luminis, 1186 Creber spiritus cet., 1203 Corruptus sanguis cet.: Virg. l.l. 1 504 Sin in processu coepit crudescere morbus, Tum vero ardentia oculti aequi attractus ab alto Spiritus...ii naribus ater Sanguis: this would serve to defend ardentia, if it needs defence: morbis seems to mean each with his own disease: but with 1180 1181 comp. Ovid met. vi 246 simul suprema iacentes Lumina versarunt, animam simul excalarunt; vii 579 Lasque versantes supremo lumina motu; and v 134 Singultantem animam et versantem lumina vidit: 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. ani mens: see n. to iii 615. 1184 Triste sup. cet.: Hippocr. prorhiet. i 49 mentions the προσώπιου το λίγη σαθροσυνω as a very bad symptom. 1185 so Hippocr. praenot. Cosc. 193 βόμβος ἐν ἄξιοι καὶ ἠχος ἐν ὑμι θανάσιμον. 1186 Hippocr. proem. 8 μέγα δι αναπνεόμενον [πνεύμα] καὶ διὰ τολλοῦ χρόνον παραφροσύνην δήλοι. 1187 Sudoris...per collum: Hippocr. proem. 9 mentions sweats on the head and neck only as very bad, and adds of δι κεφαλοδίκαι καὶ
1188 *socr.* cet.: Hippocr. 1. 1. 24 τὸ τε γὰρ ἔκαθον
[πτύλω] ἄκρηγον ἐν κυδώναις, and elsewhere speaks of saltiness of
spittle as a dangerous symptom. 1190 *In manibus* cet.: Hippocr. 1. 1.
7 mentions at length nervous twitchings of the hands, κροκίδας ἄκτο τῶν
ἐμαθών ἄγων, and the like, as deadly symptoms; but this ‘fum-
bbling with the sheets and playing with flowers' and the like have ever
been noted as sure signs of death. *trahere*: see n. to 595 *movere*.
Lach. says the *trahere* for *trahe* is admissible, when the act is invol-
untary and there is no external and apparent cause for the contraction.

*tremere artus*: this shivering Hippocr. mentions as a bad sign in fever.
1191 ‘they were as cold as any stone; then I felt to his knees, and so
upward, and all was cold as any stone’. 1192 *Non dubitant transire*; vi 1072 *aqua* *fontibus* audent Miseri. *item ad
supremum* cet.: these signs of approaching death seem almost translated
from Hippocr. prog. 2 ρίς ἄεια, ἄφθαρμοι κολλοί, κρόταφοι ξυμπετα-
κότες...καὶ τὸ δέμα τὸ περὶ τὸ μέτωπον σκληρὸν τε καὶ περιτεταμένον καὶ
καρφαλίον ἔν: these words recur little changed in the praen. Coeca:
Celsus ii 6 translates him thus ‘ad ultima vero iam ventum esse testantur
nares acuta, collapsa tempora, oculi concavi,...cutis circa frontem dura et
intenta. 1193 nasi acumen: ‘his nose was as sharp as a pen': both
Afranius and Lucilius have *primoribus naribus*. 1195 in *ore trucei
rectum*, another well-marked symptom: 2 Hen. VI 3 3 24 *See how the
pangs of death do make him grin*; par. lost ii 845 and death Grind
horrible a gaily smile. 1196 *Nec nimirum post*: see n. to ν 988 *Nec
nimirum plus*. *rigidi mor. iac.*: you can say *vir iacet merita morte* i.e. *coec-
dit or occasus est mer. morte*; thus Odys. a 46 *Καὶ λόγῳ καῦς γε τουκότι
κείσαι ὀλέθρῳ*, which Ovid fasti iii 707 translates *Morte iacent merita*;
but scarcely *artus iacent rigidia morte*: this a Lamfinus and Lachmann
felt instinctively, a Wakefield never could feel; and yet iv 454 in *summa
corpus iacet omne quiete* might be thought to mediate between the
two expressions.

1197 *Octavo cet.*: he now returns to Thuc. who says 49 8 *ὅτε ἡ
δειρθείρῳν οἱ πλείουν ίναναίοι καὶ ἐβδομαίοι κ.τ.λ.* meaning of course that
the seventh and the ninth were the two critical days: the sad necessity of
the metre I fear has caused Lucr. thus seriously to vary the state-
ment. 1198 *lampade*: see n. to ν 402 *lampada*. 1199 *fun. leti*:
iii 42 *Tartara leti*. 1200 *nigra proluvie alvi* is the *διαρροίας ἄκρηγον*
of Thuc.; Galen quoted there by Arnold explains one kind of ἄκρηγος
ὑποχώρητος to be the τὸν τῆς μελαίνης χολῆς χύμον unmixed with any
watery matter. 1202—1204: there is nothing in *Thuc. corresponding
to these vs., but just before Lucr. has, as we saw, been copying him:
thus 1201 expresses *Thuc. 1. 1. οἱ πολλοί ἵστερον δὲ αὐτὴν ἀσθενεῖα ἀπεφ-
θείρων: 1205 foll. he again takes him up, καὶ ἐξεῖς ἐν τῶν μεγίστων προίκασιν κ.τ.λ.; what comes between the words just quoted is as follows, διαφαίνεται διὰ τὰ πονηρὰ τῶν σώματος ἀνώθεν ἀρέσκειν τὸ ἐν τῇ κεφαλῇ τρί- τον ἵστωθι κακῶς, the disease took its course through the whole body beginning in the head: it is 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 κακῶς 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 Ἡμι, 'in alvum sunt nare' 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 Prof. exciserat, 1217 excistar advocem: see n. to v 1330 existant adactus. 1209 ferro priv. : the words of Thuc. which Lucr. represents in 1206—1211 are these, τῶν γε ἀρρητῶν ἀντίληψε αὐτῷ ἐνέσχημα κατάκεκπε γαρ ἐν αἰεικαῖ καὶ ἐν ἀκραῖς χείρας καὶ πόδας, καὶ τόλιοι στερευμένοι τούτων διάφηγεν, εἰσὶ δ' ὃ καὶ τῶν ὀφθαλμῶν: the disease passed through the body from the head downwards ἐπὶ τῆν κοιλίαν, 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, στερευμένοι τούτων, or of the eyes: Lucr. however has understood στερευμένοι 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 tamens, quamvis sine manibus oct. 1212 Úque adeo mortis oct.: he takes advantage of his own error to point his favourite moral. incescetis is from incedo, not incesco. 1213 1214 are a very literal translation of Thuc. τοὺς δὲ καὶ λήθη ὑλάμβανε παραντικά ἀναστάτας τῶν πάντων ὄμως καὶ ἠγγόγησαν σφαῖς τε αὐτοῖς καὶ τοῖς ἐνεργοῖς, with the omission however of παραντικά ἀναστάτας, which seems of importance in the account; see the commentators of Thuc. 1214 nones non: see n. to II 23: Livy xi. 20 6 ut necesse scribi sibi velit, resembles Lucr. 1215 supra goes with inercet, as the prepos. only governs an accus. 1219 foll. comp. Livy xi. 21 7 cadavera intacta a canibus ac volturibus tabes absumebat, saeique constabat nec ulli nec priores anno in tanta strage bonum hominumque volturium usquam visum. 1219 solibus: soles for dies occurs in Virgil and others. 1222 fida canum vis: see n. to IV 681 promissa canum vis. 1225 see notes to 1247—1251.
N O T E S  II

vasta must have its first sense of vacua, desertu, therefore almost the same as Incomitata. 1227 ali: see n. to lv 637. 1228 Volvere has much the same force as in Virg. geor. iii 85 volvēr 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 and tueri: dederat ut liceret volvere. cae. tem. tu.: Aen. iv 451 taedet caeli convexa tueri. 1229 comp. Virgil geor. iii 511 Max 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 morbo is prob. the abl., the usual case after implicitus in Cicero Caesar and Livy; but it may be the dat. as in Livy xli 215 longinquae, maxime quattane, implicabantur morbo; who xxiii 34 11 has a third constr. non tam in periculum quam longum morbum implicitum; as Nepos v 3 4 in morbum implicitum. morti dann.: a rare constr.: damnari in metallum, in opus publicum, ad bestias are legal terms, for the last of which Apul. met. x 34 has bestii esse damnatam: 0v. ars ii 387 Nec mea cos uni damnavit censura puellae; Stat. Theb. vi 55 Damnatus flammas torus: ad supplicium, ad poenam, ad opus damnari occur in Tac. ann. vi 38, Trajan. ap. Plin. 32 (41) 2, Suet. Nero 31 respectively. ut esse must be for ut si, quassi, tamquam esse, though it is a very rare use: Lach. quotes Val. Flaccus v 92 fulserunt undae, sol magnus ut orbem Tolleret aut nubem quateret polus: but Nepos too, xiii 3 4, at ille temeraria usus ratione non esset maiorum natura auctoritate, et, ut in sua manu esse fortuna, quo contenterat, pervenit: so mss. rightly I think; but editors read velut for et ut: is the omission of si like Catull. 10 32 Utor tam bene quam mihi pararim velut for velut si is more common; I have noted down from Livy alone fourteen instances. 1234 an. am.: auctor. ad Herenn. iv 57 amissit vitam, at non perdidit...amissit animam, potius est gloriam. respectans, as v 975 tacit 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: διὰ δεινοτάτου δὲ παντὸς ἦν τοῦ κακοῦ ἦ τε ἀθυμία (πρὸς γὰρ τὸ ανέλπιστον εὔθες τραπέζειν τῇ γνώμῃ πολλὰ μᾶλλον πρόειντο σφάς αὐτῶν καὶ οὐκ ἄντεχοντο), καὶ ὅτι ἦτορ ἢ ἠτρούθενας ἀναπλαίμενοι, ὄσπερ τὰ πρόβατα, ἐθνηκον καὶ τὸν πλέιστον φθόρον τούτο ἐκνοτίαι: 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

43—2
which scared away or else struck down the healthy, ἡ τε ἅθυμα and σιν' ὁ, both of course being subjects of δεινότατον ἣν: now is it not plain that Lucr. has carelessly made καὶ σιν' depend on what immediately precedes, and has not referred it back to δεινότατον ἣν? and hence the strange paralogism involved in his Quippe etenim. θερισί: this seems a not unnatural, but yet unusual application of the word: Plautus however in his epitaph has mortem aptus est. cum fun. fun.: see n. to 71 cædem cæde accumulantes. viser ad: see n. to 113 59 reus 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 ἄρα γὰρ μὴ βίλοιν δεδοτές ἀλλήλοις προσοικιαν, ἀφαλλίστε ἵπποι: but instead of making οἱ πάχοιντας nom. of αφαλλίστα, he took οἱ δεδοτές προσοικιαν 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 Thucydides and Sophocles, of Plato and Demosthenes had been dead for centuries; and Greek had become the lingua franca of the civilized world. mortis timentis: I find no other instance of this construction; but Livy xxii 3 4 non modo legum aut patrum mainstatis, sed ne deorum quidem satis metuens: Horace has metuens alterius viri and rīxarum; Ovid metuentior deorum and metuentius numinis; Horace timidus procellae, Ovid timidus deorum; Juvenal metuens flagelli and virgae: cupidus with a gen. is common in Plautus and Tacitus. Poenibat: see n. to iv 220 moerorum. maevent: 805 plagae maevent. ibant: see n. to iii 526 ib. 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. 52 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 crammed with corpses: Thuc. then goes on to say ὁ μοί τε πάντες συνεπαρχόμενοι, οὐς ἔχρωντο πρότερον περὶ ταύτας ἡμέρας, ἐθανάτων δὲ ὡς ἔκκατος ἐδίδασκε: so too Lucr. 1278, as if like Thuc. he were entering on a new question, begins Nec mos ille sepulchrae cet, and in
four verses paraphrases the words just cited: Thuc. then continues, καὶ
πολλοὶ ἡμῶν ἔτραχνοι ἅμα ἔτραχνοι στρέφονται τῶν ἐπιθείων διὰ τὸ συν-
νον τῆς ἰδίης προεθύναναι σφάλαι: and similarly Lucr. 1282 continues his
paraphrase, Multaque res subita et.: Thuc. then goes on ἐν τῷ πυρᾶς γὰρ
ἀλλοτρία, φθάσαντες τούτος νῆσσας, οἱ μὲν ἐπιθίνας τὸν θανόν νεκρῶν
ὑφήντον: these simple words Lucr. expresses with some poetical em-
bellishment in the last four vss. of his poem: Thuc. completes the above
sentence with this clause, οἱ δὲ καμιῶν ἄλλοι ἄνωθεν ἐπιβάλλοντες δὲν
φορευν ἀργύρων: the meaning of these words is given with similar em-
bellishment 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 lacri-
mis laci luctuque revidunt he refers to the lookers on who had some-
thing else to do in attending on their sick; not to those who had
struggled to bury their dead, though that must be their meaning; nay it
seems to me almost certain that the poet means by these words to
express the ἄργυρον of Thuc. 1.1. 1247 Inque aliis alium has at
present nothing to govern it, perhaps never had; for the poet may never
have completed the sentence: Aut etiam bustis tam ardentibus iniciebant,
or the like would give the sense required. ‘Cic. ad Att. IX 10 2 nec un-
quam aliu in alioc peccare destitis’ N. P. Howard. populumorum:
besides Ovid met. vi 198 quoted by Lach., comp. ib. xi 633; heroid. 9
51; 14 115; Sen. epist. 74 3; 77 13; Pliny xxxv 6; Pliny paneg. 23;
Arnob. iv 7; Apul. met. ii 8; iv 24; v 28; x 32. 1249 bonam par-
tem, 1250 Nec minimam paritem: see n. to iii 64 Non minimam paritem.
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 moderator aratri Quisquam.
1255 ded. mor.: see n. to ii 1043. 1260 languens, conveniens: see
notes 1 and 2 to v 692 693. 1282 aestus: Lachmann’s astu I now
think cannot be right; he has shewn sufficiently from Vitruvius and
Priscian that astu or asty was used by the Romans for any case of ἀσθένεια;
but its use here would be very abrupt, and Lucre. would I think have
said in astu, as Vitruvius twice does. The heat too was perhaps the
most marked cause of mortality; comp. the words of Thuc. here imitated,
ἀλλ’ ἐν καλύβαις πνυματός ἄρα ἐπὶ διατύπημιν ὁ φθόρος ἤγγετο οὐδὲν
κόψα: and Livy iii 6 3 ea colluvio mixtorum omnis generis animantium
et odore insolito urbanos et agrestem confertum in arte tecta aetu ac vigiliis angebat, ministeriaque in vicem ac contagio ipsa vulgabat morbos; one does not wish to lose Confectos, any more than aestus; else aetum Confectos would complete the sentence: Plaut. moe. 764 is too corrupt to support aetum in the sense ‘during the heat’. I therefore think\(\text{v.}\) has been lost. 1264 Thuc. 52 2 et in tuis solois\(\text{εκαλυπθόντο\ καὶ ρόι\ τάς\ κρύες\ \άρασας}\); so that the silanos aq. are these\(\text{κρύες}\), and must have got their name from the water coming out of the mouth or body of a Silenus; see also Festus and Celsus in Forc., and Herzberg Prop.\(\text{iii}\) p. 214. 1266 Intercl. an.: Livy xxiii 7 3; Tac. ann. vi 50. dul. aq.: Livy iv 12 6 per larvitionis dulcedinem; § 7 dulcedine continent. 1268 comp. Ov. met. vii 577 Semianimes errare vis... Adspiceres. 1269 1270 Cic. Tusc. disp. iii 26 cites from an old poet\(\text{barba paedae horrida atque Intonsa infuscat pectus inlucere acubrum},\) which, if defence is needed, seems to defend the second\(\text{v.}\) which Lach. encloses in [.]. 1270 Pacuv. 20 illuee corporis. pel. sup. os. un. appears to be proverbial: Plaut. capt. 135 Ossa atque pellis sum miser agrestinde; ausul. iii 6 28. Qui ossa atque pellis totust: ita cura macet; Virg. ecl. iii 102 vis ossibus haerent; Hor. epod. 17 22 ossa pelle amicta lurida. 1274 cadeatam: so infantum, parentum, meantium, salutantium, etc. mense: see n. to ii 843 manere. 1275 Gellius xii 10 8 Titus autem Lucretius in carmine suo pro sedituis sedentibus 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 vs. 1277 enim see n. to i 419: Virg. ecl. i 14 namque comes 6th, Catul. 66 65 5th in the sentence. 1278—1286 are paraphrased by Ovid met. vii 606—610. 1279 humari: perhaps N. P. Howard’s humare is to be read; but I think humari may well have the reciprocal force you find in Soph. Phil. 945 θανίων παρείσ δαίθ υφ’ ἀν ἐφερβόμην. 1281 pro re pr.: Aen. iv 337 Pro re pauca loquar seems to mean ‘pro causa nostra’, as Sen. Her. Faur. 401 interprets, pauca pro causa loquar Nostra. 1282 res sub.: Livy iii 8 7; x 26 9; xxv 38 1; xxvi 44 2; xxviii 30 7; Plant. curc. 302. 1283 rogation depends on extracta, as 561 qui sunt extracta domorum; iv 361 saxorum structa: Ovid l.1. 610 alienisque ignibus ardent; Sen. Oed. 64 Tum propria flammis corpora alienis crenant. Diripitur ignis: nullus est miseria pudor. 1284 Insuper followed by an accus.; see n. to 192; Lucr. uses also the abl. 1286 Riz. pot. qu. c. decretentur: the regular constr. whether a finite verb or a partic. precede: Livy iii 21 6 aliorum exemplo peccato potius quam alii vestro facient; ix 14 16 ominous patientia potius quam pro- deretur salus; xxxix 10 2 mori et sibi et illi satus esse quam id faceret; ii 48 6 non diutius, quum recens dolor proximae cladir transiret, quiescentibus: even with adjectives; as Mela iii 43 ad frequentiora quam adires audeant.
INDEX

REFERENCES WITHIN () ARE TO NOTES I

a not changed to e in compounds ii 1135  
a, ab=pro or cum i 693; non ab nulla  
ratione ii 935; after a subst. ii 51; ab  
ictu ii 99; ab se iii 271; iv 468; ab  
nervis v 1332; ab igni vi 968; a ventis  
vi 1111; a terris v 754; a tempore iv  
554; ab imo summa v 163  
abbinne of future iii 955  
ablatives, two or more together i 183;  
with cum=simple abl. i 275; 755; vi  
75; in i 739; 884; 978; 1111; iv  
935; vi 66; of particip. in v vi 664; abl.  
in v 161; 1013, ii 635; in v 806;  
iii 734; in motu and motu esse i 999;  
of quality ii 909, iii 630, iv 905, vi  
268; of the condition iv 393.  
ablue iv 378  
aborisci v 733  
abstimens ii 359  
absterreor iv 1664  
ae before e g qu i 280; vi 440  
academica refuted iv 469  
accidere (ii 1015); accido ad ii 1014; in  
iv 215; also gov. acc. and dat. iv 882;  
accus. v 609  
aecus. after fungor, fruor, potior, etc. iii  
936  
aactive verbs used as neut. i 397; 787; ii  
126; iii 502; iv 1130; v 931  
actus iii 192  
acut corneire iv 803  
ad ‘after’ i 183; ad speciem, ad pondus  
iii 214; ad aequeu flexus iv 333; ad  
turnum iv 361; ad nos nil est iii 830; ad  
summam vi 613, 679; ad = dat. i 750  
adamantis saxa ii 448  
aduccor ut v 1341  
adse=ades animo i 499; adit pacem v  
1239  
adferret iii 354  
adfigo iv 386  
adfigo oscula iv 1081  
adjunctive in -bilis i 111; in -us, not -is, i  
340; and participles neut. plur. with  
genitive i 315; adja., etc., referring to  
substantives of another gender or number  
ii 353; iv 934; vi 188; est omitted  
with neut. adj. ii 1 and 5; adj. for  
adverb ii 217; 1080; iii 250  
adiectus i 689  
adolecev etas iii 449  
adque ii 881  
adverbs in -tim and -sim i 20; in -iter i  
515; vi 1176  
adunbratim iv 363  
aditusentes vi 1275  
Aegium, earthquake at, vi 585  
aequor iii 892; mundi vi 108  
aera of gates ii 450; effect of eos on  
magnet vi 1048; 1063  
asribus ii 1097; v 645  
ascuto vi 1097  
astus vi 1138  
astutem iii 986; vi 236  
acternus, poetically used, v 402; 514  
aster = ser ii 1115; described p. 590 591;  
husband of earth i 250; seat of rain i  
250; vi 221; austerius i 250; iii 405  
avem iii 357; maeo. ii 501  
agere huc i 47; nunc age i 265; agere  
animam iii 493  
agmen, of water, v 271  
Alidensia iv 1130  
alliquid emphatic iv 39  
aliunde aliunde v 522  
alius with exclusive sense of d’Alis i 116;  
iii 611; alid i 663; aliae gen. iii 918;  
ali iv 637; alii = ceteris iii 1038; in  
aliis alium vi 1447  
alliteration, assonance, antithesis, repetition  
of words, etc. p. 311, 312; i 336;
INDEX

358; 578; 741; 813; 826; 875; 933; 941; ii 1; 28; 103; 141; 215; 310; 635; 669; 749; 842; 887; 955; 963; 1018; 1054; 1129; iii 11; 387; 399; 449; 745; 778; 869; 898; 983; 993; 1046; 1056; 1091; iv 54; 504; 675; 841; 899; 1121; 1173; v 96; 298; 393; 509; 590; 993; 1334; 1359; vi 327; 415; 485; 698; 718

alma Venus i 2; almus cibus iv 633
alte iv 326
alter = alius v 688
alternam utram v 589
altior digitum iv 414
alitomans v 745
amaraecinum ii 847; vi 973
amfractibus v 683
amicus oeelli vii 1134
Ampasautus vi 747, 762
an credo v 174
anacolutha iii 434; iv 71, 206; 397; v 383; 853; vi 105, 166; 301
anademata iv 1129
Anaxagoras i 830 foll.; his homeoemeria i 834; 844; 848; 867; 875—879; 895 896; 897—920; 919; iv 973—990; 976—983; adapted by Lucr. ii 991—1021; v 449
ancias iii 660
androgynum v 839
anguimanus ii 537
anima 'spir' i 715; animam amittere vi 1234; liquise iii 582
animal (iv 740); v 823
animi fallit i 136; animi mens iii 615; ex animo iii 914; iv 1195; animo male factum, etc. iii 581; animus and corda obstraeta vi 15
anni magni i 1039
anticipli v 659
Antonius Marli p. 24
anulus i 312
anxius angor iii 993
apici i 448; vii 1355; auptus v 808
apultrae ii 555
appareo, not adpareo p. 34
apparo ii 1110
aquae, aquae (vi 553; 868; 1072) vi 552
Aradi fons vi 890
arbusa = arbores i 187

Aristoxenus p. 471—472
arqueti iv 333
arteria iv 529
articulo iv 591
artibus ii 260
artus, not arctus, i 70
asut vi 126
at in transitions iv 414
atoms, names for in Lucr., Cicero, Greek i 55; Newton on i 547; 571; 594; ii 445; size of i 600; parts of p. 371—376; ii 159; 485; motions of from below i 1000; ii 185; in constant motion even in things ii 98; 141; 164; saxa ordinam ii 84; xardi paragiesas p. 411—426; cause of free will ii 251, 258, 258, p. 474—426; shapes of, finite ii 428—511; atoms of each shape infinite ii 523—568; have no secondary qualities p. 445 foll.
aque, ve or vel (iii 551); iii 551; atque explanatory iii 993; que and atque v 31
Avancius p. 4; obligations to Marullus p. 9 foll.; (ii 422; iii 98)
audet, quo, v 36; audient of inanimate things vi 1072; ausis = velois iv 508
Averniann exhalations vi 747
aversa via i 1041
avesia iv 823
augmen a Lucretian word i 434
Augustus: his way of spelling p. 35, 36, 37, 131
avidus auricularum iv 594
aura ii 851
auriculae iv 594
austraum ii 829
aut v 410; aut etiam i 1012
awnings over theatres iv 76
b for pv 92; and v confused (v 545; vi 1199)
Babylonica iv 1029
Bacothis = vinum ii 653
Bentley p. 17
Bernays p. 30, 21
Berosus vii 737
bidens v 107
blanditiatus a pres. subj. ii 173
bonum summum vi 26
INDEX

brattea, not braeata (iv 727); iv 727
Britannii vi 106
bucoraeae greges ii 663
burial, modes of, iii 891, 892, 893
bustum iii 906

c suppressed before t i 70
cacumen p. 373—375
cadere ad iii 836; cadat iv 1182
caelum mare terra proverbial i 2—9;
caelos ii 1077; caeli dominus ii 1110
Cæsar alluded to lii 40
cæsarius iv 1161
cæsura, short syll. lengthened by, ii 27;
vs. apparently without ii 1059
calx vi 92
campi natantes, naturae, v 488; campus =
o. Martius ii 40
cana cadens iii 21
Candidus, Petrus, p. 5
capi i 941
capite se in vestigia statuere iv 472
capulum, ire ad, ii 1174
carceres ii 564
carus i 730
case understood from a different one iii
68; i018
cassus lumine iv 368
cauen se vi, vi 31
Cætus p. 315; imitates Lucretius iii 57;
amended i 67; iii 406
cavernae caeli iv 171
caulis ii 581
celer femin. iv 160
centaurium, centaures ii 401
certus i 521
cervices ii 823
cetera ii 859; et cetera iii 390
Cicero: did he or his brother edit the
poem of Lucr. i p. 298—301; his op-
ion of Lucr. p. 313—315; i 186; seems
to allude to him ii 1091; iii 983; iv 1070; vi 366; imitated by him v 298;
619; his Aratea studied and often
imitated by Lucr. v 619; ad Att.
amended i 755
cinus i 312
ciniformis iii 906
cinis femin. iv 916
circumdatus with acc. and dat. i 39

circumfunita with accus. i 39
citius partis. i 1001; somita iv 546
Clitus = Cneus (iv 1130); iv 1130; Clas er-
ror for Coas, ib.
clam id fore v 1157
clarigito not Latin v 947
clarus citat v 947
claudico vii 1107
claudius iv 436
claura i 415; ii 450
clueo i 119; 449; iv 52
coepti vi 619; coepi vi 433; coeptisse
creasii ii 613
cognate accus. iii 569; iv 1274; vi 404
cognitum v 7
colare, of atoms, ii 1061
colere aevum v 1150
colescere v 342
commeditor vii 112
communis sensus i 423
complexus, pass. v 921
componere leges iv 966
compound words: power of forming them
in Latin became gradually limited p.
312 313
comptus i 950
concelebro i 4; v 1381
conciliiatus ii 936
conclamatio iii 467
concrete corpore v 466
condo v 2; secla iiii 1109
condicio ii 301
conexus, connecto, conixus, conivere, co-
nubium i iii 633
confitio ii 1069; iv 738
confulige with infin. iii 766
confulitus ii 98
coni unbarae v 764
coniecta, without hue, (ii 1061)
coniuncta i 449; iv 493
conlectus i 474
conseius iii 1018; sibi in re vi 393
consentire ii 717
consequtur leto iii 929
consequae v 679
consevirum ii 211
consors vita iii 332
consto, consisto, with simple abl. or pre-
pos. in Lucr. i 221; constitit = constat,
stat i 420; constitit in i 420
INDEX

consueco, act. vi 397; consuetudo iv 998
contendere causam iv 471
continet formide i 151
contigo i 934
contorqueo iv 904
contrahor v 1219
contibium iii 776
conveniebat ii 780
convertere neut. v 1429
convire in ii 148
convinci i 1178
coperio v 343
copulae vi 1088
copulae, Laevnius' irregular use of, i 715
coronaiv iv 1131; 1178
corpus, corpora for atoms ii 55; corpora caevis i 277; corpus, an atom, i 600; ii 484; Socr. i 1039; periphrastic v 355; aqua vi 854
correpsi v 1219
corrupio iv 83; v 1273; vi 1161; corruere mihi v 247
corruo, active, v 308
 corrupturn, from assimilation to adjacent cases numbers genders words etc. (iv 81; 563)
corruptus vi 1135
coturnix (cocturnix) iv 641
Creoch p. 17
creperus v 174
crerin v 783
Cristus, Petrus, p. 7—9
cristas of elephants v 1313
cudere i 1044
cuius, monosyll. i 149
cum with abl. = simplex abl. i 275; 287; 755; iv 1126
cum causal with inde. i 566; ii 39; vi 130; temporal with pres. potential iii 756; cum cuince ii 114
cum praeortum iv 786
cumque after ut (vi 550); corrupt v 313
cun-, quon-, qu-, in terminations of verba iii 713
Cupido iv 1058
cupiret i 71
Curetes ii 619
curo diffugient vi 231
cursus viam v 714
cx iii 1044
daedalus i 7; iv 551
damnare with gen. and abl. iv 1183; damnatus morti vi 1232
dative gen. i 58; vi 729; dativus ethi- cus i 797
de i 384; de plano i 411; after a subst. ii 51; = ex vi 300; de supero vi 513; de corpore v 154
debus, use of in Lucr. ii 232
decurso ii 968; iv 1196; decurso luminum iii 1043
decursus v 263
dodo sumus ii 1043; deditis in iii 647
dedico i 367
degere bellum iv 968
delibo vi 70
delictas ii 23
Delmatus laurus vi 154
demiusno, diminuo v 323
Demeoritus i 685; vi 535—556; Epio-
rus and Lucr. differ from ii 248; p. 416; p. 435; iii 373; v 1028—1090; on rising of Nile vi 729—734
denique i 17; 278; iii 759; v 958
denubant (v 491)
deorsum disyal. and triyal. ii 205
deplexerit v 1321
derigo, recterus ii 198; vi 823
desidia v 48
despiaeare and dispiere (iv 418); desp. ii 9
dessi i 43
desurgere v 703
devinus, quo, iv 963
differere fuerit etsi not Latim (iii 868; iv 1259); differre anno iii 868
difficile est iii 361
dignarius, pass. v 51
dignus pro v 1
discernum dare (iv 41); iv 41
discipulare v 444; vi 240
discreptat potiusse i 583
dispargo, expargo, etc. ii 1135
dispersus (ii 1216; iii 988); ii 1226
disseapecta vi 951
dissentit iv 766
dissecitur ii 951; iii 639
disolvere causam iv 500; dissolitto i 216
INDEX

683

dimuluit iv. 605
diu iv 211
diversus gov. dat. v 647
dius i 22; v 1387
do = facio (iv 41); i 119; 187; 1149; iii 355; iv 41; 847; v 104; 1340; do leto,
etc. i 1007
doci quoniam iv 752; doctus with infin.
v 579; docta dicta ii 987
dogs, words imitating cries of, v 1063,
1070, 1071
dolia curta iv 1076
doloris, etc. pl. (ii 467); ii 467
donata ii 681
donec, donique, constr. in Lucr. i 222; iv 997; v 997; donique ii 1116
dubito, non, of inanimate things vii 1192;
dubitavi perire v 249
ducere sub signis v 999; of tunes v 1406
ductu sequi i 426
duelicusc, etc., ii 663
dulcedo vii 1266

dum 'until' with prae. indic. i 949
dumtaxat ii 113
duratus equus iv 476
dux i 638

5 and 8 in rare facio, vace- pate- etc. i
648; 8 for i in compounds of facio ii 953
e, ex after a subst. ii 51; e laevo iv 301
eam propter iv 313; ea, qua i 507
earth, as mother i 250; ii 598 foll.; how
upheld in its place v 538
ebricii iii 1051
efficiito ii 1004; efficit ut—ita = ita efficit ut, ib.
efigia iv 43
efflare ii 832; v 652
effluo vii 971
effugere se iii 1068
egiini ii 703
Egnatius de rerum natura ii 35
-ei, old termin., corrupted to -et (vi
1195); = -i iii 97
siect, etc. ii 951; siicio and elicio con-
fused (iii 58); eicit disyli. 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 a v. iv 1205; neglected,
but shortening the vowel, vi 716, 743
emerge ii 13
Empedocles i 733; 747; 748; 754; 767;
781—802; iii 43; v 783; 1194;
translated v 102; imitated and refuted
v 839, 840, 878—924, 908
endo i 83
enim v 13; late in sentence i 419
Ennius invented the Latin hexameter
p. 308 foll.; his theory of the soul i
114—116; noster i 117; introduced
Greek metres i 117
epanalepsia v 1189; 1327
epicurean system suited for poetry p.
301—301; where according to it cer-
tainty can or cannot be attained
v 526—533; vi 703—711; Lucr.
softens its harsher features v 1020,
1157
epilepsy vi 793
epithets transferred from the whole to its
part i 10; 474; with poetical intensity
of meaning i 1018; iv 63; vii 1032;
epith. orn. ii 844; two or more in
same sentence i 758; ii 8; iii 21; iv
634; v 13
equidem iii 1078
equus (nom.), ecus i 477
ergo, propter. v 1246
erump, etc. active i 724
esclit i 619
est for licet not Lucretian (v 533); when
it may be omitted with the gerund i
111; iii 796; 866; est ut, erit ut, etc.
i 442; est with partic. for finite verb
ii 1089; iii 356; est quare positiv v
715; est ratio ut vi 132; est cum vi
295; cibo quae sunt vii 771; esse ex ii
969; ubi esse iii 718
et for etiam (i 830; iii 234; 290; v 610;
vi 749; 818; iii 412; vii 7; et for ao
in comparisons i 180; followed by que
ii 1070; et explanatory ii 615; iii 993;
et nunc iii 853
-8t (v 1049)
etesiae v 742
etiam ii 494; etiam quoque, quoque etiam, item, etc. iii 108; quoque et iii 412
eventa i 449
Euhus, euboe v 743
ex insente seve ii 748
ex insinuo i 1001; 1025
examina v 1364
excellere vi 13
exit etc. in Virgili iii 1042; extrae active v 1320
exim iiii 160
exist ii 532
exordia sumet i 149; prima iiii 380
exsatus iv 1271
expers, with abl. ii 1093
exploire iii 1004
exsolvore ii 381
exsutura simulacra iv 101
exto with partic. ii 933
extracta rogorum vi 1383

Faber, Tan. p. 17
facesso ii 956
facio quid i 440; facio ‘assume’ i 655; f. ruinas i 740; vi 573; sinem iii 943; facere = hoo f. iv 1112; facit are vi 962; facta flamma i 904; foro facta v 1340
fascula ii 430
fase v 1141
falsum = a subset. ii 1043
falk, abena v 1394
fama deum i 68
famuli iii 1035
fatis caelum ii 1173
fauce, orastera, vi 639, 703
fauni iv 581
ferae pseudes i 144; ferme ‘serpents’ vi 766
foro, ferme ii 14
ferre patique ii 291
ferruginus iv 76
ferro and ferreo, form and sense, ii 41
festialis, metaph. from his mode of declaring war i 983
fetus = arborei fetus ii 1159
fictus = fixus iiii 4
fidel i 688; v 102; fidem do = f. facio v 104; fides, cui i 433

figurae, atoma, ii 385; 679; = simulacra iv 34
filum ii 341
final causes denied p. 549 550
finis always femin. in Lucr. i 107; sine = tenus iv 637
firmo iii 319
fit uti inde, etc. = inde, etc. fit uti ii 1004; fit uti flat, etc. i 442; vi 415; 737; fit copia v 359; fit qui iii 293
flammacore caelum vi 669
flatus aquilonis et Austri v 689
flectere of tunes v 1406
florentia lumina iv 450; florere pupilles v 1442
flos flammas i 900; nardi ii 848; Bacchi iii 251
fuctus belli i 1290; curarum, etc. iii 298; irarum vi 35; of magnet vi 103
fluere ir 560
futo iii 189
flavidos and flavidos ii 452
fortuna gubernans v 77
fragor i 747
fragosus ii 860
fretus, freta i 720; metaph. vi 364, 374
frudii vi 187
frugis, vocis, etc. assoc. pl. (i 744); fruges i 251
fusti i 283
fucus = color ii 683
fuerit iii 915
fugo = confugio li 926
fulgere cibus ii 1140
fulgo and fulgeo vi 160; fulgere vi 213
fulgor = fulgor vi 170
fulmen, fulgor, tonitus vi 160—172
fundament perpetuo seve vi 161
fundo of giving birth v 823
fungor i 440
fungis fem. ii 1154

Gassendi p. 16
geli, gelum v 205
genetrix, not genetrix, i 1
genitus summissto i 92
genitabilia i 11

ganitive in -ai i 29, li 52; plur. contract-
ed i 162; vi 727; vi 1266; with force
INDEX

Havercamp p. 17—19
haurio v 1334
haut facile est iii 361
heaven reflected from water (iv 213); i 1060; iv 213; 419
Heinsius, Nic. ms. notes by, p. 24 25
Helicon, torrents of, iv 547
hellebore food of quails iv 641
hondyadis iv 852; v 726
Heraclitus p. 376 foll.; his fire i 645;
696; on the senses i 696; 782—802;
on the soul iii 359
hiatus casii iv 417
hilum, affirm. iii 514
Hippocrates iv 1120; 1227; vi 1180;
1183; 1184; 1185; 1186; 1187; 1188;
1190; 1192
hisco iv 66
hoo iii 531; iv 553
homoeomerian i 834
honey bitter to some iv 671
Honorius of Autun quotes Lucr. p. i
honustus iii 113
Horace imitates Lucr. iii 938; v 82;
1039
horror iii 28; vi 1011
humanis=homines iii 80; 836
hypermethical v. v 849
hypothetical sentence without si iii 935
υστερα πρωτερα v 535
i and 1 confused (i 349; ii 961; iii 58;
198; 497; iv 1110; vi 1200)
Iacchus, ab, iv 1168
iaecens vi 838; iaecere morte vi 1196
iaecere, iacere, adiectus, of smell (vi 778);
vi 778; iagust animii ii 1047
iam i 600; 613; ii 374; 426; iamque
adeo ii 1150; iam iam iii 894
ianna leli i 1113
ibus ii 88; vi 1012
ioo iii 160
ictus vi 210
i in quoque i 655
Idea mater ii 611
idem, eodem, oodem, eadem, idem dia-
syl. i 306; iv 310; idem gov. dat. iii
1038
igitur i 419; ii 678
ignisce vi 301
INDEX

INDEX

i for i (i 463)
ille emphatic i 81; ii 362; v 416; illae
iv 1059
illim iii 881
images, names for, ii 119; iv 30; surfaces
of iv 101; 135; size iv 175
imber ‘water’ i 715
imbibo iii 997
imbuo of fire vi 904; inbuta with accus.
ii 734
imperfect in -bam v 934
impetus iv 416; v 200; inpetia vi 327
implicitus morbo vii 1132
improbus iii 1016
in, with abl. of time i 93; in understood
from another clause iii 623; in aesta-
tem vi 712; in lucem vi 712, 875; in
sensu, odore iii 537; in somnis iii 431
in eo est iv 1107
inanis, as substant. i 363, 517; inane used
loosely ii 116
incantum aequus vi 390
incendo vi 347
incido with accus. i 326; iv 568
incipiam vi 55; vii 412
includor iv 1127
incerepo aliquid aliqui iii 932
incumbo vi 346; vii 1143
incutere of love i 19
indicative pres. after quid i iii 950; vi
1106
inde loci v 443
indicia vi 581
indignator se iii 870
indigus with abl. vii 123
indu i 81
inferna suppeditantur i 1000, 1044
infestum facere v 983; infestus ii 531
infinitive = nomin. of subst. i 331, v 979,
vi 380, 415; = accus. i 418, ii 1039, iv
245, vi 69, 1228; of indignation ii 16;
understood from another clause iv 779,
802, v 36, 263; in -ier i 710
infinity i 621; Newton on i 622
infra iii 274
infusa i 87
ingenuei fontes i 230
ingratia iii 935; animi ingratis vi 15
insectus animi ii 740
innumero numero ii 1054
inpendeo with accus. i 326; impeusus i
363; vi 491
inrigo iv 907; v 282
initatav vi 1063
inscript. L. ii 1453 explained i 885
insigne diei vii 700; capitis vii 1138
insilia vi 1353
insinuor, constr. of, i 116
insistere with accus. i 406
instituvi v 14
inquescat te iv 1282
insuper with abl. and acc. vi 191; 1384
integer i 927
intellegit vi 17
intempesto nocte v 986
intendere item iii 950
inter pretantur iv 832; inter se, one word
in metre (vi 370) = mutuo se i 787; vi
456
inter- in composition iv 716
interrem i 216
interpolator of the poet (ii 44—49; iii
806—818; v 1344—1356) i 50; 1085
interutrasque ii 518
intus iii 171; vi 23; with abl. iv 1091
inversa verba i 642
ipse, use of, ii 656; v 1010; vii 1175; in
ipso = intus in iii 483, 575. iv 736
ire et abire ii 962; ire iii 526
isdem (ii 693)
laevoius ii 578; vi 542
iter viae, viarum ii 636; itere v 653; itiner
vi 339
lubav iv 404
Iura v 1144
Ixion, I mentioned in last ves. iii 1011
I and I confused (i 349; ii 961; iii 38;
198; iv 1110; vi 1500); I for II after i,
i 313
labesius iv 1169
labi, of the stars i 2
labor ii 1163
Lachmann p. 30 21
lacuna i 115; vi 538
lacus iv 1026; v 75
laetitia, etc. plur. iii 143
laetus i 14
Lambinus p. 14—16
INDEX

lamina iii 1017
lampas of sun v 402
lapis v 1199
latebræ lunae v 751
latræe ii 17
lavabra vi 799
laurus Phoebi i 738
leges iv 966; iuraque vi 1144
Lessing denies Lucr. is a poet p. 302
leto iii 910
levia carmina v 1380
libella iv 515
licet quamvis vi 601
lido v 1001
limen leti, etc. ii 960
linctus vi 971
liquidus, Liquidus, liquor ii 451; iv 1259;
liquidus ignis vi 205
longe i 230
longus = longinquus iv 393
loquor with infin. iv 581
lorica Galli vi 954
lucæ boves v 1302
Lucretius, manuscripts of p. 1—3; 21—
30; editions p. 3—23; date of his birth
and death p. 297; his name and family
p. 298; story of his madness p. 297;
301; i 133; his first editor p. 298—301;
design of his poem p. 301 foll.; summary
of his poem p. 302 foll.; Greek
and Latin authors whom he admired
p. 304 305; his purity of style p. 305 306;
had he a right to complain of the
poverty of Latin? p. 306 307; difference
between his hexameter and that
of Virgil and others p. 308—311; his
fondness for alliteration assurance anti-
thesis p. 311 312; date when he was
writing i 41—43; ii 40; his motive in
invoking Venus p. 326—328; imitates
Euripides i 101; v 805; translates him
p. 455; 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, 324, iii 21,
1000, 1025, v 905 906, vi 971; imitated
by Catullus iii 57; by Ovid ii 355—
359; v 1012; imitates Hesiod v 1289;

translates Antipater iv 181; his anti-
rival irony iv 1049 foll.; his allegorising
v 405; misrepresents Thucydides vi 1141—
1143; 1151; 1158 1159; 1197; 1302
—1304; 1309; 1335; 1339; leaves him
for Hippocrates vi 1180—1196
lucrea iii 1031; vi 538
ludi iv 1131
luminis sola i 5; luminis oris i 22; lumina
linquere v 989
luridus, luror iv 332
lychini (λυχνι) (v 195); v 195

machina v 96
macus v 1339
madeo iv 792
maeror = dolor iii 908
magis = potius i 612
Magna vi 908; Magnetum vi 909
magnus iii 962; magnus mare iii 1039;
vi 615
mali moles iii 1036
mammœa iv 1168
mancipio iii 971
mandare malis ii 617
maneo = sum ii 843, vi 1174
Manilius i 63 amended v 487
mani iii 1063
mansuusco act. v 1368
manu ducere ii 869; conferre iv 843;
manuum labores ii 1165; manibus i 209
manuscripts of Lucr. p. 1—3; 21—30;
ms. of Modius p. 74; of Victorius p. 75;
lost archetype of all existing mss.
p. 26—28; mutilations in it (i 1094—
1101; vi 840); pages in it inverted (iv
399—347)
mare abl. i 161
Marullus p. 6—14; and Avancius p. 9—
13; (ii 422); and Pontanus p. 6, 11—
13; and Gifanius (ii 806; ii 9; 125;
593 and 607; iii 994)
meatus v 76; 193
modius with gen. v 689
Meliboea ii 500
melichrus iv 1160
membra domus vi 804; membri iii 117;
717
meminere fugae iv 713
Memmiadæ i 26
Memmius p. 325 326, 328; Luocr. seems
to distrust him i 103; addressees him in
the tone of a master ii 66 .
mens animi iii 615; mente animoque i 74
mense v 1008; vi 1176
metae solis v 689
metaphor, military, vi 32; 571
metuo; et metuunt! vi 565;
metitur v 1140
minatur se colligere i 732
minimum p. 372—376; i 602; ii 244
minuant mirari ii 1029
mirrors, reflexion from concave, iv 317
miscere, gov. dat. iii 234
miscere aegregius est iii 861
miscetics personal iii 891
miscere misere iii 898; miseri iv 1076
mitres iv 1139
mobilia, mobilitas, etc. ii 65
modo of pres. or fut. time ii 1135; modo;
ib.
moenæ i 29
moenia mundi i 73
moerorum i 29; iv 220
moles v 436; mali iii 1056
molimen iv 903
moliri v 934
mollia basochia iv 790
momen i 435; ii 220
monimenta virum vi 243
mora vi 453
morbus dentium iii 897
moribundus i 179
mortæ saecula v 805
morte, in, iii 880
mortifer estus vi 1138
movere, neut. vi 595
mucleo iv 138
multesimus vi 651
multigena ii 335
multimodus i 683
mundus, 3 divisions of, i 2 foll., iii 842,
v 93
munitur ab iii 810
muralis corona i 606
muse vi 1179
muto pedibus iv 459; mutor i 1014
mutus ii 76
mutus v 1088

nam, enim, namque in consecutive ses-
tence i 217
nardi flos ii 848
natura rerum i 25; natura redundata i
710; 961; ii 646; natura gubernat v
77; natura ii 18
Naugerus p. 14
ne followed by nec or neque v 890; nec,
neque = non ii 23
nec pro rurum i 748
necessum ii 789; necessum, etc. ii 710;
necessis genis. vi 815
nemo and other negatives, affirmative un-
derstood of, ii 1038
Neptunus ii 652
neque, nec uler iv 1217; v 839; neque,
nee = non ii 23; vi 1274; neque esse v
897; neque, nec autem iv 152; neque
openantius v 777
necuquam quondam iv 1133
neut. plur. referring to 2 subst. of diff.
gender (iii 66); ii 136; 558; iv 1199
ni nivem = ne neve ii 734
nidor ii 683; iv 684
Niccoli, Nicob, p. 2 3
nil only monoey. In Luocr. i 150; ex 5le
nil ib.
nimio plus v 988
nimium i 277
ningut of flowers ii 627
nisi, tamen = si non, t. i 1012; vi 591
nitidæ fruges i 552
nixor iii 1000; vi 836
noctivagus v 1101
nodus annus v 687; nodus of 45e vi 878
noenu iii 199
nomen amoris iv 1058
nominative plur. in -is p. 35; i 808; vi
211; nominative in dependent clause
instead of another case i 456; out of the
constr. i 455 456
non-medium, non-aequi, etc. i 1075
non modo, .. quoque iv 507
non quo, sed quia ii 336
non tam, sed magis iii 613
non temere ulla v 1178
notices = σπόλαις v 183, 1047
nullum foret i 427; nullus = omnino non
1 377
numen = nutus (ii 632) ii 632: comp. iii 144
INDEX

44
permittialis i 451
permittis iv 688
pernici i 635
pernicies, sine, iii 412
perpetuum, in, iv 427; perpetuo aevö v 161
perplexus, etc. of atoms ii 102; of pores (iv 621)
persentis iv 55
devadere ad i 556
pervigilis causa vi 754
petessco iii 648
petis ac vis iv 1153
pigris balantibus vi 1132
pio nequaquam bello v 381
pious and prius confused (vi 1779)
Plin. p. 4 5
pix iii 1017
placatus i 9
pleonas vitaæ iii 938
plerumque omnes iv 1049
plicari iv 828; plicatus vi 1087
poena, not poena, (iii 1014)
poeniceus i 59; ii 829
Poggio p. 2 3
poisoning relations v 1010
Politian p. 8; and Junt. ed p. 8; (i 15; ii 1166)
pound=equilibrium (vi 574); vi 574; ponderibus propriis ii 218
Pontus v 507
populus suorum vi 1247; populi, gentes, reges v 1222
post=post (iv 1452); iv 1186
poscaenias iv 1186
postet possent etc. for possit possint (i 207; 356; 593 and 597); possum i 400; possint, quasent, etc. = indic.
ii 808; ii 922
possido i 386
post inde, inde, hinc iii 530; vi 763
postus, dispostus, etc. vi 965
pote ii 1 and 5
potential ii 992; 2d pers. sing. = indic.
i 327; ii 41, 36, 41; 850; iv 572; 1061; iii 948
poteesse etc. i 665
potestas rationis, nostræ, etc. ii 53; in periphr. v 1742; potestatis accus. pl. p. 35
potestur i 1045
potior with accus. ii 659; iii 956; iv 766;
of an evil iv 766; potiri rerum, rerum potentes ii 13
potius, sive adeo, sive etiam, alque etiam i 1019; potius quam gov. the subj. vi 1286
praenuntius pennatus Veneris v 737
præpandere i 144
præscripta vi 92
præster est ii 342
prepositions, two in some clause, i 417;
separated from verb i 452; follow their cases i 841; gov. by subet. ii 51; after case and before gen. iii 140
pres. subj. in protasis, answered by as imper. v 176
prima vivorum i 86; prima ii 313
primordia i 65
primus quisque, primum quicquid i 38;
primum without deinde, etc. i 106;
prima potissimumque iii 780
principium in sing. (i 834); principio i 937
proboe = prohibeo i 977
procella and tempestas differ vi 259; sad
turbo vi 447
proclive ii 455
proculo ii 1115
procul est ut iv 856
procumbere v 1200
procuro i 969
proditus ii 933; vi 563
proelia pugnas without copula ii 118
profudit iv 757; profusus vi 744
profundus i 957; profundi, subst. i 1003
prolapus vi 574
promissa iv 681
pronoun poss. and adjective together i 413, iv 394; relative omitted or changed to demonstr. i 718, v 898, vi 53, 1040;
has a genit. anteced. understood i 883; dat. by attraction i 944; agree with subst. in same clause iii 94; quorum with junctura base for antec. vi 1084; quod cius iv 372; quòi and qui iv 50
propago v 1027; casulorium iv 998
prōpello vi 194; vi 1027
Propertius amended ii 635; iv 39
proporro v 313
INDEX

proprium iii 357; proprio amore iv 1141
proquistre vi 1137
prospectus vi 450
proserm, introserm, rusem iii 45
protelo ii 531
protolo vi 329
proverbe i 1; 886; iii 842; 1046; 1048; 1085; iv 126; 1143; vi 1270
pugno id vi 729
pulli vi 1364
puri iv 1036
putare indigna vi 69
putesco and putresco confused (iii 871)
putor ii 872
pyropus ii 803
pythagoreans alluded to iii 677
qua re ii 960
quaeam omitted iv 518
quaequit vii 1129
quam ii 1038; quam quoque magis iii 700; vi 460; quam ante, prior, iii 357; 972; iv 884
quamvis, indic. after, iii 403
quando = quandoquidem i 188
quantity, variation of, in the same words
i 360; ii 452; iii 504; iv 1259; v 866; 8 in peult. of perf. ind. i 406
quantus quantus v 584
quare = ut ob sam rem vi 873
quasi si iv 1014; quasi = ut vi 877
quasenus ii 927
que annexed to -S 1666; for a disjunctive
part. ii 825; iv 518; v 985; 1237; vi 114; in 3rd place ii 1050; following et
ii 1070; followed by atque v 31
quastur ii 1048
quem = quemquecumque i 566
qui = quibus v 233; qui = ulius v 361
quiquam quiue quiue quiue with e i 22 23
quiuequiue = quiue i 289
quicuncque ii 31; quod. hoc sevi ii 16
quidquid, quiueoquid (v 1253); i 22
quietus vi 168
quin with indico. i 588; quin constituas i
708; quin ipse = quinemetam ii 799
quinque serve iv 303
quisquis, as adj. 1 1077; of inanimate
things iv 689
quique (i 578); primus quiue i 389
quodque casum = cuiueaque i 599
quaeque i 578; corpore quoque iv 1033
quiue suo genere ii 372; nec quiue
= nec altera iii 333; quaeque plur.
with a gen. iv 1005
quod contra, quomiam, si, nisi, ni, nunc
quia, circa, etc. i 82; quod nunc i
221; quod genus ii 194; = quasdi ii 248;
quod dicunt, dico, alien, etc. i 1053;
iii 754; quod superest i 50; quod conj.
iv 750; denotes effect, not cause iv 885;
vi 740; in illustrations iii 108; vi 950;
335
quodvis ii 371
quone = quanto iv 706
quoque out of place iv 533; v 192; vi
474; 577; 905
rabies genit. iv 1083
radii v 1353
rapax of rivers i 17
rareque faci vi 233
ratio i 51; 148
recedo v 228
recesso v 573
rectus = recte ii 217; recta regione ii 249
reddi = ratio reddi i 560; redditus ii 96;
reddere ii 228; redditor v 258; reddi-
ta referring to 2 masculines ii 681
redduco ii 228
redhalo vi 523
redigor, ut i 553
refer victor i 75
refer convenient seems not Latin (iii
868; iv 1259); refer personal iv 984
regione, e, iv 374; vi 344; recta reg. ii
249
reicit or reicit, not relici, i 34; ii 951
reliquus i 560
religio, not religio, i 63; religiones, its
meaning, i 109
relinquo i 515; v 1239; with infin. iii 40
rellatus ii 1001
relictus iv 761
remigium pennarum vi 743
remissa membra v 852
remondeo ii 877
repenti v 400
INDEX

satiare vi 858
satis causa i 241
so, sp, st, etc. preceded by a short vowel iv 772
Scapentusula vi 810
sclerotic with constr. of acie liest i 110
Scipiadas iii 1034; why called fumus belli, ib.
scrupi vi 550
scyymi vi 1036
scio, alium, i 885
sedatum ii 461
seminal leonum = leones iii 741
sempem flores i 134
senators' seats in theatres iv 79
Seneca alludes to Lucr. iii 977; 1068; criticises him ii 55 56
senectus, partic. iii 772
senescens, certainty of, iv 469—521
sensibile tempus iv 775
sententia, periphrastic iii 372
seorum with abl. iii 564; seorum, sorum, sororum, etc. iii 631
sequax iii 315
sequor i 136; ii 983; iii 930; with infin. v 539
serebat vulnera v 1390
sera iv 1132; 1178
seu, sive i 925, 1019, vi 1003; sive adeo potius, etiam potius i 1019
severus iv 460; v 1190
si abruptly beginning a sentence ii 80; si credia i 1057; iv 366; si forte v 720; si iam in assumptions for the sake of argument i 968; si non, ellipt., i 176; si with simplex fut. i 1114; si, si, si = sive, sive, sive iv 783
sibi per se i 506
sic vi 970
Siconyia iv 1125
Sidon, earthquake at, vi 585
signifer orbis vi 591
silani vi 1364
silex i 571; ii 449
silvae vi 41
simile est ut cum ii 272; similis with gen. and dat. iv 1211
simploes, rare form of abl. i 1013
simulacra belli ii 41

repetentia nostri iii 851
reprehendere iii 583; 859; vi 569
repugno iv 1088
res i 25; rerum natura i 25; do rer. nat. ib.; rerum primordia, corpora, semina i 55; res = imaginiae i 133, iv 167; hac re i 172; res gero i 348; res in an unusual sense i 419, ii 1018; repeated i 813—816; res, quantity of, i 688, iii 918; rerum summa i 1008; rebus relictio iii 1071; res redibat vi 1141; res subita vi 1282; pro re vi 1281; interchanges with neutera i 57; ii 897; iii 184
resceps at of a wind i 11
resolvo vii 772; resolui (vi 46); vi 46
respecio v 973
respiro vi 568
restat with infin. i 1005
restincxit iii 1044
restrictus vi 1064
retro adbita iv 606; volventem vi 381
reverto i 1061
revictus v 409
revocare ad v 255
rhyming vcr. iv 978—981
rhythm or sound answering sense iii 527; iv 517; v 508; vi 119
rictum vi 1195
rideo, of the sea, i 8
rigo ii 262; iv 203
robur i 1017
ros i 496; ros saitis iv 438
rotas solidis v 431
rumpere pectora iii 297
ruo vi 726
a dropped in verse i 186
ascer ignis vi 660
asecla i 20; 203
asepe vi 1321; vi 714
asegax i 50; 493
sal merum iv 1163
salso, in, vi 1080
saltus vi 41
Samothracia vi 1044
sancitius i 587
sanguis (i 823); iv 1050; sanguine sudo v 1131; sanguem i 837
sanies i 866
INDEX

simulatus i 687
sincuerum sonere iii 873
singlariter (vi 1067) i 1067
solea vi 1219; solis anni i 311
solidus i 346
solium vi 800
sollicitus vi 1214
sulitialis v 617
solvendi poenarum v 1325
solvo of union of atoms i 1108
sonere iii 156
suitor of thunder ii 1100
sonora pelage v 35
soptius of war i 30
sortes iv 1239
species i 148; 321; ad speciem iii 214;
iv 236; v 707
spirans bellum v 392
spurcitus v 47
squamigeri i 162; 373
st often transposed in our mm. (ii 275;
iii 613; 674; 680; iv 783; v 227;
1198)
stacta ii 847
status, custom of kissing, i 316
stutias et sidera ii 299
sterilus i 340; ii 815
stinguere i 486
sto ii 183; vi 1058
stolica pointed at by Lucr. i 430—480;
459 foll.; 465; p. 377 foll.; i 783—802;
1053—1083; 1083—1113; ii 652; iii
307—322; iv 813—857; v 116; 156;
195—190; 793; called stolidi i 641;
1068; agrees with Epic. v 470
studeat iv 1157
suspic i 725
sub i 421; iv 545; 785; vi 413
subiectus pedibus i 78
subiunctis suppositisque vi 543
subimus i 340
suboles virum iv 1232
suburbo iv 866
substantive in appos. with sentence vi 391
subtezio v 466
sthbus, not suibus, in Lucr. (v 970)
succipio iv 1250
sucurre v 765
sudor salus v 487
suísco suímus suíthus etc. or suesco etc.
i 60; suesco and compounds active iv
1282
sufficit, aorist force of, v 150
suffulcio iv 867
summa ii 305; summa rerum i 1008;
summa omnia, loci, etc. ib.; summan-
rum summa v 361
Summania templum v 521
summatus i 92; 1033; summittuntur iv
953
super = insuper i 65; 649
superius = superesse i 579
superne ii 1153
suppedito, constr. of, i 230; vix arvis sup-
peditati ii 1163
suppus i 1061
surpere iii 314
suspensus v 1069
súrráedus iv 129—142; 736
suum, not referring to subjunct of sentence
v 404; suos sedes 'equilibrium' vi 574;
suo monoa., sis, i 1022; sua sponte ii
1092
-t for -d i 672
tabilicus vi 737
taciturna silentia iv 583
tacitus v 1091
tactus = tinctus ii 501
taster i 936; iii 596
tama (iv 953)
tamen, et tamen, i 1050; vi 1177; sum
i. i 566; ii 39; 859; iv 106; tamen ii
859; iii 553; iv 952; vi 680; non ta-
men ii 371
tandum iii 793
Tantalus' punishment iii 980
tanto quique magis iii 700
tautologies i 233; 275; 293; 343; 557;
ii 92; 271; 291; 767; 802; 825;
1060; iii 398; 801; 817; iv 274;
340; 451; 453; 556; 583; 766; v 5;
314; 522; 801; 1025; 1078; 1147;
vi 53; 538; 653
tegmen caeli i 993
tempestates adsumt i 178
templa i 120; iv 624; v 103; 948; 1188;
templum versatilv v 436
INDEX

tempore puncto li 363; tempora rerum 1276
temptare i 530; vi 1104; 1116
tendo (oculo) iv 325; cursum vi 531
teneo ne i 1009; teneo neut. vi 519;
poeula vi 950; teneo = intellego li 1173;
vi 83
tenee, epithet of aor. i 207
tenus with gen. i 946
terebrare, pertundere, perforare vi 1268
teres i 35
terminus i 77
terms common to marriage and sacrifice 1187—101
tero iv 361
terra, use of plur. of, by Lucr. i 3; pluit
in terra vi 630
thalassinus iv 1127
thibas iv 585
tima mortis vi 1340
titilo, epicurean, i 429
tollo ocloclo i 66
tonitrur i 614
Tonson, his edition of Lucr. p. 17
torvus, of sound, vi 131
totus vi 653
totum = prorusa i 377
tractari iii 889
trahere neut. i 397; vi 595; 1190
transite parvo vi 27
transquillo iv 12
transpositions in ms. of Lucr. p. 29 30;
400; ii 658—660; iv 1225—1238
tremitundus with i 95
tripod i 739
tristis = amarus i 944
trumae iv 905
Troianus, Troianus (ii 465)
tum deinde vi 1007
tune before a consonant not Lucanian
130
tuor i 300
tutelum or tutemet i 101
tympana iv 905
Tyrrhena carmina vi 361
v in alliteration p. 311; v 993
vaccillans iii 504
vacuus auria i 50
vada leti vi 1123

vapor vi 1127
vapos vi 953
varius i 589; v 825
vas iii 440; vas sincerum vi 17
vates, term of contempt i 102
ve = que i 56; vi 533
velatus vi 1198; velo and velamen, of
chaplet, etc. i 930; iv 587
velia ventoque iv 896
vemina, vemener, not vehem. (ii 1014)
venio with accus. vi 742
Venus iv 1058
vexa fem. iv 62
verbo = iussu iv 785
vermina vi 997
vero = vere vi 971
vertare = overtere i 105; neut. iv 1130;
vertier ad ipsidem vi 1199
veratum iv 409
vesci v 73
vescui i 336; ii 460
vestigia pono iii 4
vestis of puberty vi 673
Victorius, p. 11 12
victum vitamque vi 804
videlicet with constr. of videre hie et i 210
video conloquium iv 598; video i 274;
270; vi 977; fertur esse videri vi 756
viitius ii 1171
violi fidem iv 463
Virgil, does he allude to Lucr. in geor. ii 490 i 78; imitates words with dif-
ferent meaning i 253; iii 893; vi 636;
700; imitations of Lucr. in 2nd geor.
iii 449; imitates rhythm v 202; vi
1140
virus ii 476; 853
vis plur. i 886; periphrastic iii 296; iv
681; vis abdita quasdam vi 1233
viscus i 837; viscera viva vi 993
viso, revio ad ii 359
vitalia iii 810
vivo, vivus, etc. postically used i 1034;
v 476, 538
ultimus proleptic i 970
umerus, umor, etc. i 307
uniter aptus iii 839
unorum iv 261
unus, plur. of, ii 129; iii 616
vacaret = vacaret i 520
INDEX

vociferor i 733
void, or space, terms for, i 330
volgivagus iv 1071
volo, with perf. infin. iii 69; vol. se v 1120
volucor of fire i 1103
volvendus v 515; volvunt annos v 644;
auras vi 1218; volventia v 931
volnerunt se claros v 1120
Vossius, Isaac, ms. notes by, p. 25
vota noctere v 1202
usu iii 971; quae and quod foret usus iv 831
usurpare i 301
ut 'when' not Lucretian (vi 234); ut
'where' vi 550; placed after the verb
it governs ii 547; ut vi 496; ut = ut si
vi 1232; uti, concessive ii 22; ut, ita
ut = talis quals i 442; ii 901; v 583
uteri of earth v 808
uti ms. wrongly for ut (ii 322; 536)
uitqui i 735
utraque iv 86; vi 517; utrumque, du-
phrases, iii 658; vi 499; uterque tac-
tus = utrinque tactus ii 433
utrimque secus iv 939
vulnus i 34; ii 639; iv 1049; v 1197;
vulnera vasta v 1290
vulta iv 1213

Wakefield p. 19 20
words transferred from the leading to a
dependent clause i 15, iv 397, v 853;
out of usual order ii 250, iii 196, 261,
843, iv 193, 905, 1010, v 1414, vi 158,
176, 549, 615, 790, 1277
zmaragdi iv 1126

Correction to be made in the text of i 442: for erit ut possint read with the ms.
erit, ut possunt: the true meaning of the expression I discovered after the text had
been printed, but in time to explain it in notes 2 to this v. and ii 901 its ut docemt.