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For Greek and Latin Literature
T. LUCRETI CARI

DE RERUM NATURA

LIBRI SEX

VOLUME I
T. LUCRETI CARI
DE RERUM NATURA
LIBRI SEX

WITH NOTES AND A TRANSLATION

BY

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

SECOND EDITION REVISED THROUGHOUT AND ENLARGED

VOLUME I: TEXT AND NOTES

CAMBRIDGE
DEIGHTON BELL AND CO
LONDON BELL AND DALDY
1866
T. LUCRETI CARO
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WITH NOTES

505-3

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CAMBRIDGE
DEIGHTON BELL AND CO
LONDON BELL AND DALDY
1866
Cambridge:
PRINTED BY G. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.
TO BENJAMIN HALL KENNEDY D. D.
HEADMASTER OF SHREWSBURY SCHOOL

THESE VOLUMES ARE DEDICATED

BY HIS FORMER PUPIL THE EDITOR
MY DEAR DR KENNEDY,

On the completion of a work which has cost both thought and labour I gladly dedicate it to you, to whom indirectly it owes so much. Many years have passed since the days when I was among your earliest pupils at Shrewsbury; but the memory of the benefits then received from your instructions is as fresh as ever. A succession of scholars year after year from that time to this will bear testimony to the advantages which they have derived from your zeal skill and varied knowledge; and over and above all from that something higher which gave to what was taught life and meaning and interest: denn es muss 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 Haervacamp 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 I fancy for less excuse. This very year three centuries have elapsed since Lambinus published the first edition of his Lucretius; and from that day to this nothing new and systematical, nothing that displays pains and research has been done for the elucidation of our author. Transcendant as are the merits of that illustrious scholar, what was suited to 1564 can hardly satisfy the wants of 1864. No defence then is needed for the extent of this division of my commentary: if it were done over again, more would probably have to be added than taken away. It will not be so easy perhaps to excuse the translation. This however is really a part of the explanatory notes; and if it had been left undone, they must have been enlarged in many directions. Our author too unless I am mistaken will admit of being thus treated better than most; and the fashion of literal translations seems to be gaining ground in this country as well as in Germany and France.

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

Sincerely yours

THE EDITOR

TRINITY COLLEGE, OCTOBER 1864
POSTSCRIPT TO THE SECOND EDITION

In compliance with opinions to which I could not but defer, this edition has been so far altered in its external arrangement that the text and notes may be had without the translation. The work itself has I trust in many ways been rendered more correct: with the printed book for a year under my eye I have detected on all hands inaccuracies and defects which escaped observation during the laborious process of putting my materials into shape out of a thousand different manuscript and printed sources. The critical notes have been made at all events more interesting by what I learnt at Munich of Marullus and Pontanus. The poet's language has received throughout a good deal of fresh illustration from Livy, nearly the whole of whom I have read during the last year; from Juvenal, Fronto and some other authors. The recently published Herculaneean fragments of Philodemus ἡπὶ θιεβείαις, as well as those of Epicurus himself ἡπὶ φίλονος, have been examined afresh; but these fragments are in such a deplorable condition that the results obtained are perhaps more curious than valuable. It will be seen too that important aid has been derived both from printed criticisms and the communications of private friends. And here gratitude compels me to specify an article in the Reader of 31 December 1864, manifestly the work of a most able and accomplished Latin scholar. He will find that in nearly every instance I have acknowledged the justice of his animadversions: my only regret is that the limits to which he was restricted have prevented his corrections from being more numerous than they are.

There is one question which seems to me to be so important for a right understanding of Lucretian criticism, that I cannot wholly pass it over, though the limits of a postscript constrain me to be brief. An able critic in p. 240 and 241 of the 249th number of the Edinburgh review is of opinion that the point on which my labour has been least successfully employed is the emendation of corrupt passages; that this may be said of Lachmann as well; that "one whose conceptions of the remedial powers of emendatory criticism have been formed on a study of the brilliant restorations which it has effected in the text of the Greek poets will be surprised to find how many of the conjectures of this "second Bentley" fail to carry absolute conviction". After some further remarks to be examined presently, designed to shew how little emendatory criticism has done for Latin compared with Greek writers, he declares that though several solutions occur to him, none is so satisfactory as to be worth mentioning: it is enough for him to note what he believes
to be the fact. To me the true answer appears simple enough. I will meet what I believe to be his paradox by stating what he will think perhaps to be a paradox of mine: the results in Latin seem comparatively trivial, because they are in truth immeasurably greater, because they are the product of four centuries, so that what is new and wonderful in Greek, looks commonplace in the other language. To illustrate his argument the reviewer points out how much better Bentley succeeded in restoring Greek fragments than in emending Horace; and rightly refuses to accept Monk’s explanation that he knew Greek better than Latin. Bentley, though his knowledge of the latter was not equal to that possessed by the heroes of the 16th century, or by the Madvigs Lachmanns and Ritschls who have discovered anew for us much that was buried in the grave of Scaliger, was yet the greatest Latin scholar of the age. Why then was he more successful in Greek than in Latin emendatio? this will answer the question: suppose he had taken to emending Sophocles instead of Horace, and the corrupt fragments of Lucilius scattered through Nonius instead of Menander: his failure with Sophocles would have been far more disastrous than with Horace, his success with Lucilius more brilliant than with Menander. The simple fact is that the text of Horace was in such a condition as to reject mere conjectural emendation; while that of Menander was ready to yield to the first touch of a critic of genius. But really what the reviewer says of Latin criticism generally is to me quite incomprehensible. Am I under some delusion, or is it not true that Madvig, with his consummate knowledge of the language and his almost unrivalled genius for emendation, has done more for the text of Livy, than the whole Porsonian school for the whole of the Greek drama? The way in which, building on the brilliant labours of Gyrnaeus in the 16th century, he emends the last five most corrupt books, is a marvel of the critical art. Look how Ritschl takes a rude and imperfect inscription of remote times, completes and corrects it and in so doing extends the limits of the Latin tongue. Compare with this the vacillating uncertainty and the imperfect success with which Boeckh handles an Aeolic inscription. Observe the masterly power with which Lachmann throughout his Lucretius breathes life and meaning into the disjointed members of Lucilius. Had he been spared for a few months longer, he would have given us this author in such a shape that no existing restoration of any fragmentary Greek writer would have borne a moment’s comparison with the work of Lachmann.

But to come to Lucretius: ‘it would be difficult’ says the reviewer ‘to name a Greek poet who presents a fairer field for conjectural skill than Catullus, Propertius, and Lucretius himself.
There are manuscripts of each enough to stimulate critical ingenuity, not enough to supersede it. Whether enough or not, the manuscripts of each of these authors are one and only one. Or after what Lachmann has demonstrated will the reviewer maintain that this is not the case with Lucretius? That every existing copy, where not interpolated, does not merely help you to get at the reading of that sole manuscript? Where interpolated, is not so far a conjectural critic who, if right, takes the power of correction out of the hands of all subsequent critics? Suppose a manuscript of Ennius’ poem came to light and three scholars of equal capacity undertook in succession the task of correcting it: the first would probably amend with certainty hundreds of passages; the second only ten for each of the other’s hundreds; the third but one for each of the second’s tens, the work ever growing in difficulty. Well, Marullus and the Italians of the 16th century represent the first of the three, Lambinus represents the second, Lachmann the third. Perhaps it is the greatness of their success which makes the labours of those early scholars now appear somewhat trivial. For surely the emendations which a critic hardly now deigns to mention, such as fera moenere out of feram onera, vidi reddere out of videre odor, suavi devinixit out of sua videt vinixit, vera viae out of ver aula, suit uinuam out of fulsum quam, uti uinu tremulo out of utiris ut aemulo, aevum vitamque out of aevu multamque, and hundreds such as these equal all the manipulations of α and ε, η and α of the like, which Porsonian critics have for two generations expended on such corrupt plays as the Agamemnon Choephoroe and Bacchae, which therefore may be brought into comparison with the manuscript text of Lucretius. And then what Porsonian even in imagination has tried those feats of sagacity and industry by which Lachmann has forced his way into the very workroom of the poet? Even in the lower art of verbal emendation, though as I freely admit Lachmann is not equal to Madvig in this, he is eminently successful compared with ordinary critics. Surely his decellere in 219, where by the change of a single letter he at once restores the text of Lucretius, clears up an obscure point in the philosophy of Epicurus and gives a new word to the Latin language, may be put by the side of Porson’s nara tua, that much-praised ‘palmaria emendatio’. And to what play of Euripides does Porson or any of his followers restore whole verses with the same certainty as Lachmann gives back to Lucretius lines like ‘Effluat ambrosiae quasi vere et nectar’ linctus, Qua nil est homini quod amariu’ frondeat escu’? Thus much I have felt bound to say for Lachmann; in some measure for myself as well, following in his steps; for I know that I also have done something in the emendation of Lucretius. I know too that in the present state
of the text, when obvious corrections have long been anticipated, this is no such easy task; since even Madvig has been only partially successful with Lucretius; and some other scholars of no mean reputation have failed to restore a single passage. Of course Lachmann’s conjectures could not all ‘carry absolute conviction’ even to himself, because as stated elsewhere he wished to make his author intelligible throughout, while proceeding according to the strictest laws of scientific criticism and sternly repudiating the aid of ‘manuscripts enough to stimulate critical ingenuity’ in a Wakefield with fantastic results known to all. Of course too anyone ranging over the whole of Greek or Latin literature may devise emendations in plenty which ‘carry absolute conviction’, if he is a good critic, to others; if he is a bad one, to himself. But what scholar I would ask has done for any single Greek author whose text depends on one family of corrupt manuscripts what Lachmann has done for Lucretius? I know of none: ἐπεὶδ’ ὑπὶν ἐφῶν ἀπαγγέλω.

The pamphlet to which in p. 28 I have attached the name of Ed. Heine, the only name that appears in it, that too under which I found it advertised, seems to be really Th. Berck’s. In the mysteries connected with the authorship of such productions I am not versed; but now that the writer is more to me than a name, I can only express my surprise that so well known an author should have made the statement which I have criticised. Even while I am writing this postscript, I have received remarks on the first book of Lucretius, which appear in the latest numbers of the philologus and are the joint work of Mr Fr. Susemihl and A. Brieger. The latter has written the larger portion and seems also to be the more polemical of the two. I find my name occurring again and again; but it is one of the penalties one has to pay for living in these obscure regions that the only writing of mine there criticised is an article published in the Journal of philology twelve years ago, most of which has of course been superseded by my later labours; the meaning of which too the learned critic has sometimes failed to apprehend. On a cursory perusal I find nothing in these ‘Remarks’ to serve my purpose: a more attentive study might lead possibly to a different result.

Trinity College, April 1866
Vol. I p. 35 l. 12 for 'prove' read 'proved'. p. 39 l. 21 for 'participles' read 'superlatives'. I 119 for 'Italis' read 'Italas'. p. 409 add to n. on I 935 'But the use of sō much resembles Cic. de off. I 7 omnim enim, quae a ratione suspicitur de aliqua re instituto, debet a definitione proficisci: comp. too D. Brutus ap. Cic. ad fam. xi 10 ita enim a certo (Orelli without cause aperto) sensum et vero iudicas de nobis.

Vol. 2 p. 51 l. 24 for 'on the nature' read 'about the composition'. p. 56 l. 7 after 'old' add 'rich in piety'. p. 148 l. 8 and 7 from end: though tela sometimes means the loom, it is better to translate 'iron is needed for making a web'. p. 153 l. 1 after 'at' add 'it'. Vol. 1 p. 502, III 717, and vol. 2 p. 74 l. 18: Mr F. A. Paley has just told me that he takes sinceris membris to be the uncorrupted body in contradistinction to the rancessi iam viscere of 719. If this be so, for 'it has fled forth with its members' translate 'from the yet untainted limbs it has fled forth': sinceris may then be compared with Virg. geor. IV 284 caesis iam sepe iuvencis Insincerus apes tulerit cruor; and membris has its usual force, as 439 Cum semel ex hominis membris ablata recessit, 772 Quidoe foras sibi vult membris exire senectis, and elsewhere. The sense I have given to sinceris in the text agrees with 531 Scinditur itque animae hoc quomiam natura negque uno Tempore sinceris exstitit. Vol. 1 p. 675 add to note on VI 1232 'I have now found in Livy VIII 37 6 an instance of ut for ut si: Romae nocturnus terror ita ex somno trepidam repente civitatem excrit, ut Capitolium atque arx moeniaque et portae plena armatorum fuerint.

Vol. I p. 29 l. 18 for 'the first and last were' read 'the first was': the last page of the archetype contained the last twelve verses of the poem. p. 177 l. 10 from the bottom, for '68th' read '76th'. In these two errors I inadvertently followed Lachmann, though I had long before corrected them for myself.
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. My friend the
librarian of our university with his usual readiness to impart the results of his great reading sent me some time ago a reference to Honorius of Autun in the bibliotheca maxima patrum xx p. 1001, who is there made to quote 11 888 in this way, Ex insensilibus me credas sensile gigni; but the context proves that he meant to say ne, not me. Did this writer who flourished in the first half of the twelfth century take the line from the poem itself? Priscian inst. rv 27 cites it with nasci instead of gigni. It would not appear then to be borrowed from him, unless the editor of the bibliotheca has thought fit tacitly to substitute gigni from Lucretius. I have glanced through the not very voluminous works of this father, but find no other allusion to our poet; nor is he once quoted by John of Salisbury the greatest classical scholar of that age. Years ago on reading through the highly finished poem of Joseph of Exeter de bello Troiano, who lived in the same century, I noticed several expressions which at the time struck me as Lucretian; but on further consideration this appeared to be more than doubtful.

In Italy he was even more completely unknown. A catalogue which Muratori antiq. 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. During these years he procured from various monasteries many most important Latin works hitherto totally unknown in Italy: see Mehus' 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 in 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 15th century, that is to say of every one now extant with the exception of those specified above: it must have very closely resembled the Leyden folio. 'Et te, Lucreti, longo post tempore tandem Civibus et patriae reddit habere suae' says Landinus in his poem in praise of Poggio. Niccoli having such a treasure in his hands was in no hurry to part with it. We find Poggio writing to him many years after to remind him that he had kept his Lucretius twelve years. Soon after it is 'you have had Lucretius now for
nseventeen years; I want to read him, but cannot get him; do you
th to keep him another ten years? Then he tries what coaxing
. I do: 'if you will send Lucretius, I shall be very much obliged;
and promise not to keep the book more than a single month'. Much
as Nicoli loved Poggio, he loved still more to have the sole posses-
sion 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 manu-
script written by his own hand and now in the Laurentian library,
the trust representative of Poggio's lost original, as is abundantly
proved by the critical notes of the present edition. Between this
date and that of the earliest printed editions a knowledge of the
poem was diffused through Italy by many incorrect copies. Eight of
these, including Niccoli's, are preserved in the Laurentian library, all
of which I have examined, two with care, as being of no small
importance for the text; six are in the Vatican, all seen by me as
long ago as the autumn of 1849. Of the copies in England I have
had in my hands at least seven; one of these belonging to our
Cambridge library has been open before me the whole time I was
writing my critical notes. In the imperial library of Paris I have
cast my eye over several unimportant copies. Those manuscripts
which have been of any importance in forming the text will be more
fully spoken of, after the printed editions have been discussed.

The editio princeps, of which only three copies are known, was
printed about 1473 by Ferandus of Brescia. It is the only one of
the early editions which I do not possess; I have had to trust there-
fore 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 emended copies as the
Cambridge ms. for instance or that which I call Flor. 31, it is of
little importance in the history of the text; of far less than the two
next editions, since they by accident came to be the foundation of
the vulgate. The former of these was published by Paulus Friden-
perger 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 mss. it represents the archetype more faithfully than these
do, though there is hardly a line without some monstrous blunder.
The next edition was published in Venice 'per theodorum de ragazo-
nibus de asula dictum bresanum' 4 september 1495. From some
elegiac verses at the end one C. Lycinius would appear to be its

1—2
editor, if editor he can be called; for it exactly reproduces for the most part the Verona edition even in the minutest points of its perverse punctuation. There are however throughout the poem not a few differences in the two editions some of little, others of greater importance; for example iv 125—191 (190) are wanting in the Verona, but not in the Venice. The reason why I dwell on this fact will appear presently.

In December 1500 Aldus published his first edition of our poem, the first systematic endeavour to make it intelligible throughout. The editor was Hieronymus Avancius of Verona, who dates his dedication ‘Kalendis Martii. m.id’, 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 *torpidine* 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 *egestas*; 1015 he and Ven. have the absurd reading *numela* for *luella*, where Ver. has the equally unmeaning *biela*. Ven. therefore is the ‘ante impressus’ spoken of by Aldus. Avancius’ preface shews that for his day he was a good and well-read Latin scholar, and had studied Priscian, Nonius and Macrobius for the illustration of his author. Aldus in his prefatory letter to Albertus Pius confirms this, and says that he knew Lucretius by heart, ‘ut digitos ungueque 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 yet in its infancy, two generations having yet to elapse, before it reached its full growth in the hands of the illustrious school of French critics. What he has done however is very great and entitles him to high praise, if it is indeed his own. But this shall be considered presently. The next edition is that of the well-known scholar Ioannes Baptista Pius, published 1511 ‘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 vigilia-
que diutinis codicem veneti Hermolai: et Pomponi romanis: codi-
cemque non omnino malum: qui servatur Mantuae in bibliotheca
quadam suburbanis: qui fuit viri non indocti gentis clarissimae Stro-
tiorum. non defuit Philippi Beroaldi praeeptoris quondam mei:
nunc collegae: impressus quidem: sed tamen perpense examinatus.
Codri quoque grammatici Bononiensis: cuius copia mihi per Bartho-
lobeum Blanchinum virum eloquii exultissimi facta est: Marullique
poetae industria mira castigatum non defuit exemplar Severo Monaco
Placentino graece latineque perdocto musarum athleta non gravatim
offerte.' 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 1 9 he rightly reads diffuso lumine; but his lemma
has diffuso numine with Avancius, which the latter however corrects
at the end of his Catullus: and he adds 'sunt qui legunt lumine'.
15 for capta he wrongly inserts in the text quodque; but his lemma
has capta, and his note rightly explains the construction and makes
no mention of quodque. 3 1 his text properly has Reicit, his lemma
Reicit after Avancius; 35 his text wrongly gives suspirans, the
lemma suspicium; 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
bibliopolis ad lectorem. contuli Pii exemplar cum edito Lucretio:
labeclacque pauculas notavi cet.' Pins' edition was reprinted by
Ascensius in 1514 with not a few changes in text, some of them
taken from the notes.

The next edition must be ever memorable in the history of Lu-
cretius, 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 repertum est, itemet, necesseest’ and the like: Candidus in his preface that ‘in tam culto, tam nitido, tam undeunque castigato poeta’ he will not admit archaisms like volgum, volnera; or nullast, haudquaquamst and the like. And so in his text while rejecting Avancius’ patefactast, volnere, etc., he keeps his frugiferenteis, rappaces 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 aetate nostra vatum’. He alludes of course to John Iovianus Pontanus and his friend and pupil Michael Marullus, after Politian among the first scholars and Latin poets of the most flourishing period of Florentine learning, the latter half of the fifteenth century: ‘Marullo ed il Pontan’ have the honour to be mentioned together by Ariosto in the Orlando xxxvii 8. But Candidus goes on afterwards to speak only of Marullus ‘cuius in hoc opere censuram potissimum secuti sumus’; and in a note at the end he says that in changing the order of verses here and in most other places he has followed the arrangement of Marullus. To Marullus therefore everything which is peculiar to the Juntine has usually been assigned, whether in the way of praise, or of blame as by Victorius and by Joseph Scaliger who inherited among many other of his father’s antipathies his dislike to Marullus. But Lachmann has gone much farther than this, and has given to him not only by oversight, as will be seen in notes 1, much that belongs to older authorities; but everything that first
appeared in Avancius’ edition as well, calling the latter ‘fur impro-
bus’ 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 Con-
stantinopolitanus, 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 have passed middle life when he perished in the river
Cecina near Volterra April the 10th 1500, he must have been a
mere child when on the capture of his native city he was brought to
Italy, probably to Ancona. He must have received his training
however in Florence, and he found a Maecenas in Lorenzo de’ Me-
dici. Though he never printed anything on Lucretius, his manu-
script emendations appear to have been well known during his life,
and a copy of the poet to have been found on him at his death: ‘ex
miseranda illa in mediis Cecinæ undis Latinarum musarum iactura
ecladeque insigni unus est Lucretius receptus’ says Candidus in his
preface; and his friend Petrus Crinitus in his de honesta disciplina
xv 4, published in 1504, but mostly written it would seem before
Marullus’ death, after well refuting an alteration of his which shall
presently be referred to, adds ‘quae ab eius quoque sectoribus re-
cepta sunt pro verissimis’. This intense love of Lucretius he seems
only to have conceived in the latter years of his life. Candidus,
whose preface full of feeling shews that he greatly loved Marullus
and deeply deplored his untimely end, strives to make the most of
what he did: he says ‘Lucretianæ adeo veneris per omnem aetatem
studioeus fuit, ut cet.’ But this must be an exaggeration: the first
edition of his poems, published without a date, containing only two
books of epigrams, shews so far as I can see no trace of any acquain-
tance with Lucretius. Catullus is chiefly imitated even in the
elegiacs, and next to him Tibullus and Horace. Six pages from the
beginning there is a poor poem of eight lines ‘de poetis Latinis’ [sic],
in which he says that Tibullus Maro Terence Horace Catullus each
in his kind are the only good Latin poets: *Hos si quis inter caeteros
ponet vates, Oneret quem honoret verius.* In December 1497, scarcely
therefore more than two years before his death, he published at
Florence a much enlarged edition. A third and fourth book of
epigrams are added: in these too I find no trace of Lucretius. Then follow four books of hymni naturales. In these, especially such as are written in heroics, the strain is 'of a higher mood', and we meet with frequent imitations of Lucretius, even in the lyrics, as Opibusque late pollens tuis which recalls Ipse suis pollens opibus. But in these heroics it is to be noticed that the rhythm is Virgilian, not in any respect Lucretian even where he closely follows the latter's language, as in the hymn to earth: Ante repentinum caeli quam territus haustu Vagiat aestiriam in lucem novus editus infans. Cum projectus humi nudus iacet, indigus, exsors Auxilii, infirmusque pedum infirmusque palati. Then imitating at once and contradicting Lucretius' ut accumet, Cui tantum in vita restet cet. he goes on Atque uno non tantum infelix, quod sua damna Non caput et quantum superat perferre laborum. This the last poem published in his lifetime is full from beginning to end of Lucretian phraseology. In this edition too he inserts two new verses in the poem 'de poetis Latinis' spoken of above, Natura magni versibus Lucretii Lepore musaeo illitis, the best in the poem and recalling musaeo contingens cuncta lepore. Crinitus l.l. xxiii 7 quotes this poem and mentions a conversation he had with Marullus in which 'factum est iudicium nuper a nostro Marullo de poetis Latinis egregie perfectum et 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 i 15 the Juntine first inserted the v. Illecebrisque 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 Naugierius neque Pontanus habuerunt. Marullus unus vir doctus ex auctoritate veteris cuinisdam 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 Naugierius editor of the Aldine of 1515 properly omits the line, though he in general minutely copies the Juntine. Now this line is written by the hand of Angelo Politian in the margin of a manuscript which belonged to him and forms xxxv 29 of the Laurentian library. Politian died in september 1494, when Marullus could hardly yet have done much for Lucretius; and besides this as he had been long the deadly enemy of Politian, it is not likely the latter would have inserted in his manuscript one of his verses. I
conclude therefore that it is Politian's own; and as Candidus says in his preface that he collated all the 'vetusta exemplaria' in Florence, he could not have neglected this manuscript which was then in the famous conventual library of San Marco. I conclude therefore that Candidus' taking it from the margin of Politian's ms. is the right explanation of Ianottus' assertion that Marullus got it from an ancient codex. It is quite possible indeed that Marullus copied it himself from this ms. which passed to San Marco immediately after Politian's decease, and thus robbed him of his verse after death, as he had robbed him of his bride during life. Naugarius has in his first page another variation from the Juntine, but that a perverse one: in 17 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 which evidently comes from Lucretius: Cum primum tepidi sub tempora verna savoni Aura suum terris genitalem exsusat auctum: Adventuque dei gemmantium prata colorat: At pectudum genus omne viget, genus omne virorum Perculei teneras anni dulcedine mentes. I can shew in other cases that Marullus corrupted Lucretius, where he has not been followed by Avancius or Candidus: vi 650–652 are quite correctly given by Avancius, and in his learned preface he says with reference to 652 Nec tota pars cet. 'totus prima brevi, quia quoti redditius est'. Crinitus II. xv 4 quotes 650 651 rightly, and adds 'qua in re grammaticorum nobis authoritas patrocinatur, quando et centesimus et millesimus probe dicitur: partem mullesinam inquit Nonius nove positum est a Lucretio pro minima, ne quis forte paulo incautiis atque audacius a veteribus decedat. quae a me vel ob cam rationem sunt adnotata, quoniam Marullus Byzantius setata nostra, vir alioqui diligentia, paulo improbius delere haec et alia pro ingenio subdere tentavit; quae ab eius quoque sectoribus recepta sunt pro verissimis'. Candidus gives these two verses rightly and says in note at end of Junt. 'citat tur Nonio locus': he has got this clearly from Crinitus, who in the same chapter correctly quotes and illustrates i 640 Quamde gravis cet. which the Italian ms. and editions had corrupted: this too Candidus took from him; for Marullus 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 operta: see his note. But fifty instances like the last might be quoted. Candidus has also missed some of the best of Marullus' conjectures: see for instance notes 1 to i 1013 where I have got from the margin of one of the Florentine ms. 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 illud quidem calamo exaratum, sed ita vetustum et idoneum, ut vicem optimi manuscripti fuerit, siquidem in eo vidi omnium paene mendorum origines, quae magnam partem a Michaelae Marullo, cuius immutationes in eo adscriptae erant omnes, primum parta, mox admitterunt Florentini cet.': in the address he speaks of the 'Sambuci liber quem ipsius Marulli manu adnotatum, magno pretio vir ille praestantissimus paravit'. Why then Lachmann p. 6 should write 'neque enim facile Gifanian credere possum Marulli ipsius manu annotatum fuisse illud exemplar impressum quod se ab Iohanne Sambuco utendum accepisse 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 I furnish abundant proof of what I say: see for instance those to i 806 ii 16 v 44 and especially iii 994: I could give fifty other examples, if it were necessary. It appears then that Avancius got from Marullus much which the Juntine does not record, and on the other hand that Candidus took from Avancius without acknowledgment much that Lachmann and others assign to Marullus. Candidus, as I have said above, formed his text on a copy of the first Aldine: in doing this he must have had before him another edition with the ms. notes of Marullus, perhaps the very one which he tells us was found on him at his death. If now all that is common to the first Aldine and the Juntine comes from Marullus, as Lachmann maintains, surely Candidus must have been struck with this coincidence and would have recorded it against Avancius the editor of the great rival publisher. Yet Avancius did borrow largely, very largely from Marullus especially in the case of interpolated verses made by the latter. How is this to be explained? Evidently even before his death Marullus' labours on Lucretius were known; and probably there was more than one copy of these, the one not always agreeing with the other. On this point compare notes 1 to i 551—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 mss. states that some put 551—564 after 576, and adds 'verum Marullo parum referre videtur quomodo legatur'. This an-
notator and Avancius Pius Candidus Gifianius can hardly all have had the same copy: perhaps all were different. Avancius then may have had his notes in the very copy of Ven. on which he formed his text: he may have hardly known to whom they belonged; and may have looked on them as public property which he might make use of without acknowledgment according to the practice of the time; for neither Pius nor Candidus acknowledges in his turn what he got from Avancius; nor does Naugerus 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 Gifianius that Marullus perhaps wrote putarit, and that Avancius intended to read the same: Avancius was probably as good a Latin scholar as Marullus, if less versed in Lucretius. In the line inserted after iv 102 multae for multas may be an error of the printer or an oversight of Avancius. In that inserted after iv 532 there can be little doubt that he purposely wrote 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 π 422 and many other passages. The inference then I draw from all this is that both Avancius and Marullus did much for Lucretius. Marullus doubtless more than Avancius; that much which is peculiar to the Juntine is not from Marullus, and much of what Marullus did, is not in the Juntine. Between them they vastly improved a grievously corrupt text; and though they introduced many perversities, we ought in simple justice to take into consideration only what is good. In my notes for obvious reasons, when Ald.1 and Junt. agree in a reading, I mention both; when a reading is peculiar to Ald.1, I assign it to Avancius by name; 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 of these one would often be doing him less, sometimes more than justice.

[But I am glad to say that in this second edition I am 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 which was lent to me in the previous December, almost immediately it would appear after its publication. 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 testantis ipsum ingeni o exprompissae': 3. another copy of the same edition likewise corrected throughout by the hand of Victorius who says at the end 'contuli cum duobus codiciibus, altero Ioviani Pontani, altero vero Marulli poetae Bizantii, impressis quidem, sed ab ipsis non incuriosis, ut patet, emendatis, quos commodum accepi ab Andrea Cambano patritio Florentino m.d.xx. Idibus Martiiis. 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 Gianius 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 Lord 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, near or away 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 informa-
tion 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 emender 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 Naugerius 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 multesima 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 amneis, virenteis. He rightly however avoids such barbarisms as the hymbres and sylva of Marullus. From succus litis arctus 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 Marullius 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.X.V.' 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 officiale. Yet even these two editions do not always agree with each other.

Little advance however was made on the Juntine before Dionsius Laminus. 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. Laminus 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 Cicernian Latin without effort or affectation, let him study the commentaries of Laminus. Truly does Scaliger say of him 'Latine et Romane loquebatur optimeque scribiet': 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 poetarum Latinorum qui bodie existant et qui ad nostram aetatem pervenerunt elegantissimus et purissimus, idemque gravissimus atque ornatisissimus 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 mss. 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 Obscurus Gifianus 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 privilege 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 Goldinganus 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 NOTES I

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. Laminus states the truth with great terseness: 'omnia fere quae in eo Lucretio recta sunt, mea sunt; quae tamen iste aut silentio praetermissit 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 'Gifanius estoit docte, son Lucrèce est très-bon'. Laminus however knew the truth, and his wrath was as signal as the provocation. In 1570 he brought out a third edition greatly improved and enlarged; much of the additional matter however consists in invectives against the aggressor. In a long preface of great power and beauty of style he states his wrongs. There and throughout his commentary the whole Latin language, rich in that department, is ransacked for terms of scorn and contumely. The same charges are repeated in a thousand different shapes with curious copiousness and variety of expression. Gifanius 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 cankered and unhappy Muretus: the two exchanged futile charges of dishonesty against the dead critic, who was far too genuine a scholar to be capable of being a plagiarist. Lachmann so stern with Avancius has nothing to say of this much more flagitious case: 'qui quo iure' he observes 'aut Laminum aut alios compilasse dictus esset non quaeovii'. Gifanius 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 Gifanius. 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 Labinus; as well as the most useful of his illustrations: his corrections of the text are without exception worthless. In the 17th century several distinguished scholars, Salmisius 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 Tanmeguy Lefèvre 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 Labinus and Gifanius before him, though he owed nothing to either. The truth is that without Labinus he could not have advanced a step: clever man that he is, he affords a good proof how grievously Latin scholarship had deteriorated in France during the century between him and Labinus. Of Pareus Nardius Fayus nothing need be said.

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

In 1695 there came from the Oxford press a Lucretius edited not by Bentley, but by Thomas Creech fellow of All Souls, a man of sound sense and good taste, but to judge from his book of somewhat arrogant and supercilious temper. The text is nearly always a reproduction of one or other of the editions of Labinus: 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 interpretation is his own: how far it is of assistance to a student must depend upon what he seeks for in it. His Lucretius however owing to the clearness and brevity of the notes has continued to be the popular one from that time to the present.

The worthy London bookseller Jacob Tonson published in 1712 a finely printed text with various readings at the end collected from many quarters with a good deal of trouble, some of value, most quite worthless. This I chiefly mention on account of what follows. In 1725 Sigebert Havercamp professor at Leyden gave to the world his variorum edition in two huge volumes. Though his reputation has never been great, my readers will hardly perhaps be prepared for what I am going to say. As Professor in Leyden he had the full use of the two Vossian 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 Gisanius, 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 six; the most important variations he usually omits; and the readings he gives are as often wrong as right. That which he has borrowed from others and 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 ludicrous result, that the same mss. are cited side by side as independent authorities. His various readings are therefore not only cumulously inane, but are a snare and delusion, and have led astray those who like Wakefield have trusted to them. Thus in his hands the two unrivalled Leyden mss. have been worse than useless. What he does himself is always worse done than what he borrows from others, poor as that generally is: he has collated none of the old editions except the Verona, and that was done for him, and better done than he would have done it for himself. Nor are his explanatory notes much better: he has heaped together in a crude mass those of the chief editors; but except in the case of Virgil and Horace and one or two others of the best known poets, indexes to which are in everybody's hands, he has not even supplied the references to Laminus' learned notes who from the circumstances of his age could not himself furnish them; nay in one case he has given Laminus' 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 ms., one might have expected that his collation of it would be done with some care; but it is quite untrustworthy. From this as well as the evidence of his own notes and the nature of the case I infer that his other collations are not more to be depended upon. Had this labour been faithfully performed, it would still have been of little use, as he had no notion of the true relation of these late mss. to one another. He looked on each as an independent authority and thought he could not do wrong, if the words he put in his text were found in one or other of them. Then he had to take from Haver-
amp 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 Gifanius Havercamp Wakefield instead of those of a Salmasius Gronovius Heinsius 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 huge 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 iudicii 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
INTRODUCTION

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 by them 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 honest scorn and hatred of boastful ignorance and ignoble sloth compel him to denounce those whom he convicts of these offences. In one instance, that of Forbiger, this sternness passes into ferocity: most of his errors that scholar could hardly avoid in the circumstances in which he was placed.

Old Hermann warns us, when we disagree with Lachmann, to think twice lest we, not he, be in fault. His defects however must not be passed over. While the most essential part of his work, the collation of the two Leyden mss., has been performed with admirable skill and industry, he has not been so happy in the use of secondary evidence, that of the Italian mss. and the older editions. Much he has taken on trust on insufficient evidence, and much that he had before him he has not always accurately used. Some proofs of this
have been given, more will be seen below. But a still more serious defect must be told: he meant his book to be a general summary of the text, and left to others the task of explaining and illuminating its meaning. So far good; but as the text of a master in the science of that of Lucretius cannot be always rightly understood without a sufficient knowledge of his system and its exposition, he too infrequently strangely blundered and gravely overlooked the poet's words; for examples of this see 5:59:65 = 5:59:72. Ind. v 513—516. His consummate knowledge of the Latin language as well as of the manner of Lucretius in particular enables him often to emend his author with great success. As he writes one as a professor, 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 made a work for students. He has however achieved a work which will be a landmark for scholars as long as the Latin language remains to be studied, a work, perfidiae quod pos, quia auxilius aequo sentio.

Jacob Bernays in 1852 edited a text of Lucretius for the Teubner series. There can be little doubt that carried away by the enthusiasm of his admiration for Lachmann he has followed him too faithfully; yet he not infrequently differs from him. Where he recasts 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 pædagogical 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 I 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 I. 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 Lamtinus: it afterwards came into the possession of Gerard John Vossius, Isaac's father. A large fragment of another ms. closely resembling B in everything double columns and all, except that it is said to be a small folio, not quarto in shape, is now at Copenhagen: it contains book i and II down to 456, omitting however the same sections as B, viz. I 734—785 and II 253—304, and doubtless for the same reasons, because copied from the same ms. from which B was taken. It usually goes by the name of the Gottorpian fragment from the place where it once was. I have three collations of it, one published by Henrichsen, in 1846, another in the handwriting of Nic. Heinsius, another in that of Isaac Vossius. Formerly it had a very high reputation: in truth it much resembles, but is more carelessly written than B, and is seldom of much use, except once or twice to confirm A against B. Strangely enough there are in the Vienna library fragments of a precisely similar ms. containing large portions of the later books, viz. II 642 to III 621 inclusive, omitting however in the proper place II 757—806 exactly as B does; then vi 743 to the end; then follow, precisely as in B, the four omitted portions given above, proving this to be copied from the ms. from which B was taken. Naturally enough these Vienna fragments were assumed to belong to one and the same ms. as the Gottorpian; but Dr. Ed. Goebel, from whom I have borrowed this description of them, seems
to prove in the Rhenish Mus. n. a. 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 mss. 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 mediatly or immediately from Poggio’s lost mss. 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 mss. so long in his possession: this we are told in the learned Mehus’ preface to his life of Traversarius p. 1. As he was the first to publish so many of Niccoli’s manuscript letters, he must have known his writing better than anybody else. There are many corrections in a much later hand, but Niccoli himself seems on the whole to have copied Poggio’s mss. faithfully, and not to have made many changes. His ms. therefore, as will be seen in notes 1, is of great importance in deciding between A and B. It is unfortunate that Lachmann could make no use of it: I collated it with some care in the summer of 1851: the old Verona and Venice editions have a text closely resembling Niccoli’s. 31 is next in importance to 30, but of a widely different character, having a text much more corrected than Niccoli’s or even Ver. and Ven. It is clearly written and in excellent preservation, and much resembles in general character the manuscript in our public library which I had open before me all the time I was writing notes 1, and which is as well preserved and as distinctly written as the other. It excels the Cambridge on the whole, though the latter has many good corrections not in the other. These two therefore I have used as good examples of corrected mss. From whom come the many excellent emendations contained in these mss. is quite unknown. Lachmann used a not very complete collation of Flor. 31, and to it he attributes the corrections which it has for the most part in common with the Cambridge and doubtless some other mss. Having been told too by 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 expelled from my
notes. Of the other Laurentian mss. 29 is to be noticed for the
marginal annotations of Angelo Politian spoken of above and often
referred to in notes 1: it twice over has this note ‘liber conventus
Sancti Marci de Florentia ordinis Praedicatorum habitus a publicis
sectoribus pro libris quos sibi ab eodem conventu commodatos Ange-
lus Politianus amisset 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 Vatican. 640 Urbin. 1136 and 1954 Othobon. and 1706
Regin., at the bottom of the first page of which are the words
‘Nicolai Heinsii’.

As further helps I have had Gifanius’ ed. of 1595 with ms. notes
by Nic. 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
quam Fr. Modius cum ms. suo contulit, ut ipse testatur fine lib. 1
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 Modii himself. Heinsius says ‘codex
Modii non est idem cum B Vossiano, nam pag. 8 [1 227] ubi ex
Modiano notatum ad lumina, Vossianus in’. Heinsius speaks I pre-
sume of the small 2nd ed. of Laminus, 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
Laminus’ 2nd ed. has the reading which Heinsius gives to s, so that
Heinsius may have here been misled by Modius’ negligence. It would
seem then that s and B are the same: if they are two, then their
agreement is very extraordinary, much closer than between B and
the Gottorpian fragment.

I also possess a copy of Faber’s Lucretius with a poor collation of
A and B and the Gottorp. as well as many other notes and illustra-
tions in the writing of Isaac Vossius. Havercamp had a copy of the
same notes, but has employed them with his usual carelessness.
Notes I will shew 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 Victorius 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 is here 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 alios nondum quod sciam animadversum coniecturam 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 archetypis paginis versus vicenos senos scriptos fuisses eaque inter scribendum cum unum vellet scriptorem victoriani duo folia vertisse in archetypo vero oblongi C. Lachmannus ostendit p. 3. 49. 233. alii locis eandem versusum rationem fuisses'. 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 Lachmann demonstrated the number of pages in the lost archetype and the number of verses in each page, as a mere play-
thing 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 head-
ings; 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 tor-
ture, 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 these
pages for the press I find in a recent program by Ed. Heine a
fresh attempt to magnify this much vexed Victorian codex: in
p. xiv is said that it ‘solus iusto ordine exhibet libro iv locum anti-
quitus archetypī schedæ paginis inversis perturbatum: nam post v.
298 Atque ea continuo sequuntur v. 323 Servet...347 Ac resilire,
tum v. 299 Splendida...322 Quae sita sunt, denique v. 348 Quod
contra. hoc igitur insigne est virtutis documentum, atque possit ali-
quis inde colligere librum Poggianum ex archetypo descriptum esse,
antequam illae pageae inversae sunt’ etc. Is it not strange that
so definite an assertion should be printed, when in truth this manu-
script 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 Jun-
tine, 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 Ley-
den two.

But Lachmann's long experience and disciplined acuteness have
enabled him to go beyond existing mss. and to tell us much of
the lost original archetype, as I call it after him, of all existing mss.
Notes I will shew that many difficulties are cleared up by this
knowledge. This archetype then, though it is not certain that even
A was immediately taken from it, was written in thin capitals,
like the 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 num-
ber of lines in a page: ours had 26 lines in a page, excepting only those which concluded a book. But remember there was a heading or title at the beginning of each section; and each of these headings occupied a line. Lachmann brings many proofs of this being the number. When this ms. was copied, it was clearly much torn and mutilated. It was stated above that four portions, omitted in their place by B, come together at the end, and that these each formed a leaf of the archetype which had fallen out of its place and been put at the end. Each of these alone or with its headings consists of 52 lines. Then turn to note 1 on iv 299—347 (323—347 299—322) where this inversion is explained in the same way: see also note 1 to i 1068—1075 and 1094—1101, where the mutilation is accounted for in the same manner. Thus we obtain six certain landmarks in different parts of the poem. The archetype therefore consisted of 300 pages, or admitting, as seems to be an undoubted fact, that a whole leaf is lost between vi 839 and 840, of 302; of which the first and last were not written upon, as well as one for some reason or other between 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, although the different titles come in their places in these books too, as well as in the others which have no such index prefixed. Having made for myself a list of these pages after the rules stated in various places by Lachmann, I have found it of great use; as the ends of lines throughout the 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 in many respects have been very carelessly written, though A and B prove that it retained many valuable vestiges of great antiquity, especially in the spelling of words, and though there may have been few stages between it and the age of the author. There is one point, the nature of the hiatus after iv 126, as to which it is not easy to accept Lachmann's theory. That there is a hiatus there, is indisputable and the special questions connected with it are fully discussed in note 1 to that passage. As the accidental loss of a whole leaf would not suit his system of pages, he boldly declares that twenty-five verses and one heading have perished, that is one single page of our archetype.
Now it is easy enough, as we have seen, to explain the accidental loss of a leaf, by which every subsequent copy must necessarily want the contents of that leaf: it is easy enough to conceive any one ma., A or B or Poggio's, passing over by mistake one whole page. But it is in the highest degree unlikely that different copies, A B and Poggio's, neither of which as Lachmann admits was copied from the other, should all pass over a single page of their original; or that this single page should be wholly illegible, while that which preceded and the reverse page of the same leaf should be entirely uninjured. It seems to me therefore much more natural to assume that our archetype or one of its predecessors accidentally omitted an uncertain number of verses; or rather that a whole leaf of the archetype had been lost, as after vi 839. Lachmann's system of pagination would then be set right in this way: only books iv and v have an index capitum prefixed filling one page: before this index in v Lachmann has shewn that the archetype had one blank page. Assume now that one page was similarly left blank before the index of iv and all will be right: the pages of the archetype would then be raised to 304.

But we are able to advance even beyond the archetype: in many parts of the poem there are manifest undoubted interpolations, which must have been inserted by some reader who wished at one time to confirm what is said, at another to convict it of inconsistency and the like. Generally, not always, these passages are repetitions of genuine passages; sometimes they consist of several, sometimes of a single verse: i 44—49 and iii 806—818 are good and incontrovertible examples. But enough is said of these throughout our notes. Lachmann however still unsatisfied has not paused even here, but has gone up to the very times of the poet. No careful reader will refuse to admit that he has proved not a few passages, some of them among the finest in the poem, to have been subsequent additions made by the author, which he did not live to embody properly with the rest of his work. Lachmann has gone too far; and unless I err, I have shewn that not a few sections, thus marked by him, are properly connected with what precedes and follows. Yet it is certain that his theory applies to ii 165—183, and more than one long paragraph of iv v and vi. It has been shewn sufficiently in the notes to these passages that the most important of them have a close connexion in matter and manner with each other. Like Lachmann, I have marked them off by [ ]. All through the poem many single verses and passages of some length are designedly repeated by the poet, some of them again and again. It is probable that he would have removed many of them, if he had lived to revise his work:
the exordium of iv for instance could hardly have been intended to remain.

Some readers may be surprised at the number of verses which have been transposed in the poem; but they should remember that every ancient writing which depends finally on one ms. is in a similar plight. When a scribe omitted by accident a verse, in order not to spoil the look of his book, he wrote it at once after the next verse, if he immediately discovered his error; if not, he omitted it altogether, or added it in some other place, often at the bottom of a page; he would then affix an α, β 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 Lantinus 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' ms. as in those of other writers: sometimes too one or more verses are repeated after the misplaced v. which ought to follow it in its proper place as if to shew the reader whither it ought to be transferred: comp. iv 991 i.e. 999 of the mss. followed in them by 1000—1003, which are only the vss. which follow it in its right place repeated after it in its wrong place: see also v 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 (655—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 170 171, 1127 1128. Now that a scribe should so often transpose several consecutive verses always forming an entire and independent sentence by mere casual carelessness, is to me in the highest degree improbable. Again most of these passages read to me like possible additions not necessary to the context, though they improve it. I believe them then to be marginal additions by the poet, inserted on the same principle as the longer sections discussed above: these too the first editor, faithfully preserving everything in his copy, but not caring always to find the right place for what the author left ambiguous, has inserted out of their order. Add to these v 437—442 which the context could dispense with: these vss. are found out of place in Macrobius as in our mss. This increases the probability
that they were out of their proper order from the first, two apparently independent authorities Macrobius and our archetype quoting them in the same way. Perhaps these single vss. might be added to the list, r 1085 or 1086, rv 202, 205, v 957, 1225, 1237, 1270 as they might all be dispensed with. Look too at rv 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 rv 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, and the like, they never could tell whether humor or umor, humerus or umerus, spatum or spacium, species or speties was correct; and consequently as a rule chose the wrong. Their general principles how-
ever 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 coena maerco sylva casta for coelum cena maerco sylva cetera in order to derive them preposterously from Greek words: Marullus, as we said above, writes sylva and hymbra.

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 medievan and, so far as it was accessible to him, of the other ancient mss. of Virgil. As these, like other old mss., are as a rule very tenacious of the true spelling in those cases where there is only one right method, he performed this part of his work with eminent success, and still remains one of the best authorities on the subject. In those other cases however alluded to above, in which variety is the rule of the ancients and which include a great multitude of particular instances, he has chosen to abandon the safe ground of evidence and experience and has made Virgil write what he decided on a priori principles he must have written. This seems to me the reason why his system was not more generally followed. Still less satisfactory was Madvig’s spelling in his de finibus published in 1839: it was utterly unlike that of the mss. and yet in many points it was not what Cicero used; in still more you could not be sure whether it was what he used or not. Here too Leachmann 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 Pithoceanus; so that the spelling is probably not very far removed from the author's own. In the years just preceding Lachmann Halm published several orations of Cicero with elaborate critical Latin notes; and yet, though his spelling was somewhat better than that of Jahn's Persius, it is still essentially 'conventional' and arbitrary: in the years following Lachmann he published a series of school editions of Cicero's orations with brief German notes, and yet in these the spelling was wholly modelled on the system pursued by Lachmann. The same system too he has carried out in those volumes of the elaborate edition of Cicero edited by him and Baier, which came out after Lachmann's Lucretius. Stimulated by the examples of Madvig Ritschl and Lachmann the rising generation of German scholars has pursued the critical study of Latin with eminent success; and nearly all of them follow in orthography the guidance of Lachmann. This system then may fairly I think be now regarded as the true 'conventional' system; for surely the school of Lachmann and Ritschl in the nineteenth century has a better right to dictate to us in the present day what shall be accepted as 'conventional' than the Poggios and Vallas of the fifteenth. Ribbeck in his Virgil shews himself a most devoted pupil of Lachmann, and generally he takes the right direction;
though some defect of taste and judgment makes him not unfrequently misuse his glorious opportunities and push the matter to the verge of caricature. [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 mss: 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.]

In following Lachmann then I am sure that I have authority on my side; I believe that I have reason as well. In those cases indeed to which I have already alluded, where the universal testimony of inscriptions and of mss. beyond a certain age prove that there is only one right way and about which the best scholars are all now agreed, there cannot be any doubt what course should be taken: we must write querella loquella huella soliters sollemnis sollicito Iuppiter littera quattuor stippa lammina bracchium; on the other hand mília coneto conexus conii conixus coniveo conubium belua baca sacus titus and the like; condicio solacium, setius ärus (adj.) autumns 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 uerum uxor 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 sumpei sumptum and a hundred such forms, because they disliked m and s or t to come together without the intervention of a p sound; and our mss. all attest this: tempto 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 quendam eundem and the like, with the exception of circumdo 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 inscrip. Lat. has I find nunquam; and so has Augustus in his res gestae, but quotiescumque. Then always quieque quiequam quiequid (indef.), but generally quidquid (relative), though quiequid is found in the lex Rubria and once in our AB: always preemo interfero neglego intellego etc. etc. Above all we must scout such barbarisms as coelum moestus sylvus castra nequiequam. In these points Wagner is as good a guide as Lachmann; but in regard to the cases in which ancient usage varied shall we follow the former who deserts the mss. for preconceived general rules, or Lachmann who here also is content to obey the best evidence he can get? I have unhesitatingly come over to the views of
the latter: 'hypotheses non fingo' should be the rule in this as in other matters. As said above, all these uncertain spellings fall under a very few general heads. One of these is the assimilation or non-assimilation of prepositions: impero represents the etymology, impero the pronunciation of the word. From the most ancient period of which we have any record, centuries before Cicero or Lucretius, a compromise was made between these opposing interests: words in common use soon began to change the consonant, those in less common use retained it longer. In the new corpus inscriptionum Latinarum, the most recent of which are as old as the age of Lucretius, most of them much older, imperator occurs 26 times, and is always spelt with m, proving that in a word, which must daily have been in everybody's mouth, etymology in remote times yielded as was natural to sound: imperium again occurs three, imperium six times, being doubtless in somewhat less common use. Now in Lucretius imperium impero or imperito occurs six times, and the mss. always spell 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 n, than did that of Cicero. Then Virgil uses imperium 40 times; and Ribbeck's capital mss. have m in every instance, except M which twice has inp., though one even of these two cases is doubtful: for Aen. viii 381 Fogginius prints imperii. 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 inpious, immortalis and inimmortalis, constellis 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 existo and exto, exsolveto, extulo expiro expecto cet., s being generally omitted; and this agrees with Quintilian i 74 who implies that it was a learned affection of some to write exspecto in order to distinguish ex and specto from ex and pecto; it agrees too with all other good evidence: the mss. of Virgil furnish precisely the same testimony as those of Lucretius; yet Wagner in all such cases writes exs: surely we should keep ex where the mss. keep it, exs where they have exs: and so with suptor or subter, suptilis or subtilis, ab- or ap-, ob- or op-, sub- or sup-, succ- or succ-, and the like: appareo occurs ten times in Lucr. and is always spelt thus by our mss.: so appareo, appello (both i and 3 conj.); but adipetitur 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 new corp. inocr. has twenty times appareo and also apparitor, proving that in the earliest times the prope. 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. 1 616 'applicat': secundum praesentem usum per d prima syllaba scribitur: secundum antiquam orthographiam...per p': yet in defiance of all this Wagner makes Virgil always write adpareo and the like. We find haud and haut, and sometimes alius aliquid quicquis and the like, sound and etymology carrying on an undecided battle in the mss. of Lucretius, as in inscriptions and elsewhere: adeque is sometimes but rarely found, sound having here as might be expected gained the victory: Wagner cannot be right in always forcing adeque on Virgil. Lucretius seems to have recognised only sed: he once has elaboa, and once praescriba: 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 laberus is the same principle as rec (reces), recxi (recessi) written sometimes reczi, rectum from rego: to judge from the best mss. laberus 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 Ancrea monument. Augustus was somewhat of a purist in spelling and cashiered an officer for using in a dispatch the vulgarism iese (not ize) instead of ipse. His system quite bears out what has just been said: he always writes imperium and imperator; he has immortalis, but immusus; impensa, while the heading of the work, not written by him, but perhaps by Tiberius, has impensa: generally conlega and conlegium, but once collegium and colliaticius; exsilium, but exstinguere; on the other hand secessio as well as secessio, proving that x and xs were almost identical: he writes appellaverunt; but adeque 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. end in sum, as well as of some other classes, doloris or dolores, maioris or maiiores: here too Wagner involves himself in inextricable perplexities by his eclectic system, when his mss. were admirable guides, had he chosen to follow them. The 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 avres. Inscriptions quite bear out our mss.; and the sole relic of Latin yet disinterred from Herculaneum contains
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this v. Utrques sollemnis 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 vires, and arces messes crates classes aves, quite bearing out the testimony of our A and B. Varro de ling. Lat. viii 67 says quid potest similium esse quam gens mens densi quom horum casus patricius et accusatius in multitudine sint dispersi; nam a primo fit gentium et gentis, urbisque ut sit i; ab secundo mentium et mentes, ut in priore solo sit i; ab tertio dentem et dentes, ut in neutro sit i: well our mss. six times have the acc. gentis, never gentes; dentes four times, never dentis; mentes five times, once only, π 620, mentis. As for the nomin. plur. of such words, Varro l.1. 66 says sine reprehensione vulgo alii dicunt in singulari hac ovi et avi, alii hac ove et ave. in multitudinis has puppis restis et has puppes restes: the fragment of Virgil just cited has the nomin. plur. putris and messis, though we saw it had messes in the accus.: in accordance then with these high authorities the ms. of Lucr. not unfrequently retain this nomin. in -is, which it would be monstrous to extirpate: I have always therefore kept it. In precise conformity with Lucr. Augustus has in the accus. agentis and labentes, finis and fines, consulès and once consulis: once too he uses 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 -is -is -es were all in use: it is probable that Lucr. occasionally employed the termination -is, 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 mortalesi, perhaps from Lucr.: Augustus more than once has this -is in the abl. plur., quadrigeis, emeritiis; 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, viis, redditiaeis. A and B have however left not a few traces expressed or implied of the ending -ei: see note 2 to π 97 oculoi: these traces 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 qu e or q was used: quum quum or cum, never quum; linquent linquent or linquant, sequuntur, sequuntur or secuntur, equus (nom.) equus or ecus; volgus divers divum accom and so on. They appear to have begun sooner to tolerate uu in terminations, when both were vowels, suus tuus and the like. Now the mss. of Lucretius have retained in very many instances divum volnus volgo vivont set.; equus (nom.) and ecus, ecum, accum; relinquunt relinquunt or relinquunt oftenener than relinquunt, so sequuntur secuntur secutus locuntur locutus; but with Lechmann 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 rius rium annuum (not once -uo or -o); why not then Virgil, or at least Varius and Tucca? The mss. of Lucretius are also very pertinacious in retaining the genuine old forms reicit eicit or eicit set. and never offering reicit eicit and the like: Grai Grai, not Graii. 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 termination of participles and words like lubet or libet, dissipat or dissipat, quadrupes or quadripes and many others, I have of course submitted to the guidance of our mss. which only once for instance have u in the superl. 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, invariably writes frequentissimus septimus vicemisius, as well as finitimus manibias: comp. what Suetonius says of his use of simus for sumus, probably from a notion of being consistent. He would scarcely have thanked Varius and Tucca for bringing him the Aeneid embellished with Wagner's maxumus, septumus and the like, introduced so often in spite of his mss. I have likewise followed AB in the adoption of e or o in vertere or vortere and the like: e is naturally the more common, yet vorti vorsum diversi vortitur convertere vortex are all found: also in reading redunda gignundis dicundum cernund faciundum agundis cet. or the more usual agendum quaerendum cet. 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 permitted 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' huaks 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 of course the two Leyden
mss., Gott. the Gottorpian fragment, Nic. the Florentine ms. written
by Nicolò Niccoli, Flor. 29, 31, 32 the mss. of the Laurentian
library forming nos. 29, 31, 32 of desk xxxv; Camb. our Cam-
bridge ms.; Vat. or Vatic. the Vatican mss.; and Urb. Othob. or
Reg. with the number attached identify more nearly the mss. con-
tained 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
Junt. Ald. 2 are the editions fully described above, where it has been
explained when and why the names Avancius Candidus Marullus
Naugarius 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 of course the notes by those scholars which are in my
private possession and have been described above. Lamb. Wakh.
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 ms. but can be restored with more
or less certainty, are given in Italics. In quoting Ennius the last
edition, that of Vahlen, has been used; for the fragments of the
Roman scenic writers, except Ennius, that of Ribbeck: in citing
Cicero the smaller sections are referred to as far the most convenient:
for Terence Fleckaisen; for Plautus Ritschl and Fleckaisen in the
plays they have published; in the others the old variorum ed. has
been employed: in Pliny Sillig's sections are always cited, as the older
divisions are intolerably awkward. Notes 1 have been made as short
as is consistent with perspicuity: unless the contrary is expressly stated or implied, the word or words which appear first in the note are those of our text; thus ‘genitabili
genitalis etc.’ signifies that genitabilis 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 have been added to this 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.
Aeneadum genetrix, hominum divomque voluptas,
alma Venus, caeli subter labentia signa
quae mare navigerum, quae terras frugifrentis
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 patefactast verna diei
et reserata viget genitabilis aura favoni,
aerisae 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 'typo-
graphi Veronensis pecatum', as I found it in Vat. 1136 Othobon. 14 15:
Niccoli followed by all the Flor. ms. Camb. etc. has these verses in the right
order. 14 Wak. proposes fere which is indeed rather the ms. reading.
After 15 the v. Illecebrisque suis omnis natura animantium is inserted in the
Jundine 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 29, for reasons given above p. 8
I attribute it to Angelo Politian. Victorinus however inserts it among what pro-
fess to be solely Pontanus' 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 Pon-
te sequitur cupidé quo quamque induere pergís.
denique per maria ac montis fluviosque rapacis
frondiferisque domos avium campoque virentis
omnibus incutiens blandum per pectora amorem
efficis ut cupidé generatim sæcula propagent.

quae quoniam rerum naturam sola gubernas
nec sine te quicquam dias in luminis oras
exoritur neque fit luctum neque amabile quicquam,
te sociam studeo scribendis versibus esse
quos ego de rerum natura pangere conor

Memmiadæ nostro quem tu, dea, tempore in omni
omnibus ornatum voluisti excellere rebus.

quo magis aeternum da dictis, diva, leporem.
effice ut interea fera moenera militiai
per maria ac terras omnis sopita quiescant.
nam tu sola potes tranquilla pace iuvare
mortalis, quoniam belli fera moenera Mavors
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 ora.
hunc tu, diva, tuo recubantem corpore sancto
circumfusa super, suavis ex ore loquellas
fundé petens placidam Romanis, incluta, pacem.

'tanus or he may have got it from Politian's ms. Marullus in marg. Mon.
for capta proposes quodque: this Victorius in his copy of Marullus' correc-
tions 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 amneis in his second copy of
Ven. shows he took it from Junt.; as Pontanus and Marullus recognise only
-es or -is. Again Lambinus who evidently had access to ms. notes of Pon-
tanus as stated above, says distinctly in a passage already quoted in p. 8
'neque sum Naugarius neque Pontanus habuerunt: what he there says of
Marullus is mere report. Nicc. and the Italians having changed in 16 quamque
into cusque had rendered the sentence unintelligible without some addition.

27 ornatum A corr. Priscian etc. for oralatum.  32 fera moenera Lamb.
for feram onera. moenia scholiast of Statius.  33 regit Nicc. scholiast of
etc. devictus. devinctus Font. Lamb. and scholiast of Statius.  35 Nicc. rightly
nam neque nos agere hoc patriai tempore iniquo possumus aequo animo nec Memmi clara propago talibus in rebus communi desse saluti.

* *

quod superest, vacuas auris animumque sagacem semotum a curisadhibe veram ad rationem, ne mea dona tibi studio disposita fidelis, intellecta prius quam sint, contempta relinquas. nam tibi de summ 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

gives tereti for teriti. 43 desse A corr. Nicc. for id esse. 44—49 = II 646—651. Is. Vossius in his ms. notes in my possession well observes that some one has inserted them here 'ut ostenderet Lucret. sibi adversari qui, cum Deos mortalia non curare affirmat [sic], Venerem tamen invocet'. Pont. Mar. Junt. omit them. Avancius 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 ausim Omnis enim cum quinque sequentibus ex prologo, cum abundant, demendos esse: hos aptius legas, cum de magna mater agit'.

50 Quod superest, vacuas auris animumque sagacem: so Bernays in Rhein. Mus. n. f. v p. 559 from the interpr. Verg. in Maii class. auct. t. vii. p. 269. Quod superest ut vacuas auris AB. Nicc. followed by all the Flor. Camb. Mon. and most ms. and all the old editions omitted ut and added mihi, Memmius, et te. Lamb. Memmiada. At the end of Junt. is proposed vacuas miki quaeque Memmius autem Semotus curia: Pont. gives Quod superest quaeque vacuas miki Memmius auris. 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 would corque, include Memmi, or the like. 66 tollere. tendere Lamb. ed. S Lach. from Nonius 'teste nostris antiquiore'. 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
est oculos ausus primusque obsistere contra, 
quem neque fama deum nec fulmina nec munitant
murmure compressit caelum, sed eo magis acret
inritat animi virtutem, effringere ut arta
naturae primus portarum claustra cupiret.
 Ergo vivida vis animi pervicit, et extra
processit longe flammtantia moenia mundi
atque omne immensus peragrat in mente animoque,
unde reftert nobis victor quid possit oriri,
quid nequeat, finita potestas denique cuique
quam sit ratione atque alte terminus haerens.
quare religio pedibus subiecta vicissim
opteritur, nos exaequat victoria caelo.
 Illud in his rebus vereor, ne forte rearis
inopia te rationis inire elementa viamque
indugredi sceleris. quod contra saepius illa
religio peperit scelerosa atque impia facta.
Aulide quo pacto Trivialis virginis aram
Iphianassai turparunt sanguine foede
ductores Danaum delecti, prima virorum.
cui simul infula virgineos circumdata comptus
ex utraque pari malare 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 tremibundaque ad aras
deductast, non ut sollemni more sacrorum

misquote: Seneca in 57 has quoque for quore, Gallius in 804 aut for et, 806
Nonius cendet for dicpanse in, 118 Lactantius stultas for miseris, 1001
fulgentia for rellatum. 68 fama. fana 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 Nice. 71 cupiret
Prisc. A corr. for cuperet. 74 omne A corr. Flor. 28 and 82 for omnem.
77 quanam A corr. for quantum. 85 atque. ac B and Gott. 84 Triviani
Prisc. for Triviat. 85 Iphianassai A corr. Avanc. for Iphianassa. Iphia-
perfecto posset claro comitari Hymenaeo, sed casta inceste nubendi tempore in ipso hostia concideret maactatu maesta parentis, exitus ut classi felix faustusque daretur. tantum religio potuit suadere malorum.

Tutem et a nobis iam quovis tempore vatum terrilloquis vic tus dictis desciscere quaerar, 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, aliqua 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 animai, nata sit an contra nascentibus insinuetur, et simul intereat nobiscum morte diremp ta an tenebras Orci visat vastasque lacunas an pecudes alias divinitus insinuet se,

Ennius ut noester cecinit qui primus amoeno detulit ex Helicone perenni fronde coronam, per gentis Italis hominum quae clara clueret; etsi praeterea tamen esse Acherusia templa Ennius aeternis exponit versibus edens, quo neque permaneat animae neque corpora nostra, sed quaedam simulacra modis pallentia miris; unde aibi exortam semper florentis Homeri commemorat speciem lacrimas effundere salsas coepisse et rerum naturam expandere dictis, quapropuer bene cum superis de rebus habenda nobis est ratio, solis lunaecque meatus

massico Nicc. all Flor. Camb. all Vat. etc. 104 possunt Mar. Junt. for possessum. As A and the Italians have iam, B and Gott. me, I once thought the right reading might be a me fingere possum: see Cambridge Journal of philology i p. 42 and Lucr. iii 271. 111 timendumst Orelli eolog. in notes, Lach. for timendum. 121 edens. eodem Lach. without cause. 122 permaneant. permanent Ang. Politian in marg. of Flor. 29, Ver. Ven. Ald.1 Junt. etc. followed by all before Lach. perveniant Mar. 126 Coepisse et
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
terrificet morbo adfectis somnoque sepultis,
cernere uti videamur eos audireque coram,
morte obita quorum tellus ampectititur ossa.
Nec me animi fallit Graiorum obscura reperta
dificile inlustrare Latinis versibus esse,
multa novis verbis praesertim cum sit agendum
propter egestatem linguae et rerum novitatem;
sed tua me virtus tamen et sperata voluptas
suavis amicitiae quemvis sufferre laborem
suadet et inducit noctes vigilare serenas
quaerentem dictis quibus et quo carmine demum
clara tuae possim praepandere lumina menti,
res quibus occultas penitus conviserie possis.
Hunc igitur terrorem animi tenebrasque necessest
non radii solis neque lucida tela diei
discutiant, sed naturae species ratioque.
principium cuius hinc nobis exordia sumet,
nullam rem e nilo gigni divinitus umquam.
quippe ita formido mortalis continent 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 fierent, ex omnibu' rebus
omne genus nasci posset, nil semine egeret.
e mare primum homines, e terra posset oriri

B cor. Flor. 31 for Coeipisset. 130 tum Flor. 25 and 31 Camb. p. m.
Mar. for tunc. 141 quemvis sufferre Flor. 32 in margin, Heinsius in ms.
notes, and Faber for quemvis offerre. Dion. Cat. distich. iii 6 has quemvis
sufferre laborem, perhaps taken from this. 155-158 Mar. Junt. and mar-
gin of Camb. have these va. in right order, and et for ut in 157. Avan-
cius et, and at end of his edition of Catull. 1602 has right order. et Pont. also.
161-164 are rightly thus punctuated by Lach. I find however from his proof
squamigerum genus et volucres erumpere caelo; armenta atque aliae pecudes, genus omne ferarum, incerto partu culta ac deserta tenerent. nec fructus idem arboribus constare solerent, 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 hac 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 tempore semina rerum cum confluxerunt, patefit quodcumque creatur, dum tempestates adsunt et vivida tellus tuto res teneras effert in luminis oras? quod si de nilo fierent, subito exorenerunt 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 crescre posseunt; nam fieron iuvenes subito ex infantibus parvis e terraque exorta repente arbusta salirent, quorum nil fieri manifestum est, omnia quando paulatim crescent, ut par est, semine certo crescentesque genus servant; ut noscere possis...
quicque sua de materia grandescere alique. 195
huc accedit uti sine certis imbribus anni
laetificos nequeat fetus submittere tellus
nec porro secreta cibo natura animantium
propagare genus possit vitamque tueri;
190
ut potius multis communia corpora rebus
multa putes esse, ut verbis elementa videmus,
quam sine principiis ullam rem existere posse.
denique cur homines tantos natura parare
non potuit, pedibus qui pontum per vada possent
200
transire et magnos manibus divellere montis
multaque vivendo vitalia vincere saecula,
si non, materies quia rebus reddita certast
gignundis e qua constat quid possit oriri?
nil igitur fieri de nilo posse fatendumust,
205
semine quando opus est rebus quo quaeque creatae
aeris in teneras possint proferrier auras.
postremo quoniam inculitis praeestare videmus
culta loca et manibus melioris reddere fetus,
esse videlicet in terris primordia rerum
210
quae nos fecundas vertentes vomere glebas
terraique solum subigentes cimus ad ortus.
quod si nulla forsent, nostro sine quaeque labore
sponte sua multo fieri meliora videres.
Huc accedit uti quicque in sua corpora rursum
dissolvat natura neque ad nilum interemat res.
215
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.
220
quod nunc, aeterno quia constant semine quaeque,
donec vis obiit quae res diverberet ictu
aut intus penetret per inania dissoluantque,
nullius exitium patitur natura videri.
225
praeterea quaecumque vetustate amovet aetas,
si penitus peremit consumens materiem omnem,
207 possint Pont. Ald. 1 Junt. for possent: a change which will often have to be
made: mss. are more apt to put possent for possint than vice versa. 215 quic-
unde animale genus generatim in lumina vitae
reddicit Venus, aut redductum daedala tellus
unde alit atque auget generatim pabula praebens?
unde mare ingenui fontes externaque longe
flumina suppeditant? unde aether sidera pascit?
onnia enim debet, mortaliter corporae quae sunt,
infinita aetas consumpe antea acta diesque,
quod si in eo spatio atque anteaacta actate fuere
e quibus haec rerum consistit summa reactiva,
inmortalis sunt natura praedita certe,
haut igitur possunt ad nilum quaecque reverti,
denique res omnis eadem vis causaque volgo
conficeret, nisi materies aeterna teneret,
inter se nexus minus aut magis indupedita;
tactus enim leti satis esset causa propecto,
quippe, ubi nulla forent aeterno corpore, quorum
contextum vis debebet dissolvere quaque,
at nunc, inter se quia nexus principiorum
dissimiles constant aeternaque materies est,
icolument remanent res corpore, dum satis acris
vis oseat pro textura cuiusque reperta.
haud igitur redit ad nilum res ulla, sed omnes
discidio redeunt in corpora material.
potestimo pereunt imbres, ubi eos pater aether
in gremium matris terrai praeceptavit;
at nitidae surgunt fruges ramique virescunt
arboribus, crescunt ipsae fuitque gravantur;
hinc alitur porro nostrum genus atque ferarum,
hinc laetas urbes pueris florere videmus
frondiferisque novis avibus canere undique silvas;
hinc fessae pecudes pingui per pabula leta
corpora deponunt et candens lacteus umor
uberibus manat distentis; hinc nova proles
artubus infirmis teneras lasciva per herbas

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217 e added by Nicc. 230 I follow the mss.
mare, ingenui Lach. and Ed. in ed. 1. externaque. extentaque Lach. longe.
1 and 2 nexus (nexus ed. 1 is a misprint) and indupedita; ed. 3 nexus...endupedita.
257 pingui Inn. Philargyrius to Virg. geor. iii 124 for pinguis, as Heyne there
quicque sua de materia grandescere alique. 
huc accedit uti sine certis imbribus anni 
lactificos nequeat fetus submittere tellus 
nec porro secreta cibo natura animantum 
propagare genus possit vitamque tueri; 
   195 
ut potius multis communia corpora rebus 
multa putes esse, ut verbis elementa videmus, 
quam sine principis  ullam rem existere posse. 
denique cur homines tantos natura parare 
non potuit, pedibus qui pontum per vada possent 
transire et magnos manibus divellere montis 
multaque vivendo vitalia vincere saecla, 
   200 
si non, materies quia rebus reddita certast 
gignundis e qua constat quid possit oriri? 
nil igitur fieri de nilo posse fatendumst, 
semine quando opus est rebus quo quaeque creatae 
aeris in teneras possint proferrier auras. 
    205 
potremo quoniam incultis praestare videmus 
culta loca et manibus melioris reddere fetus, 
esse videlicet in terris primordia rerum 
quae nos fecundas vertentes vomere glebas 
terraique solum subigentes cimus ad ortus, 
   210 
quod si nulla forsent, nostro sine quaeque labore 
sponte sua  multo fieri meliora vides. 

Huc accedit uti quicque in sua corpora rursum 
dissoluant natura neque ad nilum interemat res. 
nam si quid mortale e cunctis partibus esset, 
ex oculis res quaeque repente erepta periret. 
nulla vi foret usus enim quae partibus eius 
discidium parere et nexus exsolvvere posset. 
   220 
quod nunc, aeterno quia constant semine quaeque, 
donec vis obiit quae res diverberet ictu 
aut intus penetret per inania dissolvatque, 
nullius exitium patitur natura videri. 
praeterea quae cum vetustate amovet aetas, 
   225 
si penitus peremit consumens materiem omnem, 

207 possint Pont. Ald. 1 Junt. for possent: a change which will often have to be 
made: mss. are more apt to put possent for possint than vice versa.  215 quic-
unde animale genus generatim in lumina vitae reducit Venus, aut reductum daedala tellus unde alit atque auget generatim pabula praebens? unde mare ingenui fontes externaque longe flumina suppeditant? unde aether sidera pascit? omnia enim debet, mortali corpore quae sunt, infinita aetas consumpse anteacta dieaque, quod si in eo spatio atque anteacta aetate fuere e quibus haec rerum consistit summa refecta, inmortali sunt natura praedita certe, haut igitur possunt ad nilum quaeque reverti, denique res omnis cadem vis causaque volgo conficeret, nisi materies aeterna teneret, inter se nexus minus aut magis indupedita, tactus enim leti satis esset causa profecto, quippe, ubi nulla forent aeterno corpore, quorum contextum vis deberet dissolvere quaeque, at nunc, inter se quia nexus principiorum dissimiles constant aeternaque materies est, incolumi remanent res corpore, dum satis acris vis obeat pro textura cuiusque reperta, haud igitur redit ad nilum res ulla, sed omnes discidio redeunt in corpora materia.

postremo pereunt imbres, ubi eos pater aether in gremium matris terrai praeceptavit; at nitidae surgunt fruges ramique virescunt arboribus, crescunt ipsae fetuque gravantur; hinc alitur porro nostrum genus atque ferarum, hinc laetas urbes pueris florere videmus frondferaque novis avibus canere undique silvas; hinc fessae pecudes pingui per pabula laeta corpora deponunt et candens lacteus umor uberibus manat distantis; hinc nova proles artubus infulmis teneras lasciva per herbas

que Lamb. for quicquid. 217 e added by Nico. 230 I follow the mss.: mare, ingenui Lach. and Ed. in ed. 1. externaque, extentaque Lach. longe. large Bern. and Ed. in ed. 1. 240 nexus Mon. Junt. for nexus. Lamb. ed. 1 and 2 nexus (nexus ed. 1 is a misprint) and indupedita; ed. 3 nexus...endupedita. 257 pingui Im. Philargyrius to Virg. geor. iii 124 for pinguis, as Heyne there
ludit lacte mero mentes perculsa novellas.
haud igitur penitus pereunt quaecumque videntur,
quando alid ex alio reficit natura nec ullam
rem gigni 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 imbribus auget
montibus ex altis magnus decursus aquai
fragmina coniciens silvarum arbus'taque tota,
nec validi possunt pontes venientis aquai

vim subitam tolerare: ita magno turbidus imbri
molibus incurririt validis cum viribus amnis.
dat sonitu magno stragem volvitque sub undis
grandia saxa ruitque aqua quidquid fluctibus obstat.
sic igitur debent venti quoque flamina ferri,
quae veluti validum cum flumen procubuere
quamlibet in partem, trudunt res ante ruuntque
impetibus crebris, interdum vertice torto
corripiunt rapideque rotanti turbine portant.
quare etiam atque etiam sunt venti corpora caeca,
quandoquidem factis et moribus aemula magnis
amnibus inveniuntur, aperto corpore qui sunt.
tum porro varios rerum sensimus odores
nec tamen ad naris venientis cernimus umquam,
nec calidos aestus tuimur nec frigora quimus
usurpare oculis nec voces cernere suemus;
quae tamen omnia corporea constare necessest
natura, quoniam sensus inpellere possunt.
tangere enim et tangi, nisi corpus, nulla potest res.
denique fluctifrago suspensae in litore vestes
uvescunt, eaedem dispensae in sole serescunt.
at neque quo pacto persederit umor aquai
visumst nec rursum quo pacto fugerit aestu.
in parvas igitur partis dispergitur umor
quas oculi nulla possunt ratione videre.
quin etiam multis solis redeuntibus annis
anulus in digito subter tenuatur habendo,
stillicidi casus lapidem cavat, uncus aratri
ferreus occulte decrescit vomer in arvis,
strataque iam volgi pedibus detrita viarum
saxea conspicimus; tum portas propter aena
signa manus dextra ostendunt adtenuari
saepe salutantum tactu praeterque mentum.
haec igitur minui, cum sint detrita, videmus.
sed quae corpora decedant in tempore quoque,
invida praesulis speciem natura videndi,
postremo quaecumque dies naturaque rebus

in vain defend qua quidquid.  294 rapide Lach. for rapidi which Wak.
absurdly retains.  rapidoque rotanti Lamb. ed. 1 and 2, rapidoque rotanti ed. 3.
304 et. aut Gallius v 15: but all mss. and Senece Tertull. Nonius have et.
313: Isidor. Orig. xx 14 1 'Vomer... de quo Lucretius Uncus aratri Ferreus
occulte decrescit vomer in arvis Sumitque per detrimenta fulgorem' (not 'nito-
rem'). It is odd if the last words are Isidore's own: is a line of this kind lost,
Sumitque ipse suum per detrimenta nitorem?  321 speciem. spatum Lach.: 
paulatim tribuit, moderatim crescere cogens, nulla potest oculorum acies contenta tueri; nec porro quaecumque aevum 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, quot propter locum est intactus inane vancansque 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 privatâ carerent quam genita omnino nulla ratione fuissent, undique materies quoniam stipata quiesset. praeterea quamvis solidae res esse potentur, hinc tamen esse licet raro cum corpore cernas. in saxis ac speluncis permanat aquarium liquidus umor et uberibus flent omnia guttis. dissipat in corpus sese cibus omne animantium. crescent arbusta et fetus in tempore fundunt, quod cibus in toto usque ab radicibus imis per truncos ac per ramos diffunditur omnis. inter saepta mean voces et clausa domorum.

but see notes 2: 'lege videndo' Bentl. 384 Bentl. says 'dele vers.'; and Lach. shews that sense and grammar prove him to be right. Spengel in the Muenchn. Gel. Anz. and others do not mend the matter by placing it after 345. 347 licet Nioo. for licet. 349 sent Nioo. sent AB: 386 flat. flat AB: 372 alunt AB: 449 cvent AB: 580 cvent AB: this confusion of l and i is perpetual. In the small Roman capital, of the Medicean of Virgil for instance, in which some ancestor of our mss. must have been written, these letters are
transvolitant, rigidum permanet frigus ad ossa.
quod nisi inania sint, qua possint corpora quaeque
transire? haud ulla fieri ratione videres.
denique cur alias alii praestare videmus
pondere res rebus nilo maiore figura?
nam si tantundemst in lanae glomere quantum
corporis in plumbo est, tantundem pendere par est,
corporis officium quoniam premere omnia deorsum,
contra autem natura manet sine pondere inania,
 Ergo quod magnumst aequus levisque videtur,
imirum plus esse sibi declarat inanis;
at contra gravius plus in se corporis esse
dedicat et multo vacui minus intus habere.
est igitur nimirum 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 aperiere viae, quia post loca pisces
linquant, quo possint cedentes confluere undae;
sic alias quoque res inter se posse moveri
et mutare locum, quamvis sint omnia plena,
selicet id falsa totum ratione receptumst.
nam quo squamigeri poterunt procedere tandem,
ni spatium dederint latices? concedere porro
quod poterunt undae, cum pisces ire nequibunt?
aut igitur motu privandumst corpora quaeque

often undistinguishable. 356 possint Ed. for possent; by changing the
punctuation of 357 I have made the sentence quite plain. Madvig emend.
Livianae p. 302 n. *possem possim, posset possit perpetuo errore permutantur*,
and p. 550 *possent. scribendum possint. non aberratur fere, ut saepe 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 Gil. Creech Wak. etc. Quod, n. i. s. q.
p. c. q. Transire, h. u. f. r. v., in either case you get hardly grammar or sense:
in 357 B and Gott. for fieri have valerent which appears to come from ULLA
twice written and PERR: yet Bernays in 356 reads qua corpora quaeque valerent
for qua possent c. q. 366 At Flor. 30 corr. (cod. Nic.) and Flor. 31 for aut.
367 vacui minus Pont. Junct. Lamb. etc. for vacuim minus B and Gott. vacuum
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 necesset,
inter corpora quod fiat, possidat inane.
is porro quamvis circum celerantibus auris
confluat, haud poterit tamen uno tempore totum
complevi spatium; nam primum quemque necesset
occupet ille locum, deinde omnia possideantur.

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 constituit ante,
nec tali ratione potest denserier aer,
nec, si iam posset, sine inani posset, opinor,
ipse in se trahere et partis conduciere in unum.

Quapropter, quamvis causando multa moreris,
esse in rebus inane tamen fateare necessest.
multaque praeterea tibi possum commemorando
argumenta fidem dictis conradere nostris,
verum animo saec vestigia parva sagaci
sunt per quae possis cognoscere cetera tute.
namque canes ut montivagae persaepe ferai
narihbus inveniunt intactas fronte quietes,
cum semel institerunt vestigia certa via,
sic alid ex alio per te tute ipse videre
talibus in rebus poteris caecasque latebras
insinuare omnis et verum prothahere inde.
quod si pigraris paulumve recesseris ab re,
hoc tibi de plano possum promitere, 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 vitae 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 qua diversa moventur.
corpus enim per se communis dedicat esse
sensus; cui nisi prima fides fundata valebit,
haut erit occultis de rebus quo referentes
confirmare animi quicquam ratione queamus.
tum porro locus ac spatum, quod inane vocamus,
si nullum foret, haut usquam sita corpora possent
esse neque omnino quoquam diversa meare;
id quod iam supera tibi paulo ostendimus ante.
praeterea nil est quod possis dicere ab omni
corpore seiuunctum secretumque esse ab inani,
quod quasi tertia sit numero natura reperta.
nam quodcumque erit, esse aliquid debebit id ipsum;
cui si tactus erit quamvis levis exiguusque,
augmine vel grandi vel parvo denique, dum sit,
corporis augebit numerum summamque sequetur.
sin intactile erit, nulla de parte quod ullam
rem prohibere quest per se transire meamem,
silicet hoc id erit, vacuum quod inane vocamus,
praeterea per se quodcumque erit, aut faciet quid
aut alis fungi deebit 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 sensu cadat ullo tempore nostros
nec ratione animi quam quisquam possit apisci.

Nam quaecumque client, aut his coniuncta duabus
rebus ea invenies aut horum eventa videbis.

coniunctum est id quod nusquam sine permissiali
discidio potis est seiungi seque gregari,
pondus uti saxist, calor ignis, liquor aquai.

TACTUS CORPORIBUS CUNTIS INTACTUS INANI
servitium contra paupertas divitiaeque,
libertas bellum concordia, cetera quorum
adventus manet incolmis 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 aevo,
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
Troiiugenas gentis cum dicunt esse, videndumst
ne forte haec per se cogant nos esse fateri,
quando ea saecla hominem, quorum haec eventa fuerunt,
inrecollectis abstulerit iam praeterita aetas;
namque aliut Teucris, aliut regionibus ipsis

sint Flor. 81 Camb. etc. for possunt. 451 nusquam. nunquam Ver. Ven. and
eds. before Lach. wrongly: comp. Aen. v 862 clarumque...Nusquam amittebat,
and Conington there. permissiali AB: permissi Classes Ed. in ed. 1; and so Ritschl
in Plant. Mostell. 3 permiscies (though in former plays he had left the m) referring
to Koch excere. crit. in prisc. poet. Rom. p. 9 who produces abundant authority
for the m; but nearly all his instances have t, not c; and I find in Livy xliii
37 9 the old and sole ms. has permetiam: though the word therefore seems to
come from permacere (see notes 2 to v 1339), yet the t may have arisen from a
confusion with exitium, exitialis. Ritter in his new ed. of Tacitus reads permucies
and permutabilis for the permities, etc. of the ms. permiscias vulg. and Lach.

453 saxist Lach. saxi est Wak. for saxis. 454 Lach. has proved to be
spurious, as a nomin. intactus cannot exist, and the datives are not consistent
with the genitives of 453: Lamb. reads saxis, calor ignib', liquor aquai: but
Lucr. never uses a dat. in ai. 455 divitiae A corr. Nice. for diviae. 456
eventa the same for evento. 455 Troiugenae, 476 Troianis, 477 Graiiugenarum Lach. with A (477 Graiiug. A): see Quint. i 4 11 'sciat etiam Ciceroni
placuisse, atio Maiamque genninata i scribere'; and Priscian inst. vnr 19,
who rightly says that in the oldest writings you find eius Pompeius Vul
tetus Gaius and the like: often so in extant inscriptions. 467 fuerunt
eventum dici poterit quodcumque erit actum.
denique materies si rerum nulla fuisset
nec locus ac spatum, res in quo quaeque geruntur,
nunquam Tyndaridis formae confitatus amore ignis, Alexandri Phrygio sub pectore gliscens,
clara accendisset saevi certamina belli,
nec clam durateus Troiianis Pergama-partu
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 gerantur.

Corpora sunt porro partim primordia rerum,
partim concilio quae constant principiorum.
se quae sunt rerum primordia, nulla potest vis
stinguere; nam solido vincunt ea corpore demum.
etsi 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
dissiliuntque fero ferventia saxa vapore;
tum labefactatus rigor auri solvitur aestu;
tum glacies aeris flamma devicta liquescit;
permanat calor arguentum penetrableque frigus,
quando utrumque manu retinentes poca rite
sensimus infuso lympharum rore superne.
usque adeo in rebus solidi nil esse videtur.
se quia vera tamem ratio naturaque rerum
cogit, ades, paucis dum versusibus expediamus
esse ea quae solido atque acerno corpore constat.
semina quae rerum primordiaque esse docemus, unde omnis rerum nunc constet summa creatae. Principio quoniam duplex natura duarum dissimilis rerum longe constare repertast, corporis atque loci, res in quo quaeque geruntur, esse utramque sibi per se puramque necessest. 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 genitis in rebus inanest, materiem circum solidam constare necessest, nec res ulla potest vera ratione probari corpore inane suo celare atque intus habere, si non, quod cohibet, solidum constare relinquas. id porro nil esse potest nisi materiæ concilium, quod inane quest 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 completer quacumque tenearent, omne quod est, spatium vacuum constaret inane. alternis igitur nimirum corpus inani distinctunam, 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 rexi nec ratione queunt alia temptata labare; id quod iam supra tibi paulo ostendimus ante.

\[stent\] B corr. for constet. 504 rerum longe. \[leg. longe rerum\] Bentl. 517 inane quest rerum seems quite right. inane in rebus' quest Lach. tectum Mar. Ald. 1 Junt. Lamb. ed. 1 and 2, verum Bern. for rerum. 520 esset A corr. Avanc. for est. siquidem nil est Nic. vocaret is the old form: see notes 2. vacaret Lach. 525 Distinctum, quoniam Lamb. most rightly for Distinctum quoniam which Lach. retains beginning the apodosis with sunt ergo in 526. Ald. 1 and Junt. seem to take distinctum for distinctum est and to understand the passage rightly. 527 pleno Mar. Ald. 1 and Junt. for poena, and inane for
nam neque conldi sine inani posse videtur quicquam nec frangi nec findi in bina secando nec capere umorem neque item manabile frigus nec penetralem ignem, quibus omnia conficiuntur. et quo quaque magis cohibet res intus inane, tam magis his rebus penitus temptata labasct. ergo si solida ac sine inani corpora prima sunt ita uti docui, sint haec acterna necesset. praeterea nisi materies acterna fuisse, antehac ad nilum penitus res quaque redissent de niloque renata forent quaecumque videmus. at quoniam supra docui nil posse creari de nilo neque quod genitum est ad nil revocari, esse inmortalii primordia corpore debit, dissolvi quo quaque supremo tempore possint, materies ut subspeditet rebus reparandia, 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 materias usque redacta forent aevovo fragente priorie, ut nil ex illis a certo tempore posset conceptum summum aetatis pervadere ad auctum.
nam quidvis citius dissolvı posse videmus quam rursus refici; quapropter longa diei infinita aetas anteacti temporis omnis quod fregisset adhuc disturbans dissoluensque, numquam relicuo reparatori tempore posset. 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 materiae corpora cum constant, possit tamen, omnia, reddi, mollia quae fiunt, aer aqua terra vapore, quo pacto fiant 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 condensō magis omnia conciliatu artari possunt validasque ostendere viris. Porro si nullast frangendis reddita finis corporibus, tamen ex aeterno tempore quaeque nunc etiam superare necessest corpora rebus, quae nondum clueant ullo temptata periculo.

then filled up the verse with finis which occurs three times at the end of a line in the next thirty verses. Lach. keeps finis and for summum reads summа which he thus awkwardly explains, 'summа, hoc est universo vivendi actu, acetis pervadere fines, per omne vitae spatium vadere'. summum...flore Mar. Junt. Lamb. ed. 1 and 2, Creech etc. which Lach. proves could only mean 'pass through' not 'arrive at the flower'. summum...finem Flor. 80 corr. Ver. Ven. Lamb. ed. 3, Wak. etc. This is doubly wrong, as finis in Lucretius is always feminine. 562 quamque videmus B corr. Nice. for quamque demus. 566 possit Ed. for possint, a corruption which constant and omnia almost inevitably caused. [Sapere I am 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 585, where it is wholly out of place; Bentl. ejects it; Mar. and Junt. read fiunt and geruntur; and fiunt in 567. Lamb. Creech etc. cumque gerantur: all corrupting the text and making Lucretius assert the absurd truism that all things which do become soft can become soft. 578 quaeque. quaedam Lamb. and Lach. without cause. quaeque corpora rebus = corpora rerum sua
at quoniam fragili natura praedita constant, discrepant aeternum tempus potuisse manere innumerabilibus plagis vexata per aevum. denique iam quoniam generatim reddita finis crescedi rebus constat vitamque tenendi, et quid quaeque queant per foedera naturai, quid porro nequeant, sancitum quandoquidem extat, nec commutatur quicquam, quin omnia constant usque adeo, variae volucres ut in ordine cunctae ostendant maculas generalis corpore inesse, inmutabili materiae quoque corpus habere debent nimimum. nam si primordia rerum commutari aliqua possint ratione revicta, incertum quoque iam constat quid possit oriri, quid nequeat, finita potestas denique cuique quanam sit ratione atque alte terminus haerens, nec totiens possint generatim saecla referre naturam mores victum motusque parentum.

Tum porro quoniam est extremum quodque cacumen corporis illius quod nostri cernere sensus

iam nequeunt, id nimimum sine partibus extat et minima constat natura nec fuit umquam per se secretum neque posthoc esse valebit, alterius quoniamst ipsum pars, primaque et una inde aliae atque aliae similes ex ordine partes agmine condendo naturam corporis explent,

cuique: comp. 599. 585 crescedi Ver. Ven. for crescedis. 588 com-
m- 
mutatur B corr. Nice. for comitatur. constant. constant Laeh. 591 in-
mutabili' Laeh. first for inmutabiles. inmutabile Flor. 31 Flor. 30 corr. vulgo absurdly. 593 and 597 possint Ed. for posse; which constat in 594 proves to be necessary: see 356 and note there: here too possint easily becomes possent, though constat does not pass into constaret so readily.

599—634: this passage which is difficult, but not corrupt, has been sadly mutilated by all editors from Lambinus to Lachmann and Bernays, who all in different ways force on Lucretius a succession of absurd and self-contradictory assertions. 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 mss. or older editions: 599 for quoniam Lach. quianam, Bern. quod iam: 600 for illius Lach. and Bern. ullius. Lamb. quoniam ext. quothisque c. Cor. est aliquod: 611 Lach. ullorum after Ald.1 Junt. Lamb. etc.: 628 and 631 Lamb. followed
quae quoniam per se nequeunt constare, necessest haerere unde queant nulla ratione revelli.
sunt igitur solida primordia simplicitate quae minimis stipata cohaerent partibus arte, 610
non ex illarum conventu conciliata,
sed magis aeterna pollentia simplicitate,
unde neque avelli quicquam neque deminui iam concedit natura reservans semina rebus.
praeterea nisi erit minimum, parvissima quaeque 615
corpora constabunt ex partibus infinitis,
quippe ubi dimidia partis pars semper habebit dimidiam partem nec res praefiniet ulla.
ergo rerum inter summam minimamque quid escit?
nil erit ut distet; nam quamvis funditus omnis 620
summa sit infinita, tamen, parvissima quae sunt,
ex infinitis constabunt partibus aeque.
quod quoniam ratio reclamat vera negatque credere posse animum, victus fateare necessest esse ea quae nullis iam praedita partibus extent 625
et minima constant natura. quae quoniam sunt,
illa quoque esse tibi solida atque aeterna fatendum.
denique si minimas in partis cuncta resolvivi
cogere consuesset rerum natura creatrix,
iam nil ex illis eadem reparare valeret 630
propterea 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 635
ignem atque ex igni summam consistere solo,
magno opere a vera lapsi ratione videntur.
Heraclitus init quorum dux proelia primus,
clarus ob obscuram linguam magis inter inanis quamde gravis inter Graios qui vera requirunt. 640

by all subsequent editors perversely reads ni for si, multis for nullis. 608
nulla Flor. 81 Ver. Ven. etc. for ulla. ut nequeunt ulla B corr. which may be right. 613 iam Flor. 81 Ver. Ven. etc. for tam. 626 content Ald.1 Junt. for constant. 634 quae res Mar. Junt. for quas res. 639 ob added
omnia enim stolidi magis admirantur amantque, inveris 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 supatis: 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, denser poterunt ignes rarique relinqui. sed quia multa sibi cernunt contraria nasci et fugitant in rebus inane relinquere purum, ardua dum metuunt, amittunt vera via, nec rursum cernunt exempto rebus inani omnia denser fierique 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 potesse ignis in cœtu stinguin mutareque corpus.

scilicet ex nulla facere id si parte reparcent, occidet ad nilum nimirum 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 incolume 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 attribui, mutarique ordine quaedam, si tamen ardis naturam cuncta tenerent; ignis enim foret omnimodis quodcumque crearent. verum, ut opinor, itast: sunt quaedam corpora quorum concursus motus ordo positura figurae efficiunt ignis, mutatoque ordine mutant naturam neque sunt igni simulata neque ulli praeterea rei quae corpora mittere possit sensibus et nostros adiectu tangere tactus.

Dicere porro ignem res omnis esse neque ullam 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, unde hic cognitus est ipsi quem nominat ignem; credit enim sensum ignem cognoscere vere, cetera non credit, quae nilo clara minus sunt.


681 alia Mar. Lamb. most rightly for alio which Lach. retains. Candidus at end of Junt. alio pro alii positum. sunt qui alia legunt', i.e. Mar. 683
quod mihi cum vanum tum delirum esse videtur; quod referemus enim; quid nobis certius ipsis sensibus esse potest, quic vera ac falsa notemus? praeterea quare quisquam magis omnia tollat et velit ardoris naturam linquere solam, quam neget esse ignis, quidvis tamen esse relinquit? aqua 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, magno opere a vero longe derrasse videntur. adde etiam qui conduplicant primordia rerum aera iungentes igni terramque liquori, et qui quattuor ex rebus posse omnia rentur ex igni terra atque anima procreare et imbri. quorum Acragantis cum primis Empedocles est, insula quem quique terrarum gessit in oris, quam fluitans circum magnis anfractibus aequor Ionium glaucis aspargit virus ab undis, angustoque fretu rapidum mare dividit undis Italie terrarum oras a finibus eius. hic est vasta Charybdis et hic Aetnaea minans murmura flammarum rursum se colligere iras, facibus eruptos iterum vis ut vomat ignis

ad caelumque ferat flamman fulgura rursum. 
quae cum magna modis multis miranda videtur  
gentibus humanis regio visendaque fertur,  
rebus opima honis, multa munita virum vi,  
nil tamen hoc habuisse viro praeclassarius in se  
nec sanctum magis et mirum carumque videtur. 
carmina quin etiam divini pectoris eius  
vociferantur et exponunt praeclassa reperta,  
ut vix humana videatur stirpe creatus.

Hic tamen et supra quos diximus inferiores  
partibus egregie multis multoque minores,  
quamquam multa bene ac divinitus inventientes  
ex adyto tamquam cordis responsa dedere  
sanctius et multo certa ratione magis quam  
Pythia quae tripodi a Phoebi lauroque profatur,  
principiis tamen in rerum fecere ruins  
et graviter magni magno cecidere ibi casu;  
primum quod motus exempto rebus inani  
constituunt, et res mollis rarasque reliquunt,  
aera solem ignem terras animalia frugas,  
nec tamen admiscent in eorum corpus inane;  
deinde quod omnino finem non esse secundis  
corporibus faciunt neque pausam stare fragori  
nec prorsum in rebus minimum consistere quicquam;  
cum videamus id extremum cuiusque cacumen  
esse quod ad sensus nostros minimum esse videtur,  

ed. 1 and 2 after Mar. Ald. 1 Junt. etc. 725 Heins. in ms. notes 'leg.  
surnum', to avoid the repetition of rursum. 787 adyto Nicc. for adito.  
744 frugis AB Flor. 31 etc. not Nicc.: so rv 577 and 992 vocis AB. fruges  
Lsch. and l. l. voces: he says ' [membranas] quamvis consentientes imitari  
ausus non sum hoc loco, ubi habent frugis, neque in rv 577 991 1000, ubi vocis:  
quamquam apud Nonium p. 149 16 e Varrone scriptum est paces, et Manilii  
exemplaria in iii 446 habent lucis'. But Varro de ling. Lat. 76 observes  
'frugis rectus est natura frux, at secundum consequendum dicimus ut haec avis,  
haec ovis, sic haec frugis. I have no doubt then that the accus. plur. frugis and  
voces come from Lucer. as well as religionis and the like; and that an abl. frugi  
was possible. Augustus in the monum. Ancyr. iii 2 has consults acc. plur.  
747 faciunt 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.
conicere ut possis ex hoc, quae cernere non quis extremum quod habent, minimum consistere in illis. 755
huc accedit item, quoniam primordia rerum mollia constituunt, quae nos nativa videmus esse et mortali cum corpore funditus, utque debeat ad nilum iam rerum summa reverti de niloque renata vigescere copia rerum; quorum utrumque quid a vero iam distet habebis. 760
deinde inimica modis multis sunt atque veneno ipsa sibi inter se; quare aut congressa peribunt aut ita diffugient ut tempestate coacta fulmina diffugere atque imbris ventosque videmus.

Denique quattuor ex rebus si cuncta creantur 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 corpus et aerias auras roremque liquoris, nil in concilio naturam ut mutet eorum, nulla tibi ex illis poterit res esse creata, non animans, non examino cum corpore, ut arbos: quippe suam quicque in coetu variantis acervi naturam ostendet mixtusque videbitur aer cum terra simul atque ardor cum rore manere. 775
at primordia gignundis in rebus oportet

752 in illis I have added; and these must I think be the actual words of the poet: see Camb. Journ. of phil. i p. 39. prorutum Lach. who quite misunderstands the argument. rebus Nic. and all before Lach. 755 utque Ed. for ut qui; so vi 1007 mss. have ut qui for utque: Lach. reads 753 utei for item, and here funditus usque. 758 habebis A corr. Nic. etc. for habes. habebas Lamb. vulg. wrongly. 759 veneno Wak. Lach. for vene. venena Flor. 31 Camb. vulgo: this l. ended p. 31 of the lost archetype; and therefore these four mutilated endings of verses were on the outer margin. 757 Alternis A corr. for Aternis. 769 = 762, repeated without meaning. 772 ut B corr. Flor. 31 Camb. for et. 774 animans Pont. Mar. Junt. for animas. 775 quique in coetu Mar. Junt. for quique in coetum. 776 ostendet Flor. 31 Avanc. for ostendit. 777 atq. arbor cum rore Lamb. acutely for et quodam cum rore. 778 rebus oportet. rebus necessest Lach. Bern. without any necessity:
naturam clandestinam caecamque adhibere, emineat nequid quod contra pugnet et obstet quominus esse quat proprie quodcumque creatur.

Quin etiam repetunt a caelo atque ignibus eius et primum faciunt ignem se vertere in auras aeris, hinc imbrem 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 necessest, ne res ad nilum redigantur funditus omnes, nam quodcumque suis mutatum finibus exit, continuo hoc mors est illius quod fuit ante. quapropter quoniam quae paulo diximus ante in commutatum veniunt, constare necessest ex aliis ea, quae nequeant convertier usquam, ne tibi res redeant ad nilum funditus omnes. quin potius tali natura praedita quaedam corpora constituas, ignem si forte creart, posse eadem demptis paucis paucisque tributis, ordine mutato et motu, facere aeris auras, sic alias aliis rebus mutarier omnis?

'At manifesta palam res indicat' inquis 'in auras aeris e terra res omnibus crescered aliquae; et nisi tempestas indulget tempore fausto imbrisus, ut tabe nimborum arbusta vacillant,'
solque sua pro parte fovet tribuitque calorem, crescer e non possint fruges arbusta animantis'. scilicet et nisi nos cibus aridus et tener umor adiuvet, amisso iam corpore vita quoque omnis omnibus e nervis atque ossibus exsolvatur; adiutamur enim dubio procul atque alimur nos 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 seepe cum quibus et quali positura contineantur et quos inter se dent motus accipientque; namque eadem caelum mare terras flumina solem constituunt, eadem fruges arbusta animantis, verum aliis alioque modo commixa moventur. quin etiam passim nostris in versibus ipsis multa elementa vides multis communia verbis, cum tamen inter se versus ac verba necessit conitare et re et sonitu distare sonanti. tantum elementa queunt permutato ordine solo; at rerum quae sunt primordia, multa adhibere possunt unde queant variae res quaeque creari.

Nunc et Anaxagorae scrutinur homoeomerian quam Grai memorant nec nostra dicere lingua concedit nobis patrii sermonis egestas, sed tamen ipsam rem facilest exponere verbis. principio, rerum quem dicit homoeomerian, oessa videlicet e pauxillis atque minutis ossibus hic et de pauxillis atque minutis

read et tale...facilent, whence comes facillant. Marullus in cod. Victor. makes no change. 814 multa modis Lamb. for multimodis. 824 verbis Flor. 81 Camb. Vat. Pont. Mar. etc. for bellis: see Lach. 880 et. ut Lach.: in five other places he changes et, and in two gives a far-fetched interpretation, because he says Lue. could not use et for etiam. 884 quem Lach. for quam. Lamb. reads Principium rerum quam and joins it with what precedes: he is followed by all before Lach. and may be right. "quid quod ita ne dixit quidem usquam Lucratius, sed rerum principia 1740 1047 ii 789" says Lach. Yes, because his primordia are plural; but i 707 he writes Et qui principium gignundis aera rebus Constituere of those who have one first-beginning of things. 885
visceribus viscus gigni sanguenque creari sanguinis inter se multis coeuntibu' guttis ex aurique putat micis consistere posse aurum et de terris terram concrecere parvis, ignibus ex ignis, umorem umoribus esse, cetera consimili fingit ratione putaque. nec tamen esse ulla parte idem in rebus inane concedit neque corporibus finem esse secandis. quare in utraque mihi pariter ratione videtur errare atque illi, supra quos diximus ante. adde quod inbecilla nimis primordia fingit; si primordia sunt, simili quae praeda constant natura atque ipsae res sunt aequaque laborant et Pereunt neque ab exitio res ulla refrenat. nam quid in oppressu valido durabit eorum, ut mortem effugiat, leti sub dentibus omnis ignis an umor an aura? quid horum? sanguem an osca? nil, ut opinor, ubi ex aequo res funditus omnis tam mortalis erit quam quae manifesta videmus ex oculus nostris aliqua vi victa perire. at neque reccidere ad nilum res posse neque autem crescere de nilo testor res ante probatas. praeterea quoniam cibus auget corpus alique,

e Pont. Mar. Ald. 1 Junt. for de. 839 840 aurique...aurum: as he immediately enumerates the three other elements, Bentl. proposes auraeque...auram. 'quid hic aurum? oculos credo interpretum praestrinxit...Simplic. tamen [in Arist. phys. fol. 6 b] de Anaxag. πάντα τά ὄρομερήν ολος τό ἁθορ ἦ πῦρ ἦ χρωμάτων etc.' This and other passages seem to defend the text: see notes 2: yet comp. 863. 843 ulla parte idem Nico. vulgo for ulla idem parte. ulla idem ex parte Lach. because Luor. he says only omits the preposition when a genitive is added: but in rebus seems equivalent to one: comp. Juven. vi 437 Adque alia parte in trutina suspendit Homerum. 846 ulla supra quos marg. Flor. 82 Ald. 1 Junt. for ulla vira quod A, quo B Gott. ulla iusta quod Camb. Vat. 1954 Othob. viris iusta quos Flor. 81. illis iusta Ang. Politian in marg. Flor. 29. 847 inbecilla Flor. 81 Camb. for inbecilla. 852 effugiat B corr. Flor. 81 Pont. Mar. for efficiat. 853 sanguen an osca marg. Flor. 82 Pont. Lamb. for sanguis an os. sanguis was unknown to Luor.: vi 1050 sanguis unde; vi 1203 sanguis expletis: see Lach. and add Sen. Med. 776 and Val. Flacc. iii 284 sanguis. Flor. 81 does not as Lach. says read sanguis an, an os. sanguen os aurum Lach., an awkward and improbable correction. 860: the verse lost here Lamb. thus supplies, Et nervos alieninemit ex partibus esse;
scire licet nobis venas et sanguen et ossa

sive cibos omnis commixto corpore dicent
esse et habere in se nervorum corpora parva
ossaque et omnino venas partisque cranioris,
fi et uti cibus omnis, et aridus et liquor ipse,
ex alienigenis rebus constare putetur,
ossa et nervis sanieque et sanguine mixto,
praeterea quacumque e terra corpora crescunt
si sunt in terris, terram constare necessest
ex alienigenis, quae terris exoriantur.

transfer item, totidem verbis utare licebit.
in lignis si flamma latet fumusque cinisque,
ex alienigenis consistant ligna necessest,
praeterea tellus quae corpora cumque alit, anget

ex alienigenis, quae lignis his oriantur.

Linquitur hic quaedam latitandi copia tenevis,
id quod Anaxagoras sibi sumit, ut omnibus omnis
res putet inmixtas rebus latitare, sed illud
apparere unum cuius sint plurima mixta
et magis in promptu primaque in fronte locata.
quod tamen a vera longe ratione repulsumst.

conveniabit enim fruges quoque saepe, minaci
robore cum saxi franguntur, mittere signum
sanguinis aut aliquid, nostro quae corpore aluntur;

which must be very like what Lucr. wrote. 861 Sive Flor. 81 Camb. for
Sinc. corpore Nice. for core. 862 Esse et Nice. for Esset. 866 sanie-
gue. venisque Avane. Lamb. Lach. without necessity I think: Avancius formed
his text by correcting Ven. and it and Ver. have sanieque; hence perhaps venis.
mixto Lach. after Mar. Ald. 1 Junt. Lamb. which have mixto. mixtim Politian
in marg. Flor. 29, which may be right. 873: here there is I believe a
histus of two or more verses, which I formerly supplied thus, Ex alienigenis
quae tellure exoriantur. Sic itidem quae ligna emitunt corpora, aluntur Ex cet.: comp.
especially 859—866 and notes 2.

In 874 I have added his after lignis.
I hardly understand Lach. who reads quae alienigenis oriantur: see also Luc.
Mueller de re metrica p. 234, who seems to prove that a monosyll. diphthong
both 873 and 874. Lamb. followed by Wak. only 873; which seems absurd:
he reads in 874 lignis exoriantur with Flor. 81 Camb. etc. 882 cum saxi
cum lapidi lapidem terimus, manare cruorem. 
consimili ratione herbis quoque saepè decebat 
et laticis dulcis guttæ similique sapore 
nittere, lanigeræ quali sunt ubere lactis, 
scilicet et glebis terrarum saepè friatis 
herbarum genera et fruges frondesque videri 
dispertita inter terram latitare minute, 
postremo in lignis cinerem fumumque videri, 
cum praefracta forent, ignisque latere minutœs 
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 flammæ 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 foret silvis abscondita flamma, 
non possent ullum tempus celarier ignes, 
conficercet volgo silvas, arbusta cremarent. 
iamne vides igitur, paulo quod diximus ante, 
permagni referre eadem primordia saepe 
cum quibus et quali positura contineantur 
et quos inter se dent motus accipientque, 
atque eadem paulo se mutata creare 
ignes et lignum? quo pacto verba quoque ipsa

Mar. Ald. 1 Junt. etc. for cum in saxis. 884 lapidi lapidem Mar. Junt. etc. 
for lapidi in lapidem. ‘recte, ut puto, stai cur addita sit [praep. in] non in-
Lach. vulgo. 886 laticis Flor. 31 Camb. for latices. 887 quali B, 
qualis A, quales A corr. Nicc. Flor. 31 Camb. ubere. ubera Lamb.: the exact 
reading is uncertain. 890 inter terram Lach. first for in terram: other 
editors have blundered strangely. 893 res added by Nicc. B corr. etc. 

900 flammæ Pont. Junt. for flammae: a simple correction, yet overlooked 
by many of the later editors: even Nauger. has here deserted Junt. and reads 
fulserunt flammæ fulgore after Nicc. etc. 909 contineantur Nauger. for 
contingantur, after Pont. apparently; for Victorius in his 2nd copy of Ven.
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 materiae
corpora consimili natura praedita fingas,
hac ratione tibi pereunt primordia rerum:
fiat uti risu tremulo concussa cachinnent
et lacrimis salsis umectent ora genasque.

Nunc age quod superest cognosce et clarius audi,
nec me animi fallit quam sint obscura; sed acri
percussit thyrsos laudis spes 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
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
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 poca circm
contingunt mellis dulci flavoque liquore,
ut puorum aetas improvida ludificetur
labororum tenus, intera perpotet 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 calle,
si tibi forte animum tali ratione tenere
versibus in nostris possem, dum perspicis omnem
naturam rerum qua constet compta figura.

Sed quoniam docui solidissima materia
corpora perpetuo volitare invicta per aevom,
nunc age, summam quaedam sit finis eorum
necne sit, evolvamus; item quod inane repertumst
seu locus ac spatium, res in quo quaeque gerantur,
pervideamus utrum finitum funditus omne
constet an immensum pateat vasteque profundum.

Omne quod est igitur nulla regione viarum
finitumst; namque extremum debebat habere.

extremum 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 referit quibus adsistis regionibus eius;
usque adeo, quem quisque locum possedit, in omnis
tantundem partis infinitum omne relinquit.
praeterea si iam finitum constituatur

omne quod est spatium, siquis procurrat ad oras
ultimus extremas iaciatque volatile telum,
id validis utrum contortum viribus ire
quo fuerit missum mavis longeque volare,
an prohibere aliquid censes obstareque posse?
alterutrum fatarisis enim sumasque necessest.

quorum utrumque tibi effugium praecedit et omne

cogit ut exempta conceda fine patere.
nam sive est aliquit quod probeat officiatque
quominu' quo missum est veniat finique locet se,

pacto Heins. in ms. notes and Lach. rightly for facto. 954 Necne sit Pont.
Lamb. for nec sit. 957 vasteque Nic. corrupted into adusque; his fol-
lowers adusque into vel adusque; or, as Mar. marg. Flor. 82 Ald. Junt., patefiet
ad usque. 966 omnis Nic. for omnus. 971 Id validis Lamb. first for
Invalidis. Flor. 82 and Mar. in margin explain invalidis as valde validis.
977 officiat Lamb. rightly and before him Gryphius of Lyons 1534 and 1540
sive foras fertur, non est a fine profectum.
hoc pacto sequar atque, oras ubicumque locaris
extremas, quaeram quid telo denique fiat,
fiet uti nusquam possit consistere finis
effugiumque fugae prolatet copia semper.

998 postremo ante oculos res rem finire videtur;
aer dissaeput collis atque aera montes,
terra mare et contra mare terras terminat omnis;
omne quidem vero nil est quod finiat extra.

984 Praeterea spatium summae totius omne
undique si inclusum certis consisteret oris
finitumque foret, iam copia materiae
undique ponderibus solidis confluxet ad imum
nec res ulla geri sub caeli tegmine posset
nec foret omnino caelum neque lumina solis,
quippe ubi materies omnis cumulata iaceret
ex infinito iam tempore subsidendo.
at nunc nimirum requies data principiorum
corporibus nullast, quia nil est funditus imum
quo quasi confuere et sedes ubi ponere possint.

995 semper in adsiduo motu res quaeque geruntur
partibus et cunctis infernaque suppeditantur
ex infinito cita corpora materiae.

1002 est igitur natura loci spatiumque profundi,
quod neque clara suo percurrere fulmina cursu
perpetuo possint aevi labentia tractu
nec prorsum facere ut restet minus ire meando:

1005 usque adeo passim patet ingens copia rebus
finibus exemptis in cunctas undique partis.

Ipea modum porro sibi rerum summa parare

for efficiat, after the constant usage of Lucr.: Lach. keeps efficiat. 981 fiat
Nicc. for fiet. 984—987 (998—1001) I have elsewhere proved should come
in this place. 989 inclusum Nicc. for inclusus. 991 confluxet Flor. 31
in ms. notes for nullas. 998 possint Ald. 1 Junt. for possit. 1000 e
supplied by Mon. and Lach. is better than in of Mar. and older editors. infernae
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 Wakefieldo et Forbigero, qui quotiens philosophantur
delirant': an insult quite out of place here. 1008 should commence a new
ne possit, natura tenet, quae corpus inani et quod inane autem est finiri corpore cogit, ut sic alternis infinita omnia reddat, aut etiam alterutrum, nisi terminet alterum, eorum simplice natura pateat tamen inmoderatum.

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

nam certe neque consilio primordia rerum ordine se quo quaeque sagaci mente locarunt nec quos quaeque darent motus pepigere profecto, sed quia multa modis multis mutata per omne ex infinito vexantur percita plagis, omne genus motus et coetus experiundo tandem diveniunt in talis disposituras,

qualibus haec rerum consistit summa creata, et multos etiam magnos servata per annos paragraph. 1009 inani Mar. Ald. 1 Junt. for inane. 1013 Madvig opusc. pr. p. 818 rightly supposes some verses lost here; and long before him Marullus did the same, as I find from the margin of Flor. 82: 'credit Marullus deesse his aliqua carmina, quae continentur transient ab infinitate inanis ad infinitatem corporum; in his enim Nec mare nec tellus...procul dubio agit de infinitate corporum, cum supra [968] de utroque infinito se dicturum promiserit': so that Flor. 82 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 most involved explanation of the passage: his arrangement moreover is scarcely grammatical, as pateat is thus answered in the apodosis by imperfects and pluperfects. Indeed the lacuna does not appear to me so great as it did either to Madvig or Lach.: the poet has not only shewn already that the omne quod est, but also 988 (984)—1007, that the omne quod est spatium is infinite: he now, 1008 foll., shews that matter is infinite. I formerly proposed roughly to supply what is wanting thus, Sed spatium supra docui sine fine patere. Si finitaigitur summa esset materiæ, Nec mare cet. 1023 the last four words are rightly supplied by Mar. and Junt. from v 421: the mss. here repeat the last three of 1022. Avancius blunders sadly, doubtless from not understanding what he is taking from others. 1028 rerum Faber and Bentl. from v 194 most rightly for
ut semel in motus coniectast convenientis, efficit ut largis avidum mare fluminis undis integrent amnes et solis terra vapore fota novet fetus summissaque gens animantium floreat et vivant labentes aetheris ignes; quod nullo facerent pacto, nisi materiae ex infinito suboriri copia posset, unde amissa solent reparare in tempore quaeque. nam veluti privata cibo natura animantium diffuit amittens corpus, sic omnia debent dissolvi simul ac defecit suppeditare materies aliquae ratione aversa viae, nec plagae possunt extrinsecus undique summam conservare omnem quaecumque est conciliata. cudere enim crebro possunt partemque morari, dum veniant aliae ac suppleri summa queatun interdum resilire tamen coguntur et una principis rerum spatium tempusque fugai largiri, ut possint a coetu libera ferri. quare etiam atque etiam suboriri multa necessit, et tamen ut plagae quoque possint suppetere ipsae, infinita opus est vis undique materiae. Illud in his rebus longe fuge credere, Memmi, in medium summam, quod dicunt, omnia niti, atque ideo mundi naturam stare sine ulla ictibus externis neque quoquam posse resolvi 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 similis ratione animalia suppa vagari

rebuis. 1063 summissaque Pont. Mar. Junt. for summaque. 1064 Floreat Flor. 51 Camb. etc. for floreant. 1040 Dissolvi Nic. B corr. for Dissoluit. 1041 viae B corr. vulgo for via. viaque Lach.: but ratione viaque surely means 'by method and system': see Cic. de fin. i 29 ut ratione et via procedat oratio. 1047 principis Mar. Junt. for principium. 1061 Et similis. Lach. reads Adsimili and joins it the preceding verse, putting a full stop at posta. I think him quite wrong: the simile is exactly the same as iv 418, where also...
contendunt neque posse e terris in loca caeli
reccidere 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
in 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
aeque ponderibus, motus quacumque feruntur.
nec quisquam locus est, quo corpora cum venerunt,
ponderis amissa vi possint stare in inani;
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 continetur,

Lach. makes unnecessary changes. 1068—1075: these 8 mutilated verses came at the beginning of p. 45 of the archetype; and the ends were therefore at the outer margin. B and Gott. omit them altogether, but append a cross and viii. Nic. gives them imperfect as in A. The later mss. Ald. 1, Junt. after Mar., Lamb. complete them in various ways. I formerly suggested in 1068 error falsa probavit or error somnia finxit: 1069 perversa rem ratione: 1070 quando omnia constant, or with Lach. ubi summa profundist: 1072 eam magis ob rem: 1073 repellit. 1073 Lach. reads alio for alia, and proposes meare at end, and malle putari in 1072: he declines to prophesy in 1068 and 1069. 1071 Mar. Junt. most truly neque omnino si iam medium sit for denique omnino si iam. 1074: the end is supplied by Mar. Ald. 1 and Junt. 1075 debet Wak. oportet older corr. 1076 aequi Junt. for aequis which Wak. absurdly defends. 1078 in added by Mar. Ald. 1 Junt. 1082 concilio Mar. Junt. for concilium, the m coming from medii. concilium...vectae Lach. which seems less poetical. vinciae Bentl. 1085 1086 are transposed by Mar. and Junt. followed by all before Lach.: there is certainly an awkwardness at present: perhaps one is a subsequent addition by the poet: see above p. 32.
umorem ponti magnasque e montibus undas,
at contra tenuis exponunt aeris auras
et calidos simul a medio differre ignis,
atque ideo totum circum tremere aethera signis
et solisflammam per caeli caerulea pasci,
quod calor a medio fugiens se ibi conligat omnis,
nec prorsum arboribus summos frondescere ramos
posse, nisi a terris paulatim cuique cibatum

ne volucricon ritum flammarum moenia mundi
diffugiant subito magnum per insane soluta
et ne cetera consimili ratione sequantur
neve ruant caeli penetralia tempora superne
terraque se pedibus raptim subducat et omnis

1091 se iib. Wkr. for sibi. 1094—1101: A has faithfully left a blank
space for these eight lost verses: they came at the beginning of p. 46 of the
lost archetype; the eight mutilated lines above having headed the page on
the other side of the leaf: Lach. therefore most justly concludes that this part
of the leaf in the original of our ms. was by some accident torn away. Both
the old ms. collations of A and B which I possess mention this lacuna: Hein-
sius says 'in A octo versuum histus erat relictus': the less careful Vossius,
though the manuscript was his own, merely says 'vide ms. in quo histus 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 Junt. *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 show the general sense of those which are lost:
*Daedala sufficiat rerum natura creatrix, Scilicet incerto diversi errore vagantes
Argumenta sibi prorsum pugnantia fungunt. Quae tamen omnia sunt falsa ratione
recepta. Nam quioniam docui spatium sine fine modoque Immensumque patere in
cumexas undique partis, Sic parili ratione necessae suppedidetur Infinita etiam
vis undique materialis, Ne cet.* Pontanus saw that the passage was a fragment.
1105 penetralia Nice. for tonetralia; rightly followed by all the old eds.
before Lamb. who reads *tonetralia: vi 865 sonitus all ms. for penitus: neither
inter permixtas rerum caelique ruinas
corpora solventes abeat per inane profundum,
temporis ut puncto nil extet reliquarum
desertum praeter spatium et primordia caeca. 1110
nam quacumque prius de parti corpora desse
constitues, haec rebus erit pars ianua leti,
hac se turba foras dabit omnis materiai.

Haec sei pernosces, parva perductus opella

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

namque alid ex alio clarescet nec tibi caeca
nox iter eripiet quin ultima naturai
pervideas: ita res accendent lumina rebus.

tonetralia nor tonitralia is Latin. 1108 abeat Ed. after Mar. Junt. for
abeant wrongly adapted to the adjacent plural: comp. vi 386: omnis agrees with
terra: comp. vi 605 sqq.: Lach. in 1106 reads omnia, as also ii 719 without
authority. 1114 sei Ed. after Nico. Flor. 81 Camb. Mon. etc. for sic: a
verse is here lost which I feel sure was of this kind, Cetera tam poteris per te tute
ipse vide re, with which the preceding words parva perductus opella must be
joined: Lucr. says it is hard to master his principles, but when that is
thoroughly done, then led on with little trouble you may learn the rest your-
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.
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.

Suave etiam belli certamina magna tueri
5
per campos instructa tua sine parte pericli,
sed nil dulcius est, bene quam munita tenere 
edita doctrina sapientum templum serenam, 
despicerue unde queas alios passimque videre 
errare atque viam palantis quaerere vitae, 
certare ingenio, contendere nobilitatem, 
noctes atque dies niti praestante labore 
ad summam emergere opes rerumque potiri, 
o miseris hominum mentes, o pectora caeca!

5 and 6 rightly transposed by Avancius. 12 prae stantem plabore AB. prae-
stantes praec 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. shews Lucri. could not have written. "videtis 
Marull." says Gif.: and in cod. Victor. Marullus p. m. videtis; s. m. videre est,
as Junct.; videtis Ald. 1, and this is mentioned as a var. lec. at end of Junct.: so 
also Lamb. ed. 1, but videre est ed. 2. 17 quoi Gif. cui Avanc. for qui.
corpore seiunctus dolor absit, mente fratur
iucundo sensu cura semotu metuque?

ergo corpoream ad naturam pausa videmus
esse opus omnino, quae demant cumque dolorem,
delicias quoque uti multas substernere possint,
gratius interdum neque natura ipsa requirit,
si non aurea sunt iuvenum simulacra per aedes
lampadas igniferas manibus retinentia dextris,
lumina nocturnis epulis ut suppressentur,
nec domus argento fulget auroque renidet
nec citharæ reboant laqueata aurataque tecta,
cum tamen inter se prostrati in gramine molli
propter aquæ 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 plebeia veste cubandum est,
quaprotpter 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 bellis simulacra cientis,

18 mente. menti' Lach. without cause.
19 semotu' Lamb. in notes, Gif.
21 cumque. quemque Junt. Lamb. etc. perhaps rightly:
or ? cuique: but see notes 2.
22 fulget auroque. fulgenti Lach. But
comp. v 1049 sciret animoque, where Lachmann's scirent perverts the meaning.
fulgens, renidens Macrobr. saturn. vi 2 Pont. Avanc. Junt. etc. fulgens renidet
23 citharæ. citharam Macrobr.
sat. vi 2, cithara id. vi 4. aurataque Lach. arquataque Bern.
tecta Lach. for templo, and so Macrobr. sat. vi 4, but vi 2 tempe, which comes
perhaps from the preceding passage of Virgil: yet the templo of the ms.
of Lucr. may have a technical meaning.
26 Iacteris. Iactaris Lumb.
ed. 2 and 3.
41 Fervere Flor. 80 corr. Flor. 81 Camb. for Fruere A,
Ervere B.
40—46: this passage I think I have arranged much better than
Lach. or Bern.: 42 et ecum vi (etcæter) Ed. for epicuri: comp. tariter of ms.
for pariter in 48: 49 Ornatasq. armis status pariterque Ed. for Ornatas armis
statuas (itastuas B Gott.) tariterque: then Fervere cum vides cladem lateque
vogari, which is not found in our ms. but is quoted by Nonius p. 506 from
Lucretius lib. ii, is clearly in its right place after 46, not 48, where Lach. and
subsidiis magnis et ecum vi constabiltas,
ornatasque armis status pariterque animatas,
his tibi tum rebus timem factae religiones
effugient animo pavide; mortisque timores
tum vacuum pectus lincunt curaque solutum,
fervere cum videoe classem lateque vagari.
quod si ridicula haec ludibriaque esse videmus,
re veraque metus hominum curaeque sequaces
nec metuunt sonitus armorum nec fera tela
audacterque inter reges rerumque potentis
versantur neque fulgorem reverentur ab auro
nec clarum vestis splendorem purpureaei,
quid dubitas quin omni ‘sit haec rationi’ potestas?
onnis 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 terrem animi tenebrasque necessest
non radii solis neque lucida tela diei
discutiant, sed naturae species ratioque.

Nunc age, quo motu genitalia materiai

others have put it: I have also put a stop after pavide in 45. For statuas
corrupted into itatuae comp. Lach. to vi 283, and itatuum for status in
Orelli inscript. 1120. Because Lucer. v 1227 has Induperatorem classis super
aequora verrit Cum validus pariter legionibus atque elephasibus, Lach. says ‘ap-
paret haec ita legenda esse, Subsidii magnis elephasibus constabiltas, Or-
natas armis, validas, pariterque animatas’. The appear is anything but clear
to me. Bern. reads hastatis for epicuri, pariter for itatuae. See Lach. on the
way these two verses are written in AB: Nic. omits them: later mss. Flor. 31
Camb. etc. treat them as a heading: the old eds. to Ald. 1 and Pius inclusive
have them variously corrupted. Junt. first omits them in text with this note
at end, ‘Subsidii magnis Epicuri constabiltas. Marullus carmen hoc expungit.
Nam ituld, ornatas armis status, stantiesque animatas, procul dubio subdicitum
esst’; and in cod. Victor. Marullus does expunge them. All subsequent eds.
before Lach. omitted them, except Gif. who mixes up a portion of them with
a part of the line from Nonius in this fashion, Fervere cum videoe; classem
lateque vagari, Ornataque armis beli simulacra cinctem. Lamb. ed. 3 first
gives the L. from Nonius in full. 46 pectus Lamb. for tempus: a necessary
omne sit hoc rationis egestas, perversely. 54 laboret Nic. B corr. for ra-
bore. 56 sic, as in iii 88 vi 36. ita Senec. epist. 110, showing what little
corpora res varias gignant genitasque resolvant et qua vi facere id cogantur quaque sit ollis reddita 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 longinquu fluere omnia cernimus aevoo ex oculisque vetustatem subducere nostris, cum tamen incolumis videatursumma manere proptererea quia, quae decadunt corpora cuique, unde abeunt minuant, quo venere augmine donant, illa senescere at haec contra florescere cogunt, nec remorantur ibi: sic rerum summa novatur semper, et inter se mortales mutua vivunt. augescunt aliae gentes, aliae minuuntur, inque brevi spatio mutantur saecla animantum et quasi curiores vitai lampada tradunt.

Si cessare putas rerum primordia posse cessandoque novos rerum progignere motus, avius a vera longe ratione vagarist. nam quoniam per inane vagantur, cuncta necessest aut gravitate sua ferri primordia rerum cut ictu forte alterius. nam cum cita saepe obvia confixere, fit ut diversa repente dissiliat: neque enim mirum, durissima quae sint ponderibus solidis neque quicquam a tergo ibus obstet. et quo iactari magis omnia materiae corpora pervideas, reminiscere totius imum nil esse in summå, neque habere ubi corpora prima consistant, quoniam spatium sine fine modoquest inmensumque patere in cunctas undique partis pluribus ostendi et certa ratione probatumst.

reliance can be placed on such citations: comp. n. to i 66. 68 quamque videmus Nicc. B corr. for quamquidemus. 73 augmine B corr. Nicc. corr. for agmine. 84 ferri Nicc. B corr. for terri. 85 nam cum (quom) cita Wak. for nam cita. cita superne Nicc. concita saepe Flor. 31 Camb. 86 confixere Lamb. in notes for conflexere. confuxere Nicc. etc. cum fixere Lamb. ut Avane. for uti. ita uti Flor. 31 Camb. etc. 88 tergo ibus Is. Vossius in
quod quoniam constat, nimirum nulla quies est reditta corporibus primis per inane profundum, sed magis adsiduo varioque exercitamotum partim intervallis magnis confulta resultant, pars etiam brevis spatiiis vexantur ab icta et quaecumque magis condensae conciliatae exiguis intervallis convecta resultant, indupedita suis perplexis ipse figuris, haec validas sari radices et fera ferri corpora constituant et cetera de genere horum.

PAUCULA QUAE PORRO MAGNUM PER INANE VAGANTUR sed quae dissiliunt longe longeque recursant in magnis intervallis, haec aera rarum sufficiunt nobis et splendidas lumina solia multaque praeterea magnum 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 videbimus corpora miseri radiorum lumine in ipso et velut aeterno certamine proelia pugnas edere turmatim certantia nec dare pausam, conciliis et discidiis exercita crebris; concicere ut possis ex hoc, primordia rerum

ms. notes (not Preiger) most rightly for turgibus. 95 nulla Nic. for multa in vacua; Is. Vossius in ms. notes. 98 consulta ms. and so Pont. Avane. Pius Naungerius. consulta Ver. Ven. Gif. consulta 2 Vat. Mar. Junt. Lamb. ed. 1 and 2, Wak. Creech. contusa Lamb. ed. 3. compulsa Hein. in ms. notes. 99 brevibus Nic. for brevis. 105 is spurious: some reader, with reference to the cetera of 104, wrote in the margin cetera: Paucula quae porro magnum per inane vagantur, on the model of 109 Multaque . . . . This cetera then usurped the place of the words at the beginning of 106, one of which must have been a relative to the antecedent haec of 107, the other an adverbial particle. I therefore long ago read Sed quae for Cetera. Lachmann’s text is utterly without logical sequence: he has no stop at horum, and a period at end of 105; nor have the older editors done better. 112 memoro rei Vat. 1706 Reg. (‘olim Nicolai Hensi’) Pont. Avane. vulg. for memoro rei. 118 proelia pugnas: so IV 1009. proelia pugnasque Camb. Nic. corr. Mar. Junt. wrongly.
quale sit in magno 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 materiai 
significant clandestinos caecosque subesse. 
multa videbis enim plagis ibi percita caecis 
commutare viam retroque repulsa reverti 
nunc huc nunc illuc in cunctas undique partis. 
silicet hic a principiis est omnibus error. 
prima moventur enim per se primordia rerum; 
inde ea quae parvo sunt corpora conciliatu 
et quasi proxima sunt ad viris principiorum, 
ictibus illorum caecis inpulsa cierunt, 
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 apparat aperte. 
Nunc quae mobilitas sit reddit a materiai 
corporibus, paucis licet hinc cognoscere, Memmi. 
primum aurora novo cum spargit lumine terras 
et variae volucres nemora avia pervolitanties 
aera per tenerum liquidis loca vocibus opplemt, 
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 dierbereret undas.

125 magis haec. ‘Marull. contra v. l. scripsert, huc’ Gif.: both Ald. 1 
and Junt. have mage ad hoc; but over haec in cod. Victor. was once written a 
word carefully erased, as some mark under haec has been, quite confirming Gif.: 
see above p. 10. 124 conciliatu Nicc. for conciliata. 127 Ipsaque pro-
porro Turneb. advers. v 27 Lach. for Ipsaque porro. Ipsaque quae Camb. vulg. 
Ictaque quae Flor. 81. 152 quasi dum dierberet. quod sol dierberat 
Nicc. Flor. 81 Camb. vulgo Lamb. ed. 1. quasi tum dierberet Lamb. ed. 2, 
quasi dum dierberat ed. 3, as Pont. before, ‘pessime’ says Lach.: ‘nam dum
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
ulla foris atque ipse, suis e partibus una,
unum in quem coepere locum conixa feruntur,
deberunt nimium praeellere mobilitate
et multo citius ferri quam lumina solis
multiplexque loci spatium transcurrere eodem
tempore quo solis pervolgant fulgura caelum.

[nec persecuti primordia singula quaeque
ut videant qua quicquid geratur cum ratione.

At quidam contra haec, ignari materiai,
naturam non posse deum sine numine credunt
tanto opere humanis rationibus admoderate
tempora mutare annorum frugescque creare,
et iam cetera, mortalis quae suadet adire
ipseque deducit dux vitae dia voluptas
et res per Veneris blanditur saecla propagent,
ne genus occidat humanum. quorum omnia causa
constituisset deos cum fingunt, omnibus rebus

intellegendum est donec'. But in my opinion, though the subj. is quite right,
Lamb. well defends the indec. which is also tenable. 155 se retrahuntur
Priscian for se trahuntur. 158 remoratur Pont. Mar. Ald. 1 Junt. for
remoravit. 159 ipse, suis e partibus una, Unum Ed. for ipse suis e partibus
unum Unum: the contrast with 153—156 shews this to be necessary: comp. also
1 599 et al.: the repetition of unum unum has here no force whatever.
160 conixa. conixa mss. conixa Ver. Ven. followed by Naugre. and vulgo: it
should be conixa.

165—166 Lach. has most justly marked off from the context, as interrupting
the argument, though indisputably written by Lucerius: some verses too have
clearly been lost before 165: as Pontanus has seen, who says 'fragmentum':
Marullus supplied the unmeaning Nam neque consilio debent tardare morari,
which became the vulgate. Bern. puts 167 before 165, and in 166 reads persectati,
and supposed no lacuna. 166 Ut videant Nic. for Ut deant. 168 nu-
mine credunt. Ed. for numine reddi, and Pont. I now find: the e of numine has
absorbed the e, and reddet in mss. much resembles reddi. ventur Mar. Junt.
vulgo 'prorsus egregie' says Lach. Wak. absurdly defends reddi. 169 has
magnopere a vera lapsi ratione videntur.
nam quamvis rerum ignorem primordia quae sint,
hoc tamen ex ipsis caeli rationibus ausim
confirmare alisque ex rebus reddere multis,
nequaquam nobis divinitus esse creatam
naturam mundi: tanta stat praedita culpa.
quae tibi posterius, Memmi, faciemus aperta.
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 flammae corpora fraudem.
sursus enim versus dignuntur et augmina sumunt
et sursum nitidae fruges arbustaque crescunt,
pondera, quantum in se est, cum deorum 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 quam missus corpore sanguis
emicat exultans alte spargitque cruorem.
nonne vides etiam quanta vi tigna trabesque
respuat umor aquae? nam quo magis ursimus alte
deiecta et magna vi multi pressimus aegre,
tam cupide sursum revomit magis atque remittit,
plus ut parte foras emergant exiliantque.
nec tamen haec, quantum est in se, dubitamus, opinor,
quin vacuum per inane deorum cuncta ferantur.
sic igitur debent flammae quoque posse per auras

been much tampered with in the vulg. eds. without any reason.
aeris expressae sursum succedere, quamquam pondera, quantum in sest, deorsum ducere pugnet, nocturnasque faces caeli sublime volantis nonne vides longos flammarum ducere tractus in quascumque dedit partis natura meatum? non cadere in terram stellas et sidera cernis? sol etiam caeli de vertice dissipat omnis ardorem in partis et lumine consertit arva; in terras igitur quoque solis vergitur ardor. transverso etque volare per imbris fulmina cernis: nunc hinc nunc illinc abrupti nubibus ignes concursant; cadit in terras vis flammae volgo.

Illud in his quoque tē rebus cognoscere avemus, corpora cum deorsum rectum per inane feruntur, ponderibus propriis incerto tempore ferme incertisque loci spatiis decellere paulum, tantum quod momen mutatum dicere possis. quod nisi declinare solerent, omnia deorsum, imbris uti guttae, caderent per inane profundum, nec foret offensus natus nec plaga creata principiis: ita nil umquam natura creasset. Quod si forte aliquis credit graviora potesse corpora, quo citius rectum per inane feruntur, incidere ex supero levioribus atque ita plagas gignere quae possint genitalis reddere motus, avius a vera longe ratione recedit, nam per aquas quaecumque cadunt atque aera rarum, haec pro ponderibus casus celerare necessest

propter eam quia corpus aquae naturaque tenevis
aeris haut possunt aequae rem quamque morari,
sed citius cedunt gravioribus exsuperata;
at contra nulli de nulla parte neque ullo
tempore inane potest vacuum subsistere rei,
quin, sua quod natura petit, concedere pergat;
omnia quapropter debent per inane quietum
eaque ponderibus non aequis concita ferri.
haud igitur poterunt levioribus incidere umquam
ex supero graviora neque ictus gignere per se
qui varient motus per quos natura gerat res.
quare etiam atque etiam paulum inclinare necessest
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 praecipitant, quod cernere possis;
sed nil omnino recta regione viai
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 animantium exstat,
unde est haec, inquam, fatis avolosa potestas.

233 Aeris haud Nico. for Haeraut A, Haeraud B Gott. 234 exsuperata
235 Mar. Junt. for exsuperate. exsuperatae Nico. perhaps rightly. 240 poterunt
241 Flor. 81 Camb. for potuerunt. 247 se before est added by Flor. 81 Camb.
etc. 249 recta added by Nico. whom all before Lach. rightly followed: it
250 was absorbed by the similar letters in regione. nulla regione Lach.
251 Declinare quis est qui possit cernere sese: this reading of all mss. and editions
255 I now keep: the constr. is not harsher than others in Lucr.: see notes 2. de
256 se Ed. in small ed. for sese. sensus Bern. praestet Lach. for possit.
257 motus Flor. 81 Camb. for motus. 252 semper added after exoritur by Nico.
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
caesae: the reason of the omission was the semper of 251. novus atque ex
ordine Font. 257 potestas Lach. for voluptas: a certain correction: comp.
266: Lamb. in vain transposes voluptas and voluntas of 258: Flor. 81 Camb.
per quam progredimur quo ducit quemque voluntas,
declinamus item motus nec tempore certo
nec regione loci certa, sed ubi ipsa tulit mens? 260
nam dubio procul his rebus sua cuique voluntas
principium dat et hinc motus per membra rigantur. ?
nonne vides etiam patefactis tempore punclo
carceribus non posse tamen prorumpere equorum
vim cupidam tam de subito quam mens avet ipsa? 265
omnis enim totum per corpus materiali
copia conquiri debet, concita per artus
omnis ut studium mentis conixa sequatur; 
? ut videas inimic ton motus a corde creari
ex animique voluntate id procedere primum, ?
inde dari porro per totum corpus et artus,
nec similis et ut cum impulsi procedimus ictu
viribus alterius magnis magnoque cauctu;
nam tum materiem totius corporis omnem
perspicuumst nobis invitis ire rapique,
donec eam refrenavit per membra voluntas,
iamne vides igitur, quamquam vis extera multos
pellat et invitos cogat procedere sepe
praepititesque rapi, tamen esse in pectore nostro
quiddam quod contra pagnarum obstareque possit ?
cuius ad arbitrium quoque copia materiali
cogit tur interdum fleti per membra per artus
et proiecta refrenatur retroque resitit.
quare in seminibus quoque idem fateare necesset,
esse aliam praeter plagas et pondera causam

have vocuptas in both places, but it can be right in neither. 264 equorum
Brix. for quorums, not Nicc. Flor. 81 Camb. or Ver. Ven. 267 conquiri
A corr. Gott. Nicc. vulg. for conciri of A p.m. B which Lach. keeps: both must
have been in the archetype. 268 conixa Gif. for conexa, as in 160. conexa
is absurd, though in nearly all eds. before Lach. Lamb. says some mss. have
conixia: but that I doubt. 275 perspicuum nobis AB for perspicuum
nobis: see Lach. for the strange frequency with which it is thus transposed
in AB. 277 extera. extima Pont. Mar. vulgo wrongly; prob. from the
extrema of Nicc. 278 279 Pella...rapi Aram. rightly for Palla...rapit.
Pellit...cogit...rapit Junt. and vulg. before Wak. Palla... Pella A corr. Nicc. Flor. 81
Camb. all Vat. Pella...cogat Mar. Pallit, cogit, rapit Pont. 281 copia
Flor. 81 Camb. for cona. 283 resedit Flor. 81 for residiis. residet Nicc.
motibus, unde haec est nobis innata potestas, de nilo quoniam fieri nil posse videmus. pondus enim prohibit ne plagis omnia fiunt externa quasi vi; sed ne mens ipsa necessum intestinum habeat cunctis in rebus agendis et devicta quasi hoc cogatur ferre patique, id facit exiguum clinamen principiorum nec regione loci certa nec tempore certo.

Nec stipata magis fuit umquam materiae copia nec porro maioribus intervallis; nam neque adaugescit quicquam neque deperit inde. quapropter quo nunc in motu principiorum corpora sunt, in eodem ante acta aetate fuere et post haec semper simili ratione ferentur, et quae consuerint gigni gignentur 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 materiae effugere ex omni, quicquam est extra, neque in omne unde coorta queat 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 quiete, 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
invitant herbae gemmantes rore 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
aere renidescit tellus supterque virum vi
excitur pedibus sonitus clamoreque montes
icti reiectant voces ad sidera mundi
et circumvolitant equites medioque repente
tramittunt valido quatientes 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 simili sint praedita forma,
sed quia non volgo paria omnibus omnia constant.
nec mirum; nam cum sit eorum copia tanta
ut neque finis, uti docui, neque summa sit ulla,
debent nimirum non omnibus omnia prorsum
esse pari filo similique adfecta figura.
praestat rem genus humanum mutaeque natantes
squamigerum pecudes et laeta armenta feraeque
et variae volucres, laetantia quae loca aquarum
concelebrant circum ripas fontisque lacusque,
et quae pervolgent nemora avia pervolitantes;

Junt. for asurpere.  322 vel ut in Lach. rightly for veluti in of all mss.
and eds.: mss. seem to have a tendency to this blunder: 780 uti in for ut in;
above in 86 fit uti for fit ut; Virg. Anm. rv 409 veluti ingentem Ma a, velut
Py b rightly; vi 708 veluti in FGM, velut in P etc. ap. Ribbeck: uti is never
found before a vowel: see also 586 and Lach. there.  325 ibi Mar. Ald. 1 Junt.
for ubi.  330 tramittunt A, transmittunt B.  331 unde added by Nice.

337 constant Nice. Flor. 31 Camb. vulg. Lamb. for constat: 694 constant B
Nice. (?), Camb. vulg.: 724 constant AB vulg.: in all 3 places constant Lach.;
but I believe the indic. to be right, and the subj. to have come from the adjacent
verba: see notes 2.  342 Praestat rem Ed. for praetere: praeterea has here
no sense. Parturiant Lach. which I don't understand. Praeterea and 347
quorum unum quidvis generatim sumere perge,
invenies tamen inter se differre 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
turicremas propter maclatns concidit aras
sanguinis expirans calidum de pectore flumen;
at mater viridis saltus orbata peragrans
noscit humili pedibus vestigia pressa bisulcis,
omnia consivenses oculis loca si quest usquam
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 avertet curam,
nec vitulorum aliae species per pabula laeta
derivare queunt animum curaque levare:
usque adeo quiddam proprium notumque requirit.
practerea teneri tremulis cum vocibus haedi
cornigeras norunt matres agnique petulci
balantum pecudes: ita, quod natura reposcit,
ad sua quisque fere decurrunt ubera lactis.
postremo quodvis frumentum non tamen omne
quique suo genere inter se simile esse videbis,
quin intercurrat quaedam distantia formas.
concharumque genus parili ratione videmus
pingere telluris gremium, qua mollibus undis

Horum for Quorum Junt. vulgo: not Mar. 347 quidvis Lach. for quodvis,
as iv 126. 856 Noscit Lach. for Nonquit A Flor. 31 Camb. etc. Non quid
out sense. 359 absitens Ed. for adstritens. adstrudis Lach. which is very
vi 2. 362 illa AB Gott. illa Macrob. 11. 'B corri.' says Lach. A corri. as
I and Heins. have noted, Camb. vulgo. 363 subitam I now keep: see
notes 2. sumptam Ed. in 1st ed. solitam Lach.; but the care here is quite
Nicc. etc. Balatum B Flor. 31 Camb. etc. 372 quique Lach. for quidque.
litoris incurvi bibulam pavit aequor harenam. quare etiam atque etiam simili ratione necessest, natura quoniam constant neque facta manu sunt unius ad certam formam primordia rerum, dissimili inter se quaedam volitare figura. 380

Perfacile est tali ratione exsolvere nobis quare fulmineus multo penetralior ignis quam noster fuat e taedis terrestribus ortus; dicere enim possis caelestem fulminis ignem suptilem magis e parvis constare figuris atque ideo transire foramina quae nequit ignis noster hic e lignis ortus taedaque creatus. praeterea lumen per cornum transit, at imber respuitur. quare? nisi luminis illa minora corpora sunt quam de quibus est liquor almus aquarum. et quamvis subito per colum vina videmus 391
perfluere; at contra tardum cunctatur olivom, aut quia nimirum maioribus est elementis aut magis hamatis inter se perque plicatis, atque ideo fit uti non tam diducta repente inter se possint primordia singula quaque 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 agnoecas e levisbus atque rutundis esse ea quae sensus iucunde tangere possunt, at contra quae amara atque aspera cumque videntur, haec magis hamatis inter se nexa teneri 400 proptereaque solere vias rescindere nostris sensibus introituque suo perrumpere corpus.

376 pavit. lavit Nonius Mar. Ald.1 Junt. Lamb. in text, but in notes he prefers pavit. 381 est tali Lach. for est animi. est parili Bern. not so well: the t of tali was absorbed in est. est iam animi Lamb.; but animi is out of place. 383 fuat Faber and Bentl. for fétat: Livy xxv 12 6 mss. have fétat for fuat. 387 ortus. ortu Lach.: comp. vii 909 fit ortus, and 1141. 390 almus B corr. Brix. Pont. amnis Mar. for alimus. 401 oratio lenius decurret, si scribemus pertorqueat. sed potest ferri pertorquant’ Lach.
Omnia postremo bona sensibus et mala tactu dissimili inter se pugnans perfecta figura; ne tu forte putes serrae stridentis acerbam horrem constare elementis levibus aequae ac musaeae mele, per chordas organici quae mobilibus digitis expergefacta figurant; neu simili penetrale putes primordia forma in nares hominum, cum taetra cadavera torrent, et cum scena croco Cilici perfusa recens est araque Panchaeos exhalat propter odores; neve bonos rerum simili constare colores semine constitutas, oculos qui ascere possunt, et qui compungunt aciem lacrimareque cogunt aut foeda specie diri turpesque videntur. omnis enim, sensus quae mulset cumque, figura haut sine principiali aliquo levore creatast; at contra quae cumque molesta atque aspera constat, non aliquo sine materiae squalore repertasast. sunt etiam quae iam nec levia iure putantur esse neque omnino flexis mucronibus unca, sed magis angellis paulum prostantibus quius titillare magis sensus quam laedere possint; faecula iam quo de genere est inulaeque sapores. denique iam calidos ignis gelidamque prunam dissimili dentata modo compungere sensus corporis, indicio nobis est tactus uterque. tactus enim, tactus, pro divum numina sancta,
corporis est sensus, vel cum res extera 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 experiare.
quapropter longe formas distare necessest
principiis, varios quae possint edere sensum.

Denique quae nobis durata ac spissa videntur,
haec magis hamatis inter sese esse necessest
et quasi ramosis alte compacta teneri.
in quo iam genere in primis adamantina sara
prima acie constant ictus contemnere sueta
et validi silices ac duri robora ferri
aeraque quae claustris restantia vociferantur.
illa quidem debent e levibus atque rutundis
esse magis, fluvido quae corpore liquida constant;

*NAMQUE PAPAVERIS HAUSTUS ITEMST FACILIS QUOD AQUARUM*
nec retinentur enim inter se glomeramina quaeque
et procursus item proclive volubilis exstat.
omnia postremo quae puncto tempore cernis
diffugere, ut fumum nebulas flammasque, necessest,
si minus omnibu' sunt e levibus atque rutundis,
at non esse tamen perplexis indupedita,
pungere uti possint corpus penetrareque laxa
nec tamen haerere inter se; quodcumque videmus
sensibu' sic latum, facile ut cognoscere possis

Nica.  437 egrediens Flor. 31 Camb. etc. for grediens.  439 aut: Lach.
seems to me wrong in changing this to atque.  439 que added by Mar. Junt.
vulgo.  451 e Lach. for ex, as our mas. elsewhere have e before l.  452
corpore A corr. for corpora.  453 Lamb. justly ejects: it is quite out of
place: does it refer to poppy seeds, or poppy juice? in the former case it is un-
true; in the latter unmeaning: Lach. retains it, and for quod reads quasi after
M. Haupt.  455 procursus Mar.? Junt. for percursus.  456—463: a
passage variously emended: the changes I have made are slight and I think not
improbable.  458 omnibu' Lamb. after Muretus for omnia: comp. iv 82
where I read Moenibu' for Moenia. omnino sint levibus Pont. Junt.  460
laxa Ed. for sara.  see Lach.  462 sic latum Ed. for sedatum: Lach. reads
461 venenumust for videmus, and 462 sed rarum for sedatum, making two changes.

7—2
non e perplexis sed acutis esse elementis.
465
sed quod amara vides eadem quae fluidea constant,
466
sudor uti maris est, minime mirabile habeto;
nam quod-fluidus est, e levibus atque rutundis
467
est, et *squalida multa creant* admixta doloris
corpora; nec tamen haec retineri hamata necessumest;
scilicet esse globosa tamen, cum squalida constent,
provolveri simul ut possint et laedere sensus.
470
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 fluent ac mansuescat;
475
linquit enim supera taetri primordia viri,
aspera quom magis in terris haerescere possint.
Quod quoniam docui, pergam conectere rem quae
ex hoc apta fidem ducat, primordia rerum
finita variare figurarum ratione,
480
quod si non ita sit, rursus iam semina quaedam

*Venti esse datum* Bern. strangely for *Sensibus esse datum*. *Sensibus esse datum* Faber conjectures; but he thinks with Lamb. that 461—463 are spurious.

461 *quodcumque*. *quod quiesque* Mar. Junt. vulg., wrongly joining this clause with the preceding. *465 habeto* 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 Vat. Mon. Ald. 1 Junt. ‘Marullus’ says Gif. *cuquam* Gif. ‘Ita v. l.’ i.e. Ver. Ven. he having the letter before him with Marullus’ ras. emendations; among which Marullus had inserted the reading of his ms. Mon.: Brix. omits the word. *466 fluvidus est*. *fluvidum est* Ver. Ven. followed by all eds. before Lach. though the metre is thereby violated.

467 *Est e levibus atque rutundi admixta doloris Corpora mss.*: some of these words it is plain have come from 466 and supplant the words of Lucr. *Est, et levibus* sunt aliunde etc. Lach.: but he adds ‘quamquam sic quoque mirationem factunt illa doloris Corpora, quae sunt pungentia sensus et laedentia’; quite true: Bern. reads *Est, et squalida sunt illis etc.*, and *squalida* indeed seems necessary: I have therefore written *Est, et squalida multa creant admixta doloris Corpora*: doloris being of course the accus. plur. *468 necessumest* Lach. for *necessu*. *469 content* old eds. for *constet*.


471—477: by a better punctuation and by doubling one letter I have rectified this passage: 478 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. *474 dulcis*. *dulcit* Gif. not Lamb.: Lamb. keeps *dulcis* ed. 1 and 2: he conjectures *acerbus* and reads *dulcet* ed. 3.

*477 possunt*.
esse infinito debebunt corporis auctu.
nam quoniam eadem 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 figuras,
addendum partis alias erit, inde sequetur,
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 cogan inmani maximitate
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 iacerent
et contemptus odor Smyrnæ mellisque sapores,
et cyrneæ mele Phoebeaque daedala chordis
carmina consimili ratione oppressa silerent;
namque aliis aliud praestantius exoreretur.
icedere item retro possent in deteriores
omnia sic partis, ut diximus in melioris;

Mar. Junt. Lamb. vulgo. 483 Nam quoniam eadem una cuiusvis in brevitate
Ed. for Namque in eadem etc. Namque eadem unius etc. Lach. Namque in
eadem una qui usus quius Lamb.: see Camb. Journ. of phil. i p. 32. 488
transmutans B. corr. for transmutas. 497 semina A corr. for femina.
499 probari Ald. 1 Junt. for probare. esse probare Mar. 501: I believe
a verse is here lost of this nature Et quos ostendunt in solis luce colores. tacta
Lach. after Oudendorp Lucan x 491 for tecta. tintca Junt. vulg. 502 ridenti
Fr. Medices for rident and 508 novo for nova. Aurea, p. ridenti imitata etc.
Lach.: Lamb. and vulg. add et at end of 501. 508 Saecla. Pepla P. Bur
for Et contemptus uodor. Et contemptus uodor Nico. Ver.: hence I infer the ms.
namque alii aliud retro quoque taetrius esset
naribus auribus atque oculis orisque sapori.
quae quoniam non sunt, *sed* rebus reddita certa
finis utrimque tenet summam, fateare necessest
materiem quoque finitis differre figuris.
denique ab ignibus ad gelidas iter usque pruinias
finitumst retroque pari ratione remensumst;
exitia enim calor ac frigus, medique tepores
interutracque iacent explentes ordine summam.
 ergo finita distant ratione creat,
ancipiti quoniam mucroni utrimque notantur,
hinc flamis 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 clure. etenim distincta cum sit
formarum finita, necesse est quae similes sint
esse infinitas aut summam materiam
finitam constare, id quod non esse probavi
versibus ostendens corpuscula materiae
ex infinito summam rerum usque tenere,
undique proteo plagarum continuato.
nam quod rara vides magis esse animalia quaedam
fecundamque minus naturam cernis in illis,
at regione locoque alio terrisque remotis
multa licet genere esse in eo numerumque repleri;
sicut quadrupedum cum primis esse videmus
in genere anguimanus elephantos, India quorum
milibus e multis vallo munitur eburno,
ut penitus nequeat penetrari: tanta ferarum
vis est, quarum nos perpauca exempla videmus.

sed tamen id quoque uti concedam, quamubet esto
unica res quaedam nativo corpore sola,
cui similis toto terrarum nulla sit orbi;
infinita tamen nisi erit vis materiae
unde ea prognigni posit concepta, creari
non poterit, neque, quod superest, procreescere 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 conciliandii;
sed quasi naufragis magnis multisque coortis
disieetare solet magnum mare transtra gubernae
antennas proram malos tonsasque natantis

then all difficulty vanishes.

533 minus Lamb. most rightly for magis which
Wak. absurdly tries to explain.
536 Sicut Bentl. for Sicii: 816 mss. have the same error.
Lachmann's note shews the strange tendency of mss. to read sicii for sicut, as above veluti for velut: in the passage he quotes from Plautus mil. 717, it now appears from Ritschl that the Ambrosian palimpsest has rightly sicut: Cic. Arat. 131 on the other hand Orelli reads Sicut cum ceptant: Cic. de senect. 14, though the latest editors read the verse of Ennius Sic ut fortes equus, 5 of their 6 mss. have Sicii.
541 iubet B corr. Flor. 31 Camb. for iubet.
543 nulla added
by Lach. non sit in orbi B corr., non sit in orbe Nico. Flor. 31 Camb. Mon.
vulgo: perhaps rightly.
547 sumam hoc quoque uti Ed. for the meaningless
sumam oculi: comp. 541. si manticuler Lach. strangely. Wak. tells us that
Bentl. obelised the words; and it is strange that all editors before Wak., even
Junt. and Lamb., left them unnoticed: Wak. conj. sumant oilei.
per terrarum omnis oras fluitantia aplustra
ut videantur et indicium mortalibus edant,
infidi maris insidias virisque dolumque
ut vitare velint, neveullo tempore credant,
subdola cum ridet placidi pellacia ponti,
sic tibi si finita semel primordia quaedam
constitues, aevom debebunt sparsa per omnem
disiectare aestus diversi materiai,
umquam in concilium ut possint compulsa coire
nec remorari in concilio nec crescere adaucta;
quorum utrumque palam fieri manifesta docet res,
et res progigni et genitas procrecere posse.
esse igitur genere in quovis primordia rerum
infinita palam est unde omnia suppeditantur.

Nec superare queunt motus itaque exitiales
perpetuo neque in aeternum sepileire salutem,
nec porro rerum genitales auctificique
motus perpetuo possunt servare creat.
sic aequo geritur certamine principiorum
ex infinito contractum tempore bellum:
nunc hic nunc illic superant vitalia rerum
et superantur item. miscetur funere vager
quem pueri tollunt visentis luminis oras;
nec nox ulla diem neque noctem aurora secustast
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

\textit{for si infinita}.

\textit{586 quod cumque} Lach, for \textit{quaecumque}: previous editors have gone much
unde mare innemens volventes frigora fontes
adsidue renovent, habet ignes unde orientur.
nam multis succensa locis ardent sola terrae,
eximiis vero furit ignibus impetus Aetnae.
tum porro nitidas fruges arbustaque laeta
gentibus humanis habet unde extollere possit,
unde etiam fluvios frondes et fabula laeta
montivago generi possit praebere ferarum.
quere magna deum mater materque ferarum
et nostri genetrix haec dicta est corporis una.

Hanc veteres Grauium docti cecinere poetae
sedibus in curru biuiogos agitare leones,
aeris in spatio magnum pendere docentes
tellurem neque posse in terra sistere terram.
adiunxere feras, quia quamvis effera proles
officiis debet molliri victa parentum.
muralique caput summum cinxere corona,
eximiis munita locis quia sustinet urbes;
quo nunc insigni per magnas praedita terras
horrifico fertur divinae matris imago.
hanc variae gentes antiquo more sacrorum
Idaeam vocitant matrem Phrygiasque 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 indignos esse putandos,
vivam pro geniem qui in ora luminis edant.

astry. 593 (and 607) Eximiis 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 Eximius which Gif. probably read
Eximiis: Marullus perhaps referred to Aen. iii 577 fundoque extuit 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
divam ex ipis penetralibus' vectam Sedibus. Lamb. reads Sublimem for sedibus.
for orbes. 615 Matris 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. l. xv p. 414 found inventi sunt in AB. 'sint inventi Lach.: I prefer the rhythm
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 volgi conterrere metu quae possint numini' divae. ergo cum primum magnas invecta per urbis munificat tacita mortalis muta salute, aere atque argentu sternunt iter omne viarum largifica stipe ditantes ninguntque rosarum floribus umbrantes matrem comitumque catervas. hic armata manus, Curetæa nomine Grai quos memorant Phrygios, inter se forte quod armis ludunt in numerumque exultant sanguinolenti terrificas capitum quotientes numine cristas, Dictaeos referunt Curetas qui Iovis illum vagitum in Creta quondam occultasse feruntur, cum pueri circum puerum pernice chorea armatei in numerum pulsarent aeribus aera, ne Saturnus eum malis mandaret adeptus acernumque daret matri sub pectore volnus. propterem magnam armati 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 ferantur, longe sunt tamen a vera ratione repulsa.

of the ms. order. 628 metu...numini' divae Lach. at the suggestion of an 'amicus quidam' of Havero. 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 Nicc. some Vat. and old eds. iter, omnia circum Flor. 81 Camb. some Vat. Pont. Mar. Junt. Lamb. ed. 1. 630 quod armis a certain correction 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 638: a form of error common in our ms.: comp. 422 i 555 vi 15 etc. catenas of B is again a mere miswriting of catervas, though it has deceived many choreas Pont. 631 sanguinolenti Bentil. for sanguine feti. sanguine veti Nicc. and old eds. sanguine laeti Pont. Junt. Lamb. 632 numine. mo- mine Lach. whom I followed in my small ed.: but see Ph. Wagner in Philologus supplement i p. 400, Conington to Aen. ii 128 and Lachmann's own note: comp. also rv 179. 636 Armat et in numerum pernes chorea: omitted by Pont.
omnis enim pro se divom natura necesset
inmortali sevo summa cum pace frutar
semota ab nostris rebus seiunctaque longe;
nam privata dolore omni, privata periclis,
ipsa suis pollens opibus, nil indiga nostri,
nec bene promeritis capitur neque tangitur ira.

655 hic siquis mare Neptunum Celeremque vocare
constituit fruges et Bacchi nomine abuti
mavolt quam laticis proprium proferre vocamen,
concedamus ut hic terrarum dictitum orbem
esse deum matrem, dum vera re tamen ipse

680 religione animum turpi contingere parcat.

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

660 Saepe itaque ex uno tondentes gramina campo
lanigerae pecudes et equorum duellica proles
buceriaeque greges eodem sub tegmine caeli
ex unoque sitim sedantes flumine aquai
dissimilis vivont specie retinentque parentum

665 naturam et mores generatim quaeque imitantur.
tanta est in quovis genere herbæa materiol
dissimilis ratio, tanta est in flumine quoque.
hinc porro quamvis animantem ex omnibus unam
ossa cruar venae calor umor viscera nervi

670 constituant; quae sunt porro distantia longe,
dissimilis perfecta figura principiorum.
tum porro quaecumque igniflammata cremantur,

and Lamb. as manifestly made up out of 635 and 637. 653 Constituit
Lach. for Constitut, as mavolt 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.
Fontanus acutely sees that both the vss. as given in mss. are fragmentary,
parcat Lach. for parato. parco 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 same thing) 652—657
must be enclosed in brackets as a subsequent marginal addition of the
poet's: see above, p. 81. 664 sedantes Nicc. B corr. for sedentes. 665
retinentique parentum Flor. 31 Vat. 1136 Othob. 1954 Othob. s.m. Mar. Ald. 1
Junt. for retinente parente. 669 quamvis...unam Lamb. for quamvis...una
si nil praeterea, tamen haec in corpore condunt
unde ignem iacere et lumen summittere possint
scintillasque agere ac late differre favillam.
cetera consimili mentis ratione peragrants
invenies igitur multarum semina rerum
corpore celare et varias cohibere figurae.
denique multa vides quibus et color et sapor una
reddita sunt cum odore. in privis 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 noscas privis differre figuris.
dissimiles igitur formae glomeramen in unum
conveniunt et res permixto semine constant.
quin etiam passim nostris in versibus ipsis
multa elementa vides multis communia verbis,
cum tamen inter se versus ac verba necesse est
confiteare alia ex alis constare elementis;
non quo multa parum communis littera currat
aut nulla inter se duo sint ex omnibus isdem,
se quia non volgo paria omnibus omnia constant.
sic aliis in rebus item communia multa
multarum rerum cum sint primordia, verum

quamvis...unā Nicc. quemvis...unum Mar. Junt. 674 condunt Ed. for traduntur. celant Lach. cludent Bern. 675 ignem Nicc. for igne. ignes B corr. 681 privis Lach. for primis: I have not changed another letter here; but have only amended the punctuation, by putting a full stop after odore, and none after dona: for position of igitur comp. 678 and 569 itaque, and notes 2 and 1419. Lach. reads in privis pluraque dona, and there ends the sentence. In consequence of 687 (680) having been misplaced the older editors have made strange confusion here. 688 684 fucus...Fucus Lach. most properly for sucus...Sucus: ‘nam fucus color est’. 684 sorsum AB only once. ‘sorsum et rerum [Faber’s text]. et rerum om. mss. vv. repetendum ut puto τὸ sorsum G. V.’ ms. notes of Is. Vossius. Haverc. and through him Lach. misrepresent him: ‘G. V.’ is of course his father Gerard, whose reading therefore is the same as Lachmann’s.

685 privis for primis ‘idem Vossius’ says Lach. after Preiger or Haverc. who has ‘agregie et hoc loco privis habet Marginalis noster’: my ms. notes of Vossius are without it. 693 idem Lamb. for idem: ‘quod est sani simplicissimum, sed videtur abhorrere ab usu Lucretii’ says Lach. who reads awkwardly nulli for nulla, and idem. But here and v 849 Lucr. unquestionably used idem, as did his contemporaries. 694 constant Ed. with B Nicc. (?), Camb. Mon. Lamb. vulg. constant Lach. with A corr.: see 887. 696 for
dissimili tamen inter se consistere summa
possunt; ut merito ex aliis constare feratur
humanum genus et fruges arbustaque laeta.

Nec tamen omnimodosi coneciti posse putandum est
omnia; nam volgo fieri portenta videres,
semiferas hominum species existere et altos
interdum ramos egigni corpore vivo,
multaque conecit terrestria membra marinis.
tum flammam taetra spirantis ore Chimaeras
pascere naturam per terras omniparentis.
quorum nil fieri manifestum est; omnia quando
semilibus certis certa genetricis creata
conservare genus crescentia posse videmus.
scilicet id certa fieri ratione necessit.

nam sua cuique cibis ex omnibus intus in artus
'corpora discedunt conexaque convenientis
efficiunt motus; at contra aliena videmus
reicere in terras naturam, multaque caecis
corporibus fugiunt e corpore percita plagis,
quae neque coneciti quoquam potuere neque intus
vitalis motus consentire atque imitari.
sed ne forte putes animalia sola teneri
legibus hisce, ea res ratio determinat omnia.
nam veluti tota natura dissimiles sunt
inter se genitae res quaeque, ita quamque necessest
dissimili constare figura principiorum;
non quo multa parum simili sint praedita forma,
sed quia non volgo paria omnibus omnia constant.

rerum 'f. verum G.V.' in Isaac's ms. notes: and before him Pont.; and so
Lach.: yet longe of Flor. 31 Camb. Mar. may be right, as the scribe might well
write primordia rerum mechanically from the mere fact of these words so often
consentire is here transitive. in se Bern. which I don't understand. 719
Legibus his quaedam ratio determinat omnis mss. omnia Lach. after Junt. as in
r 1106 without authority: omnia I doubt not comes from Marullus, as he uses
it in the same way in his hymn to earth at the end of a passage partly quoted
p. 8 in which Lucr. is closely imitated: see also reading of Junt. in 749: [the
cod. Victor. proves my inference to be correct here and 749: Marullus cites
Virgil's quin prostimus omnia Periegeten oculis]. hisce cadem r. d. omne Bern.: but
omne is hardly thus used; therefore I read hisce ea res r. d. omnis: quaedam
semina cum porro distent, diifferre necessust
intervalla vias conexus pondera plagas
concursus motus, quae non animalia solum
corpora seiuungunt, sed terras ac mare totum
secernunt caelumque a terris omne retentant.
Nunc age dicta meo dulci quaesita labore
percipe, ne forte haec albis ex alba rearis
principis esse, ante oculos quae candida cernis,
aut ea quae migrant nigro de semine nata;
nive alium quemvis quae sunt inbuta colorem,
propterea gerere hunc credas, quod materiai
corpora consimilii sint eius tincta colore.
nullus enim color est omnino materiai
corporibus, neque par rebus neque denique dispar.
in quae corpora si nullus tibi forte videtur
posse animi injectus fieri, procul avius erras.
nam cum caecigeni, solis qui lumina numquam
dispexere, tamen cognoscant corpora tactu,
744 scire licet nostrae quoque menti corpora posse
vorti in notitiam nullo circumlita fuco.
denique nos ipsi caecis quaecumque tenebris
tangimus, haud ullo sentimus tincta colore.
quod quoniam vinco fieri, nunc esse docebo
743 ex inente aevo nullo coniuncta colore.
749 omnis enim color omnino mutatur in omnis;
quod facere haud ullo debent primordia pacto;
immutabile enim quiddam superare necessest,
ne res ad nilum redigantur funditus omnes.
nam quocumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante.

has no meaning.  721 ita quanque Junt. for ita cumque.  724 constant Ed. constant AB vulg. Lach.: see 887 and 694.  784 colorem Nicc. vulg. for colore: Lamb. and Lach. deny that inbuta colorem is Latin; but in my small edition I observed that incocta ruboribus is the common Latin construction; yet Virgil has said Tyrios incocta rubores. Lach. reads Nive alium quemvis quo sunt inbuta colore, oct. But the nominative quae is absolutely required here. induta Lamb. for inbuta.  741 lumina Flor. 81 Camb. etc. for numina.  742 Dispezere Nicc. corr. Avane. for Despezere. Aspezere Junt. Lamb.  748 (743) transferred hither by Bentl. and Lach.  749 in omnis Flor. 81 Camb. Nauger. for
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 formis, e quibus omne genus gignunt variantque colores propterea, magni quod refert semina quaeque cum quibus et quali positura contineantur et quos inter se dent motus accipientque, perfacile extemplo rationem reddere possis cur ea quae nigro fuerint paulo ante colore, marmoreo fieri possint candore repente; ut mare, cum magni commorunt aequora venti, vertitur in canos candenti marmore fluctus; dicere enim possis, nigrum quod saepe videmus, materies ubi permixta est illius et ordo principiiis mutatus et addita demptaque quaedam, continuo id fieri ut candens videatur et album. quod si caeruleis constarent aequora ponti seminibus, nullo possent albeschere pacto; nam quocumque modo perturbes caerulea quae sint, numquam in marmoreum possunt migrare colorem. sin alio atque alio sunt semina tincta colore quae maris efficient unum purumque nitorem, ut saepe ex aliis formis variisque figuris efficitur quiddam quadratum unaque figura, conveniebat, ut in quadrato cernimus esse dissimiles formas, ita cernere in aequore ponti aut alio in quovis uno puroque nitore dissimiles longe inter se variasque colores. praeterea nil officient obstantque figurae dissimiles quo quadratum minus omne sit extra;
at varii rerum inpeditunt prohidentque colores quominus esse uno possit res tota nitore.
Tum porro quae ducit et inlicit ut tribuamus principii rerum nonnumquam causa colores, occidit, ex albis quoniam non alba creantur, nec quae nigra cluent de nigris sed variis ex quippe etenim multo proelivius exorientur candida de nullo quam nigro nata colore aut alio quovis qui contra pugnet et obstet.

Praeterea quoniam nequeunt sine luce colores esse neque in lucem existunt primordia rerum, scire licet quam sint nullo velata colore. qualsis 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. caudaque pavonis, larga cum luce repleta est, consimili mutat ratione obversa colores; qui quoniam quodam gignuntur luminis ictu, scire licet, sine eo ferior non posse putandum est. et quoniam plagae quoddam genus excipit in se pupula, cum sentire colorem dictur 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 principiis 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? convenienbat enim corvos quoque saepe volantis ex albis album pinnis iactare colorem, et nigros fieri nigro de semine cyclus aut alio quovis uno varioque colore.

Quin etiam quanto in partes res quaque minutas distrahit 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 distantum est, dispergitur omnis; noscere ut hinc possis prius omnem efflare colorem partículas quam discedant ad semina rerum.

Postremo quoniam non omnia corpora vocem mittere concedis neque odorem, propteris fit ut non omnibus adtribuas sonitum et odore. sic oculis quoniam non omnia cernere quimus, scire licet quaedam tam constare orba: colore quam sine odoreullo quaedam sonitique remota, nec minus haec animum cognoscere posse sagacem quam quae sunt aliiis rebus privata notare.

Sed ne forte putes solo spoliata colore corpora prima manere, etiam secreta teporis sunt ac frigoris omnino calidique vaporis, et sonitu sterila et suco icta una feruntur, nec iacinunt ullam proprium de corpore odorem. sicut amaracini blandum stactaeque liquorem
et nardi florem, nectar qui naribus halat,
cum facere instituas, 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 mortalitia constant,
molli lenta, fragosa putri, cava corpore raro,
omnia sint a principiis seiuncta necessest,
imortalia si volumus subiungere rebus
fundamenta quibus nitatur summa salutis;
ze tibi res redeant ad nilum funditus omnes.

Nunc ea quae sentire videmus cumque necessest
ex insensilibus tamen omnia confiteare
principiis constare. neque id manufesta refutant
nece contra pugnant, in promptu cognita quae sunt,
sed magis ipsa manu ducunt et credere cogunt
ex insensilibus, quod dico, animalia gigni.
quippe videre licet vivos existere vermes
stercore de taetro, putorem cum sibi nacta est
intempestivis ex imbribus umida tellus;
praeterea cunctas itidem res vertere sese.
vertunt se fluvii frondes et pabula laeta
in pecudes, vertunt pecudes in corpora nostra
naturam, et nostro de corpore saepe ferarum
augincent vires et corpora pennipotentum.
 Ergo omnes natura cibos in corpora viva
vertit et hinc sensus animantum procreat omnes,

proprium. proprico Lach. with Junt. not Mar.; but compare 855. ullo Pont.
850 possis. potis es Lamb. Lach.: see notes 2. 853 contractans Lach.,
and some mss. of Priscian vi 91 for contractas. contactos vulg. servare (superare
Forbig.) et perdere Nonius p. 188. 854 Propter eandem rem Lach. most
truly for Propter eandem. Proptereta tandem Flor. 31 Camb. Mar., Propertea
demum Lamb., absurdly. 860 Molli Lamb. after Turnebus for Mollia.
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 quaeque locata et commixa quibus dent motus accipiantque? Tum porro quid id est, animum quod percutit, 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 debuit, non ex omnibus omnino, quaecumque creant res, sensile et extemplo me digni dicere sensus, sed magni referre ea primum quantula constant, sensile quae faciunt, et qua sint praedita forma, motibus ordinibus posituris denique quae sint. quarum nil rerum in lignis glaebisque videmus; et tamen haec, cum sunt quasi putrefacta per imbres, vermiculos pariant, quia corpora materialia antiquis ex ordinibus permota nova re conciliantur ita ut debent animalia digni. deinde ea, sensilibus qui sensile posse creari constituunt porro ex alis, sentire sueta mollia iam faciunt. nam sensus iungitur omnis visceribus nervis venis, quae cuique videmus mollia mortali consistere corpore creta. sed tamen esto iam posse haec aeterna 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, nec manus a nobis potis est secreta neque ulla corporis omnino sensum pars sola tenere. linquitur ut totis animantibus adsimulentur.

sic itidem quae sentimus sentire necessest, 915 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

920 nil facient praeter volgum turbamque animantum, scilicet ut nequeant homines armenta feraeque inter sese ullam rem gignere conveniendo. quod si forte suum dimittunt corpore sensum atque aliun capiunt, quid opus fuit adtribui id quod detrahir? tum praeterea, quo fugimus ante, quatenus in pullos animalis vertier ova cernimus altium vermisque effervere, terram intempestivos quom putor cepit ob imbris, scire licet gigni posse ex non sensibu' sensus. Quod si forte alius dicet dumtaxat oriri posse a non sensu sensum mutabilitate, aut aliquo tamquam partu quod proditus extet, huic satis illud ert planum facere atque probare non fieri partum nisi concilio ante coacto nec quicquam commutarini sine conciliatu.

911 alio Lach. for alios, respicit for respuit. Nam ratio Bern. for Namque alios, retaining respuit. 915 (928): 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 1v 81: sint was added by Mar. and Junt. 920 at coetu Mon. Lach. for ab eoretu. ab coetu Junt. concretu Politian in marg. Flor. 29. 921 nequeant. nequeunt Gif. Bent. Lach.: but the potential is in place. 922 quo fugimus Wak. for quod fugimus which Lach. in vain defends: the poet refers to 970 sqq., not to 886. quod vicimus Ed. in small ed. 928 effervere, terram Intempestivos quom (cum) putor cepit Mar. for effervere t. Intempestivos quam p. cepit A, coepit B. effervere Nice. coepit Junt. putor Lamb. 932 Posse a non sensu Wak. for Posse ea non sensu, rather better than Posse ex of Lamb. Lach. etc. 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 extend Lach. quod proditur extra Pont.
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 se motus, quibus omnituentes
accensi sensus animante in quaque cipientur.

Praeterea quamvis animantem grandior ictus,
quam patitur natura, repente affligit et omnis
corporis atque animi pergit confundere sensus.
dissoluntur 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 soleant minus oblato acrius ictu
reliqui motus vitalis vincere saepe,
vincere, et ingentis plagae sedere tumultus
inque suos quicquid rursus revocare meatus
et quasi iam leti dominantem in corpore motum
discutere ac paene amissos accendere 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?

Bern.; but the oratio obliqua requires the subjunctive.

938 ipsam Flor. 81
Camb. Pont. Mar. Ald. 1 Junt. for lexam. 940 terraque creatis. Wak. has
properly retained this the reading of all mss. 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 creatum—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
cientur Hugo Purmann in Jahn’s Jahrh. f. Philol. 67 p. 673 for animantem
quasque tuentur. aniamantum concuteretur Lach. 941 Bern. reads omni-
cientes and 943 keeps the ms. reading: tuentur is quite foreign to the sense of
the passage; else Lucr. would not avoid using omnituentes and tuentur together.


954 oblato old eds. for obliata. 961 conlecta Lamb. first for coniecta
which Wak. absurdly retains. possit Lach. for possint: as the verb cannot
Praeterea quoniam dolor est ubi materialia 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 almac. haut igitur debent esse ullo praedita sensu.

Denique uti possint sentire animalia quaeque, principiis si iam est sensus tribuendus eorum, quid, genus humanum proprimit de quibu' factumst? scilicet et risu tremulo concussa cachinnant et lacrimis spargunt rorantibus ora genasque multaque de rerum mixtura dicere callent et sibi proporro quae sint primordia quaeunt; quandoquidem totis mortalibus adsimulata 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

refer to sensus or anything but quanuis animantem in 944. 963 Praeterea. propterea Lach. perversely: see notes 2: a new paragraph 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 actus. Lamb. ed. 3 adds most truly ⁵ Primum Latine dici non potest auctus de re aut ex re aliqua, sed auctus re aliqua [speaking of course of the atoms of which a thing is made: v 822 quodcumque alias ex se res auget aliquae, and the like have nothing to do with the question]. nam auctus casum septimum sine praepositione postulat. deinde aliud est auctus re aliqua, aliud factus de re aut ex re aliqua. hoc qui nescit, fateatur se hospitem esse in lingua Latina': this he doubtless intended for Gifanius. Wak. more fearless than the angels keeps of course auctum and thus comments, ⁷ editores aptum [most factum] ausi scilicet, libris omnibus religionem invocantibus contra profanos emendatores, dictionem Lucretio lubentissime frequentam contextu emovere, et fetus proprios per audaciam odiosissimam atque perditissimam inferire. ὃς ἀγαλῶν πράγμα ἐστὶ, ὃς Ζεὺς καὶ θεός. Truly delira haec furiosaque cernimus esse Et ridere potest non ex ridentibus' factus. 976 AB have here caccinant; and so perhaps Lucr. wrote; but elsewhere they insert the ἡ. 982 aitia Ver. Ven. for ailia.
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;
ombibus 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 præbet quibus omnes corpora pascunt
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 templum receptant.
nec sic interemit mors ut materiasi
corpora conficiat, sed coetum dissupat ollis,
inde aliis aliud coniungit; et effit ut omnes
res ita convertant formas mutentque colors
et capiant sensus et puncto tempore reddant;
ut nescas referre eadem primordia rerum
cum quibus et quali sit curta contineantur
et quos inter se dent motus accipiantque,
nevne putes aeterna penes residere potesse
 corpora prima quod in summis fluitare videmus

Flor. 81 Camb. for adempta. 1000 missumst Lactantius, missum est Camb.
 etc. for missus. 1001 rellatum. fulgentia Lactant. inst. vii 12. 1002
 mors res, ut Mar. Ald. 1 Junt. for mors ut res. 1004 coniungit; et effit ut
Ed. for coniungit et efficet. coniungitur et fit Lach. who has a full stop at ollis.
Mar. Ald. 1 Junt. vulg. have ut for ita in 1005: as no editor before Wak.
would tolerate the omission of ut. 1007 eadem Avano. for earum. 1010
—1012 Lach. and Bern. with all previous editors have quite misunderstood
this passage in which not a letter is to be changed: they take quod to be the
conjunction; it is really the relative: Lach. for summis unskilfully reads cunctis,
and supposes 1013 to commence a new paragraph wholly unconnected with what
precedes: he encloses in [ ] 1013—1104. The truth is 1013—1022 are
ed. 1, vulg. have parum for penes in 1010. Lamb. ed. 3 has a long note showing
that his conception of the passage is no less confused than Lachmann’s: the
rebus et interdum nasci subitoque perire. quin etiam refert nostris in versibus ipsis cum quibus et quali sint ordine quaque locata. si non omnis sunt, at multo maxima pars est consimilis; verum positura discrepant res. sic ipsis in rebus item iam materiai concursus motus ordo positura figurae cum permutantur, mutari res quoque debent.

Nunc animum nobis adhibe veram ad rationem. nam tibi vementer nova res molitur ad auris accedere et nova se species ostendere rerum. sed neque tam facilis res ulla est quin ea primum difficilis magis ad creendum constet, itemque nil adeo magnum neque tam mirabile quicquam, quod non paulatim minuant mirarior omnes. suspicio caeli clarum purumque colorem, quaeque in se cohibet, palantia sidera passim,
lunamque et solis praeclara luce nitorem;
omnia quae nunc si primum mortalibus essent,
ex improviso si nunc obiecta repente,
quid magis his rebus poterat mirabile dici
aut minus ante quod auderent fore credere gentes?
nil, ut opinor: ita haec species miranda fuisse.
quam tibi iam nemo, fessus satiate videndi,
suscipere in caeli dignatur lucida templo!
desine quapropter novitate exterritus ipsa
expuere ex animo rationem, sed magis acri
iudicio perpende et, si tibi vera videntur,
dede manus, aut, si falso est, accingere contra.
quaerit enim rationem animus, cum summa loci sit
infinita foris haec extra moenia mundi,
quid sit ibi porro quo prospicere usque velit mens
atque animi iactus liber quo pervoeet ipse.

Principio nobis in cunctas undique partis
et latere ex utroque supra superque per omne
nulla est finis; uti docui, res ipsaque per se
vociferatur, et elucet natura profundi.
nullo iam pacto veri simile esse putandumst,
undique cum vorsum spatium vacet infinitum
seminaque innundo numero summaque profunda
multimodis volitent aeterno percita motu,
hunc unum terrarum orbem caelumque creatum,
nil agere illa foris tot corpora materiai;
cum praesertim hic sit natura factus, et ipsa
sponte sua forte offensando semina rerum
multimodis temere incassum frustraque coacta
tandem coluerint ea quae coniecta repente

1033 essent. extent Orelli Lach. adeunt Pont. Junt. Lamb. etc.: the imperfect seems necessary; I therefore in 1034 read si nunc for si sint: the si was written twice; hence the error. essent... Ex improviso visu subiecta Bern.
magnarum rerum fierent exordia semper, terrai maris et caeli generisque animantium. quare etiam atque etiam talis fateare necesse est esse alios alibi congressus materiwal. 1065
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 1070
enumerare aetas animantium non queat omnis, visque eadem et natura manet quae semina rerum conicere in loca quaeque queat simili ratione atque huc sunt coniecta, necesse est confiteare esse alios aliis 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, quin aliquoitu’ siet saeclii permultaque eodem sint genere. in primis animalibus, include Memmi, 1080
invenies sic montivagum genus esse ferarum, sic hominum genitam prolem, sic denique mutas squamigerum pecudes et corpora cuncta volantium. quapropter caelum similis ratione fatendum est terramque et solem lunam mare, cetera quae sunt, 1085
non esse unica, sed numero magis innumerali;

Nicc. 8 Vat. Mon. Junt. coierunt B corr. Flor. 31 Camb. one Vat. 1061
coniecta of all mss. seems to me quite right: comp. 1108. connecta Lach. which appears to be the right reading in the nearly identical passage v 429 where the mss. have connecta. Lach. objects to coniecta ‘quasi Lucretius hic alter quam in quinto dioere potuerit‘: but there he has also convenient, here coluerint, there saepe, here semper; for Lach. vainly alters saepe to semper: he also says of coniecta ‘sententiam non explet nisi addita loci significatio, ut paulo post Conicere in loca quaeque‘ et: but 1 284 Fragmina coniciens silvarum arbustaque tota, we find it used absolutely. 1062 exordia Mar. Ald. 1 Junt. for ex ordine, as in the 5th book. 1070 et. ex Lach. but et is clearly right: ex makes the construction most awkward: then 1072 Visque eadem et natura. Mar. Ald. 1 Junt. for Vis eadem natura. Quis eadem natura Lach. 1078 quaeque queat simili Flor. 31 Camb. for quaeque atsimili. 1079 aliquoitu’ siet Gronov. for aliquoitus siet B, aliquoitus A: the older editors have gone widely astray. 1080 include Memmi Gronov. for indice mente. 1081 Invenies Pont. Mar. Ald. 1 Junt. for Invenisse. 1082 genitam Mar. Ald. 1
quandoquidem vitae depectus terminus alte
tam manet haec et tam nativo corpore constant,
quam genus omne quod hic generatim rebus abundans.

Quae bene cognita si teneas, natura videtur
libera continuo dominis privata superbis
ipsa sua per se sponte omnia dis agere expers.
nam pro sancta deum tranquilla pectora pace
quae placidum degunt aevom vitamque sereneam,
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
concitat sonitu, tum fulmina mittat et aedis
saeppe suas disturbet et in deserta recedens
saeviat exercens telum quod saeppe nocentes
praeterit examinatque indignos inque merentes?

Multaque post mundi tempus genitale diemque
primigenum 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
appararet spatium caeli domus altaque tecta
tolleret a terris procul et consurgeret aer.
nam sua cuique locis ex omnibus omnia plagis
corpora distribuuntur et ad sua saecla recedunt,
umor ad umorem, terreno corpore terra
crescit et ignem ignes procudunt aetheraque aether,
donique ad extremam crescendi perfica finem

Junt. for geminam. 1089 quod his generatim rebus abundans mss. est Lach.
for his. hic...abundat Bern. hic generatim rebus abundans Ed. 1084
mss. giving vitam for vitam have caused Mar. Junt. Wak. etc. to err strangely:
simple as it is, Avanc. first saw the truth. vitam Pont. before him. 1102 in
added by Lactan. inst. iii 17, Flor. 31 Ver. Ven. Mar. etc. 1110 Appararet
Nic. Camb. for appareret. Politian in marg. Flor. 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. 31
Camb. Mar. aërque aëris Lach.: but see notes 2. 1116 extremam...finem
Lach. rightly for extremum...finem, as this is the only place where the mss. make
omnia perduxit rerum natura creatrix;
ut 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 hilario grandescere adactu
paulatimque gradus aetatis scandere adultae,
plura sibi adsunt 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 fluere adque recedere corpora rebus
multa manus dandum est; sed plura accedere debent,
donec alescendi summum tetigere cacumen.
indet minutatim vires et robur adultum
frangit et in partem peiorem liquitur aetas.
quippet etenim quanto est res amplior, augmine adempto,
et quo latior 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 aestus,
unde queat tantum suboriri ac subpeditare.

omnia debet enim cibus integrare novando
et fulcire cibus, cibus omnia sustentare,
nequiquam, quoniam nec venae perpetuuntur
quod satis est neque quantum opus est natura ministrat.

finis masc. per se AB Nonius. per se A corr. Nico. 1120 hic Ed. for his,
as in 1089. his rebus here has no more sense than there. 1122 hilar...
adauctu AB. hilari Avanc. hilario more rightly Lamb. 1124 corpora Nico.
B corr. for cora. 1126 dispessa Ed. for dispersa: comp. in 988 dispersis
membris: dispersa has here no sense: a full-grown man is more dispersus, but
not more dispersus than a child: dispersa is the same as the res amplior et latior
of 1188. 1129 debent Flor.31 Camb. for debet. 1181 robur. robor
AB, perhaps rightly: but Quintilian says that 'summi auctores' write robur,
cibur. 1125 ab se Lach. for a se, Lucr. as a rule using ab before s: but I
have my doubts here: see Lach. to vi 925: Lucr. may have varied his usage.
queant. 1188—1142 (1146—1149): Goebel quaest. Lucr. crit. p. 83 has first
seen that these verses are to come after 1188: the thing admits of no question;
though it has escaped all the editors and Lach. 1140 cibus added by Is.
Vossius in ms. notes: Faber omits the verse: Voss. inserts 'et fulcire cibus,
iure igitur pereunt, cum rarefacta fluendo
sunt et cum externis succumbunt omnia plagis,
quandoquidem grandi cibus aevō denique defit
nec tuditantia rem cessant extrinsecus ullum
coorpora conficere et plagis infesta domare.
sic igitur magni quoque circum moenia mundi
expugnata dabunt labem putrisque ruinas.
iamque adeo facta est aetas effetaque tellus
vix animalia parva creat quae cuncta creavit
saeca dedique ferarum ingentia corpora partu.
haud, ut opinor, enim mortalia saecula superne
aura de caelo demisit funis in arva
nec mare nec fluctus plangentis saxa crearunt,
shed genuit tellus eadem quae nunc alit ex se.
praeterea nitis 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,
conficimus ferrum vix arvis suppeditati:
usque adeo parcunt fetus augentque labore.
iamque caput quassans grandis suspirat arator
crebius, incassum manuum cecidisse labores,
et cum tempora temporibus praesentia confert
praeteritis, laudat fortunas saepe parentis
et crepat, anticum genus ut pietate repletum
perfacile angustis tolerarit finibus aevom,
cum minor esset agri multo modus ante viritim.

1139 125
1145
1150
1155
1160
1165
1170

Cibus omnibus sustentare'; and adds in marg. 'sic Ms. v.'
1149 que added by
Nico. 1150 facta B corr. for facta. aetas. Heins. proposes in ms. notes
actate. effeta Nico. for effecta. 1158 opinor enim mortalia Mar. Junt. for
opinore immortalis. 1165 manuum Is. Voss. in ms. notes for magnum.
1166 Mon. and Junt. read Et cum temporibus praesentia tempora, and so Poli-
tian in marg. Flor. 29: it is to be noticed that here too Naugerus, as in 15 and 16,
does not follow Junt. but recurs to the true order of the words. 1166—1170
(1170—1172) Thed. Bergk in Jahn's Jahrh. vol. 67 p. 319 has rightly transferred
to this place. 1171 mss. have at the end fatigat, taken from 1172 by a
common blunder, for which Heins. in ms. notes reads vietae, comparing iii 885
vietam: he suggests too vietae for vetulae, after Hor. epod. xii 7, and senectae for
temporis incusat momen caelumque fatigat
1173 nec tenet omnia paulatim tabescere et ire
ad capulum spatio aetatis defessa vetusto.

fatigat, used as in iii 772. 1172 momen Pius in notes for nomen. caelum
Wak. for saeclum. Pius, having of course fatigat in 1171, suggests ingeniosaly
saeclumque fatiscens. Nicc. all Flor. Vat. Camb. old eds. omit this verse: I
don't know whence Ayance 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 praeter morem
suum ingeniose scribit ire Ad capulum' 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 'copol-
num v. lege capulum i.e. sepulturam': the two mss. 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 inlustrans commoda vitae,
te sequor, o Graiae gentis decus, inque tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo; quid enim contendat hirundo
cygnis, aut quidnam tremulis facere artibus haedi
consimile in cursu possint et fortis equi vis?
tu, pater, es rerum inventor, tu patria nobis
suppeditas praecepta, tuisque ex, include, chartis,
floriferis ut apes in saltibus omnia libant,
omnia nos itidem depascimur aurea dicta,
aurea, perpetua semper dignissima vita.
nam simul ac ratio tua coepit vociferari
naturam rerum, divina mente coorta,
diffugiunt animi terrores, moenia mundi
discendunt, totum video per inane geri res.
apparet divum numen sedesque quietae
quas neque concutiunt venti nec nubila nimbis
aspergunt neque nix acri concreta pruina

cana cadens violat semperque innubilus aether

Camb. 11 libant Avan. Nauger. Gif. Lach. for limant. · an magis libant’
Mar. 15 coorta Orelli Lach. for coortam. · 21 semperque Niec. corr.
integit, et large diffuso lumine rident.
onnia suppeditat porro natura neque ulla
res animi pacem delibat tempore in ullo.
at contra nusquam apparent Acherusia templae
nec 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 volitent aeterno percita motu
quove modo possint res ex his quaerque creari,
hasce 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 timendo
infamemque ferunt vitam quam Tartara leti
et se scire animae naturam sanguinis esse

aut etiam venti, si fert ita forte voluntas,

nec prosum quicquam 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,
onnibus aerumnis affecti denique vivunt,
et quocumqueItem miseri venere parentant
et nigras mactant pecudes et manibu' divis
inferias mittunt multoque in rebus acerbis
acrius advertunt animos ad religionem.
quo magis in dubiiis hominem spectare periclis
convenit adversisque in rebus noscere qui sit;

semper. semper sine nubibus Ald. 1, because Ver., and Ven. on which Ald. 1 is
founded, have in nubibus with 8 Vat. 22 rident Lach. for ridet. 28 tibi
signatura. 83 aeterno Bentl. for alterno. 44 (46) first placed here by
nam verae voces tum demum pectore ab imo
eiciuntur et eripitur persona, manet res.
denique avaritiae et honorum caeca cupidum
quae miseros homines cogunt transcenderi 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 formidine aluntur.
turpis enim ferme contemptus et acri egestas
semota ab dulci vita stabilibus videtur
et quasi iam leti portas cunctarier ante;
unde homines dum se falsa terre roacti
effugisse volunt longe longequé remoesse,
sanguine civilis rem conflant divittiasque
conduplicant avidi, caedem caede accumulantes;
crudeles gaudent in tristi 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.
terieunt partim statuarum et nominis ergo.
et saepe usque adeo, mortis formidine, vitae

Bentl. 58 eiciuntur Lamb. ed. 2 and 3, Gif. Lach. for eiciuntur: the two
words being perpetually confounded, though eiciuntur is perhaps defensible here.
Lach. is wrong however in saying that Lamb. 'tandem veritatis concedens'
adopted eiciuntur from Gif. without acknowledgment: in his first ed. he keeps
eiciuntur in the text, but has the same note as in ed. 3: 'existimant quidem
legendum eiciuntur...et ita amicus mens putat legendum in oratione pro M.
Caelio, nonne ipsam domum metuet, nequam vocem eiiciat? ubi vulgo legitur eliciat:
eui propemodum nune assentior, quamvis olim dissenserim' cet. Lamb. angry
though he was, was too true a scholar to treat Gif. as Gif. treated him. Nor
does what he here says of his friend Muretus call for the petty malignity with
which the latter in his var. lect. n 17 speaks of him after his death. manet res
from formas of Brix. Ver. Ven. fama et Lamb. 66 videntur Lamb. for
videtur, as semota is neut. plur. according to the usage of Lucr.: but it is with
much doubt and hesitation and in deference only to two such scholars as Lamb.
and Lach. that I refuse to allow to Lucr. the liberty which the purest writers
seem to have claimed, of making the partic. and verb refer only to the last of two
or more nominatives. 72 fratris Macrob. sat. vi 2 15, Junt. not Mar. for
percipit humanos odium lucisque videndae, ut sibi consciscant maerenti pectore letum obliti fontem curarum hunc esse timorem, hunc vexare pudorem, hunc vincula amicitiai rumpere et in summa pietatem evertere fundo; nam iam saepe homines patriam carosque parentis prodiderunt, vitare Acherusia templum petentes. 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 terrem animi tenebrasque necessest non radii solis neque lucida tela diei discutiant, sed naturae species ratioque.

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

. . . . . . . . . . . . .

sensum anini 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 valetudo cum dicitur esse

*statum.* 81 consciscant Nicc. for conciscans. 84 fundo Lamb. excellently for suadet. fraude Lach. clade Bern. But fundo is nearer the ductus litterarum than either of these readings, and makes far better sense: comp. Virg. in notes 2. suadet is hardly tenable. 94 quam Charisius p. 187 (210) for quem: so Mon. Junt. Lamb. Lach. 'hoc ipsum dedit, ante quam Charissi liber innotuisset, Marullus; quod miror, cum ille tam subtiliter iudicaret non soleat' says Lach.: but Marullus found it in his ms. out of which Candidus also got it. 95 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 sapientum turba putaret: Mar. Junt. and eds. in general before Lach. give the same, but for putaret more correctly putarunt: Gif. has putarit, and this note, 'Ita v. q. l. [vetus quidem liber]. in al. putaret. al. putarit.' It is not improbable the v. q. l. is the Ven. with Marullus' ms. notes: it is very possible too that putaret in Ald. 1 is a misprint for putarit: see what I say above p. 11 on the heavy charge brought against Avancius by Lach. here. [As Marullus therefore in cod. Victor. writes putarunt, putarit was probably an earlier suggestion: see n. to 11 529: other instances will be noticed below.] 100 factat Nicc. B corr.
III

corporis, et non est tamen haec pars ulla valentis. sic animi sensum non certa parte reponunt;
magno opere in quo mi diversi errare videntur. 105
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;
on 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 floris a

diffugere forasque per os est editus aer,
deserit extemplo venas atque ossa relinquit;
noscere ut hinc possis non aequas omnia partis
corpora habere neque ex aequo 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 deserit artus.
quaprapter quoniam est animi natura reperta
atque animae quasi pars hominis, redde harmoniae
nomen, ad organicos alto delatum Heliconi;

for taciat. 106 aegret Lach. from 'grammaticus Vindobonensis Eichenfieldii' who quotes the verse on account of the word aegret. aegrum ms. aegrit Lamb. ed. 3. 106 fit uti Lamb. for fit ubi. 'Itali fit ubi' says Lach. What Itali? not Nicc. nor Flor. 31 Camb. Ver. Ven. Pont. Mar. Ald. 1 Pius Junt. Ald. 2: all of which I have now before me except Nicc. and Flor. 31, and of these two I have a collation of my own. 118 corpus sentire Lach. from a conj. of Wuk. for corpus interire. harmoniam corpus retinere Mar. Ald. 1 Junt. 182 is first rightly given by Is. Voss. in ms. notes, by simply reading alto for altu of AB. A corr. Nicc. and all late ms. read ab organico and salto or saltu or sacro: hence

9—2
sive aliunde ipsi porro traxere et in illam
transtulerunt, proprio quae tum res nomine egebat. 135
quidquid id est, habeant: tu cetera percipe dicta.

Nunc animum atque animam dico coniuncta teneri
inter se atque unam naturam conficere ex se,
se caput esse quasi et dominari in corpore toto
consilium quod nos animum mentemque vocamus.
idque situm media regione in pectoris haeret.
hic exultat enim pavor ac metus, haec loca circum
laetitiae mulcet; hic ergo mens animusquest.
cetera pars animae per totum dissita corpus
paret et ad numen mentis momeaque 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
laetitiaeque viget, cum cetera pars animal
per membra atque artus nulla novitate cietur.
verum ubi vementi magis est commota metu mens,
consentire animam totam per membra videmus
sudoresque 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 quisvis hinc noscere possit
esse animam cum animo coniunctam, quae cum animi vi
percussast, exim corpus propellit et icit.

Haec eadem ratio naturam animi atque animai
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 fatendumst

endless confusion. ab organico saltu... Heliconis is the old vulgate. 135 id
added by Flor. 31 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. 31 reads animai. Ver. om. vi with AB Nicc. animi vis Nonius
corporea natura animum constare animamque?
praeterea pariter fungi cum corpore et una
consentire animum nobis in corpore cernis.
si minus offendit vitam vis horrida teli
ossibus ac nervis disclosus intus adacta,
at tamen insequitur languor terraeque petitus
segnis, et in terra mentis qui dignitum aestus,
interdumque quasi exurgendi incerta voluntas.
 Ergo corpoream naturam animi esse necessest,
corporeis quoniam telis ictuque laborat.
Is tibi nunc animus qualis sit corpore et unde
constiterit pergam rationem reddere dictis.
principio esse aio persupilem atque minutis
perquam corporibus factum constare. id ita esse
hinc licet advertas animum ut pernoscere possis:
nil adeo fieri celeri ratione videtur,
quam sibi mens fieri proponit et inchoat ipsa;
ocius ergo animus quam res se perciet utta,
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 flutat
quippe volubilibus parvisque creata figuris.
at contra mellis constantior est natura
et pigri latices magis et cunctantior actus;
haeret enim inter se magis omnis materiai
copia, nimirum quia non tam levibus extat
corporibus neque tam suptilibus atque rutundis.
namque papaveris aura potest suspensa levisse
cogere ut ab summo tibi diffluat altus acervus;
at contra lapidum collectum ipse euru’ movere

Brix.  170 offendit B corr. for offendi.  teli Mar. Junt. most truly for
eti.  172 terraeque petitus Segnis Ed. for t. p. Suavis, because I can think of
nothing better: suavis manifestly has no sense. Supput Lach.: but why suppus
rather than promus? a man is generally wounded in front and then, as Lucr. says
iv 1049, he falls forwards not backwards. Saevus et Bern. after a friend of Wak.
Mr John Jones: but the copula et is never found in Lucr. out of its place, and a
single example must not be introduced by conjecture.  183 sibi Wak. for si:
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 nessesest corporibus parvis et levibus atque rutundis. quae tibi cognita res in multis, o bone, rebus utilis invenietur et opportunula cluebit. haec quoque res etiam naturam dedicat eius, quam tenui constet textura quamque loco se continent parvo, si possit conglomerari, quod simul atque hominem leti secura quies est indepta atque animi natura animaeque recessit, nil ibi libatum de toto corpore cernas ad speciem, nil ad pondus: mors omnia praestat vitalem praeter sensum calidumque vaporem. ergo animam totam perparvis esse nessesest seminibus, nexam per venas viscera nervos; quatenus, omnis ubi e toto iam corpore cessit, extima membrorum circumsaesura tamen se incolumem praestat nec defit ponderis hilum. quod genus est Bacchi cum flos evanuit aut cum spiritus unguenti suavis diffugit in aurus aut aliquo cum iam sucus de corpore cessit; nil oculis tamen esse minor res ipsa videtur propterea neque detractum de pondere quicquam, nimirum quia multa minutaque semina sucos efficiunt et odorem in toto corpore rerum. quare etiam atque etiam mentis naturam animaeque
scire licet perquam pauxillis esse creatam seminibus, quoniam fugiens nil ponderis aufert. 230
Nec tamen haec simplex nobis natura putanda est. tenvis enim quaedam moribundos deserit aura mixta vapore, vapor porro trahit aera secum. nec calor est quies, cui non sit mixtus et aer; rara quod eius enim constat natura, necessest aeras inter eum primordia multa moveri. iam triplex animi est igitur natura reperta; nec tamen haec sat sunt ad sensum cuncta creandum, nil horum quoniam receptit res posse creare sensiferos motus et homo quae mente volutat. 240 quarta quoque his igitur quaedam natura necessest adtribuat; east omnino nominis expers; qua neque mobilius quicquam neque tenvius 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

I now think without reason. 232 Tenuis A corr. for Tenus. 234 cui non sit mixtus et aer. cui mixtus non siet aer Lach. who will not tolerate et for etiam. 236 multa moveri A corr. Nicc. and all before Lamb. for multamquari; comp. 198. multa crieri 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 que. Lach. 239 reads quem for mens, 240 quaedam vis menti', just retaining the word he ought not and making a most awkward construction. Bern. strangely reads in 240 quidam quod manticulatur. Is. Voss. in ms. notes 'legendum videtur qui dant quae mente volutes.' 239 I retain recépit with AB: comp. n. 11 1025 Accedere: Virgil's and other old mss. retain many traces of this e, inter-mediate between the a of the simple verb and the later i. 244 e parvis et levibus est elementis Wak. in notes for e p. et l. ex elem. and justly: comp. vi 330: 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 unrhythmical 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 quatlitour sanguis, tum: Nicc. misled by persentiscunt strangely gave Concititur
omnia, postremis datur ossibus atque medullis
sive voluptas est sive est contrarius ardur.
nec temere hoc dolor usque potest penetrare neque acre
permanare malum, quin omnia perturbentur
usque adeo ut vitæ 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 summatim 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 calor et sapor, et tamen ex his
omnibus est unum perfectum corporis augmen.
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 proporro totius ipsa.
quod genus in nostris membris et corpore toto
mixta latens animi vis est animaeque potestas,
corporibus quia de parvis paucisque creatast.
sic tibi nominis haec expers vis facta minutis
corporibus latet atque animae quasi totius ipsa

*tum sanguis per sementes viscera iunt; and hence Ver. and Ven. vint for iunt; out
of which Avanç. in Ald. 1 ingeniously devised Concititur sanguis per venas,
viscera vivunt Omnia, but he afterwards learnt better. 254 ut added by
Lamb.*

257 retinere valemus A corr. Nicc. all before Lach. most properly for retinemus
valemus: he reads absurdly retinemus valentes, as if we could not be in life with-
out being in health: the origin of the corruption is obvious. 266 viscere B,
viscre A and clearly ms. of Poggio, as Nicc. and all late mss. and early editions
proporrost anima et dominatur corpore toto.
consimili ratione necessesest ventus et aer
et calor inter se vigente commixta per artus
adque aliis aliud subsit magis eminatque
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 ardob;
est et frigida multa comes formidinis aura
quae ciet horrorum membris et concitat artus;
est etiam quoque pacati status aeris ille,
pectore tranquillo qui fit volutque sereno.
sed calidi plus est illis quibus acria corda
iracundaque mens facile effervescit in ira.
quo genere in primis vis est violenta leonum,
pectora qui fremitu rumpunt plerumque gementes
 nec capere irarum fluctus in pectore possunt.
at ventosa magis cervorum frigida mens est
et gelidas cito per viscera concitat auras
quae tremulum faciunt membris existere motum.
at natura bonum 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 saevosque leones.
sic hominum genus est. quamvis doctrina politos
constituant pariter quosdam, tamen illa relinquit

so read, even Junt. but not Avanc.: ‘alii visere’ Mar.: yet to Wak. *visere* is
‘sordidum et ineptum’!

288 *et enim* Faber in emend. and Lach. for *etiam*:
a necessary change. Lach. rightly follows Bentl. in joining in *ira* with *Cum
intolerant of *et* for *etiam*. 293 *qui fit* Mar. Ald. 1 Junt. for *fit qui*. 298
is placed by Lach. before 296 without cause. 303 *nimis* Flor. 31 Camb.
corr. for *Fumidas suffundens*. umbra B. umbram A Nicc. Camb. which may be
right: comp. Plant. rud. 588 *Quasi vinis Graccis Neptunus nobis suffudit mare.*
naturae ciusque animi vestigia prima.
nec radicitus evelli mala posse putandumst,
quin proclivius hic iras decurrat ad acris,
ille metu citius paulo temptetur, at ille
tertius accipiat quaedam clementius aequo.
inque alii rebus multis differre necesset
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.
illum in his rebus videor firmare potesse,
usque adeo naturarum vestigia linqui
parvola quae nequeat ratio depellere nobis,
ut nil impediat dignam dis degere vitam.

Haec igitur natura tenetur corpore ab omni
ipsaque corporis est custos et causa salutis;
nam communibus inter se radicibus haerent
nec sine perricie divelli posse videntur.
quod genus e thuris glaebis evellere odorem
haud facile est quin intereat 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 fiunt consorti praedita vita,
nec sibi quaeque sine alterius vi posse videtur
corporis atque animi seorsum sentire potestas,
sed communibus inter eas conflatur utrimque
motibus accensus nobis per viscera sensus.
praeterea corpus per se nec gignitur umquam
nec crescit neque post mortem durare videtur.
non enim, ut umor aquae dimittit saepe vapor
qui datus est, neque ea causa convellitur ipse,
sed manet incolumis, non, inquam, sic animal
discidium possunt artus perferre relictii,
sed penitus pereunt convulsi conque putrescunt.
ex ineunte aevum sic corporis atque animali
mutua vitalis discunt contagia motus
maternis etiam membris alloque reposta,
discidium ut nequeat fieri sine peste maloque;
ut videas, quoniam coniunctast causa salutis,
coniunctam quoque naturam consistere eorum.

Quod superest, siquis corpus sentire refutat
atque animam credit permixtam corpore toto
suscipere hunc motum quem sensum nominitamus,
vel manifestas res contra verasque repugnat.
quid sit enim corpus sentire quis adferet umquam,
si non ipsa palam quod res dedit ac docuit nos?
at dimissa anima corpus caret undique sensu;
perdit enim quod non proprium fuit eius in aevum.

Multiique praeterea perditum expellitur aevum quam

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

Illud in his rebus nequaquam sumere possis

Democrat quod sancta viri sententia ponit,
naturae cuiusque animi vestigia prima.
nec radicitus evelli mala posse putandumst,
quin proclivius hic iras decurrat ad acris,
ille metu citius paulo temptetur, at ille
tertius accipiat quaedam clementius aequo.
inque alii rebus multis differre necesset
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.
illud in his rebus vdeo firmae potesse,
usque adeo naturarum vestigia linqui
parvola quae nequeat ratio depellere nobis,
ut nil impediat dignam dis degere vitam.

Haec igitur natura tenetur corpore ab omni
ipsaque corporis est custos et causa salutis;
nam communibus inter se radicibus haerent
nec sine pernicie divelli posse videntur.
quod genus et thuris glaebis evellere odorem
haud facile est quin intereat 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 fiunt consorti praedita vita,
nec sibi quaeque sine alterius vi posse videtur
corporis atque animi seorsum sentire potestas,
sec communibus inter eas conflatur utrimque
motibus accensus nobis per viscera sensus.
praeterea corpus per se nec gignitur umquam
nec crescit neque post mortem durare videtur.
non enim, ut umor aquae dimittit saepe vaporem
qui datus est, neque ea causa convellitur ipse,
III

sed manet incolumis, non, inquam, sic animai
discidium possunt artus perferre relictii,
sed penitus pereunt convulsi conque putrescunt.
ex ineunte aevo sic corporis atque animai
mutua vitalis discunt contagia motus
maternis etiam membris alvoque reposta,
discidium ut nequeat fieri sine peste maloque;
ut videos, quoniam coniunctast causa salutis,
coniunctam quoque naturam consistere eorum.

Quod superest, siquis corpus sentire refutat
atque animam credit permixtam corpore toto
suscipere hunc motum quem sensum nominitamus,
vel manifestas res contra verasque repugnat.
quid sit enim corpus sentire quis adferet umquam,
si non ipsa palam quod res dedit ac docuit nos?
at dimissa anima corpus caret undique sensu;
perdit enim quod non proprium fuit eius in aevo.

MULTAQUE PRAETEREA PERDITUM EXPELLITUR AEVO QUAM

Dicere porro oculos nullam rem cernere posse,
360 sed per eos animum ut foribus spectare reclusi,
difficilest, contra cum sensus dicat eorum;
sensus enim trahit atque acies detrudit ad ipsas
fulgida praeertim cum cernere saepe nequimus,
lumina luminibus quia nobis praepediuntur.
quod foribus non fit; neque enim, quia cernimus ipsi,
365 ostia suspicient ulla reclusa laboris.
praeterea si pro foribus sunt lumina nostra,
iam magis exemptis oculis debere videtur
cernere res animus sublatis postibus ipsis.

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 queant nobis iniecta ciere corpora sensiferos motus in corpore, tanta intervalla tenere exordia prima animai. nam neque pulveris interdum sentimus adhaesum corpore nec membris incussam sidere cretam, nec nebulam noctu neque aranei tenvia fila obvia sentimus, quando obretimur euntes, nec supera caput eiusdem cecidisse vietam vestem nec plumas avium papposque volantis qui nimia levitate cadunt plerumque gravatim, nec repensit itum cuiusviscumque animantis sentimus nec priva pedum vestigia quaeque, corpore quae in nostro culices et cetera ponunt. usque adeo prius est in nobis multa ciendum semina corporibus nostris inmixta per artus, quam primordia sentiscant concussa animai et quam in his intervallis tuidiantia possint concursare coire et dissultare vicissim. Et magis est animus vitai clastra coercens et dominantior ad vitam quam vis animai. nam sine mente animoque nequim residere per artus temporis exiguum partem pars ulla animai, 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 circum caesis lacer undique membris
truncus, adempita anima circum membrisque remotas
vivit et aetherias vitulis suscipit auras.
si non omnimodis, at magna parte animai
privatus, tamen in vita cunctatur et haeret;
ut, lacerato oculo circum si pupula mansit
incolmis, stat cernundi vivata potestas,
dummodo ne totum corrumpas luminis orbem
et circum caedes aciem solamque reliquas;
id quoque enim sine pernicie non fiet eorum.
at si tantula pars oculi media illa peressa est,
occidit extemplo lumen tenebraeque secuntur,
incolmis quamvis aliquoi sit splendidus orbis.
hoc anima atque animus vinti sunt foedere semper.
Nunc age, nativos animantibus et mortalis
esse animos animasque levis ut nescere possis,
conquisita diu dulcique reperta labore
digna tua pergam disponere carmina cura.
tu fac utrumque uni subiungas nomen eorum,
atque animam verbi causa cum dicere pergum,
mortalem esse docens, animum quoque dicere credas,

403 circum Flor. 31 Camb. corr. Mar. for cretum. 404 remota B corr. Lach. for remot B, remotus A. remotas vulg. 405 aetherias. aeras Lach.: without any just cause he alters this and many passages of Virgil and others on the assumption that aetheriae cannot be joined with aurae. 411 Et. Sed Mon. Junt. Lamb. etc. wrongly. 412 and 415 are necessary to complete the comparison between the ball and pupil of the eye and the anima and animus: Lach. is wrong in ejecting them. But in 415 alioqui is corrupt: I have there transposed a single letter and written aliquoi, adding sit which could easily fall out before splendidus. 419 Lamb. ruins the sense by reading conquest for non fict.

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 utrumque uni subiungas nomen eorum Lach. for u. uno s. nome c.: the lost n of this v. having much the same place as the lost c of the preceding: but perhaps Lucr. wrote utrumque uno subiungas nomine eorum, which is nearer the ms. reading and agrees better with what follows. 428 I retain the ms. reading. Lach. writes tam for non: 
quatenus est unum inter se coniunctaque res est. principio quoniam tenuem constare minutis corporibus docui multoque minoribus esse principiiis factam quam liquidus umor aquai aut nebula aut fumus: — nam longe mobilitate praestat et a tenui causa magis icta movetur; quippe ubi imaginibus fumi nebulaeque movetur: quod genus in somnis sopiti ubi cernimus alte exhalare vaporem altaria ferrique fumum; nam procul hinc dubio nobis simulacra genuntur: — nunc igitur quoniam quassatis undique vasis diffluere umorem et laticem discedere cernis et nebula ac fumus quoniam discedit in auras, crede 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, quam cohibere nequit conquassatum 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

but he thereby inverts the argument: comp. 203 sqq. Lucr. says ‘the soul is seen to be marvellously nimble: therefore it is formed of very minute seeds’: Lachmann’s error is most manifest. 430 and 433 are ejected by Lach.: wrongly in my opinion. 480 movetur Mar. Junt. for moventur. 431 Quod genus in somnis. Here again Lach. reads est for in: comp. 11 194. alte Ex. vaporem Lach. rightly for alta Ex. vapore. 432 Exhalare: exalare, v 463 Exalantque, vi 478 alitus AB, followed by Lach. who does not however omit the aspirate, where only A or B omit it, as ii 417 v 253 vi 811 and iv 864 vi 221. ‘exala: this form is better attested by ancient mss. than the common exhalare’ Halm. Cic. phil. ii 30 ed. Mayor. This seems doubtful even in Cicero: his colleagues, Baiter Tusc. i 43 ii 22 and Jordan Verr. iii 28 retain h: of the capital mss. of Virgil only M seems ever to omit it. 433 hinc Bentl. for haec. genuntur Lamb. for geruntur. 438 Ocus Nice. B corr. for Opitius. in added by B corr. 441 quam Mar. Junt. for cum. 444 is cohibessit Lach. for incohibessit. am cohibessit Lamb. Gif. incohibessit Wak. usque li- quescit Bern. in quo habitat sit Ed. in small ed.: in quo might be looked on as one word and the elision thus be defended; but see Luc. Mueller de re metr. p.
corpore, sic animi sequitur sententia tenvia. 
inde ubi robustis adolevit viribus aetas, 
consilium quoque maius et auctior est animi via. 450 
post ubi iam validis quassatum 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 animal 
naturam, ceu fumus, in altas aeris auras; 
quandoquidem gigni pariter pariterque videmus 
crescere et, ut docui, simul aevo fessa fatisici. 

Huc accedit uti videamus, corpus ut ipsum 
suscipere inmanis morbos durumque dolorem, 
sic animum curas aeris luctumque metumque; 
quare participem leti quoque convenit esse. 
quid etiam morbis in corporis avius errat 
saepe animus; dementit enim delirique fatur 
terendumque gravi lethargo furtur 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 dissolui fateare necesset. 
quandoquidem penetrant in eum contagia morbi; 
nam dolor ac morbus leti fabricator uterquest, 
nullorum exitio perdocti quod sumus ante. 

denique quor, hominem cum vini vis penetravit 
aeris et in venas discissit diditus ardoc, 
consequitur gravitas membrorum, praepediuntur 
crura vacillanti, tardescit lingua, madet mens,

284 and notes 2 to 1 1091. 450 auctor B corr. Nice. corr.(?), Flor. 31 Camb. 
for auctor. 453 lingua labat mens Lach. for lingua mens. lingua madet 
mens B corr. from 479. lingua mensque Nice. vulg. 456 aeris old eds. 
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. I Junt. substitute 511. Lamb. first expelled both. 476 quor. cor AB, 
which is the same thing: so 1194, iv 575 com =quom or cum; iv 116 corum AB, 
corum Lach. i.e. quorum. cor hominum Nice. Flor. 31 Camb. 5 Vat. old eds.
nunt 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, significat, paulo si durior insinuari
t causa, fore ut pereant aevo privata futuro. quin etiam subito vi morbi saepe coactus ante oculos aliquis nostros, ut fulminis ictu, concidit et spumas agit, ingemit et tremit artus, desipit, extentat nervos, torquetur, anhelat inconstant, et in iactando membra fatigat. nimirum quia vis morbi distracta per artus 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 seorsum 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 redit in sensus animamque receptat. haec igitur tantis ubi morbis corpore in ipso iactentur miserisque modis distracta laborent, cur eadem credis sine corpore in aere aperto cum validis ventis aetatem degere posse? et quoniam mentem sanari, corpus ut aegrum, cernimus et flecti medicina posse videmus, id quoque praesagit mortalem vivere mentem. addere enim partis aut ordine traecere aecumst

before Mar. and Junt. which Wak. absurdly keeps. 482 Cur ea sunt Nisc. for curba sunt. 492 quia Nisc. Flor. 31 Mar. old eds. for qua. 493 spum- mat, 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
aut aliquid prosum de summa detrahere hilum; commutare animum quicumque adoritur et inquit aut aliam quamvis naturam flectere quaerit. at neque transferi 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 flectitur a medicina. usque adeo falsae rationi vera videtur res occurrere et effugium praecidere eunti ancipitique refutatu convincere falsum.

Denique saepe hominem paulatim cernimus ire et membratim vitalem dependerre 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 animai cogitur, in sensu debet maiore videri; qui quoniam nusquamst, nimirum ut diximus ante, dilaniata foras dispargitur, iterat ergo. quin etiam si iam libeat concedere falsum et dare posse animam glomerari in corpore eorum, lumina qui lincunt moribundi particularim, mortalem tamen esse animam fateare necesse, nec refert utrum pereat dispersa per auras an contracta suis e partibus obbrutescat, quando 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 alii sensus qui vitam cumque gubernant, et veluti manus atque oculus naresve seorsum secreta ab nobis nequeunt sentire neque esse, sed tamen in parvo licuntur tempore tabe, sic animus per se non quit sine corpore et ipso esse homine, illius quasi quod vas esse videtur sine aliud quid vis potius coniunctius ei fingere, quandoquidem conexus corpus adhaeret.

Denique corporis atque animi vivata potestas inter se coniuncta valent vitaque 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 dispicere ipse oculus rem seorsum corpore toto, sic anima atque animus per se nil posse videtur. nimirum quia per venas et viscosa mixtim, per nervos atqueossa, tenentur corpore ab omni nec magnis intervallis primordia possunt libera dissultare, ideo conclusa moventur sensiferos motus quos extra corpus in auras

Camb. Ver. Ven. Mar. for diducere. 538 ante added by Nicc. 548 loco quae Lach. first for locoque. 551 atque. aut Lach.: but comp. v 965 glandes atque arbita vel pira lecta. 553 Sed tamen in parvo linguntur tempore tabi mss. ‘quidam doctus’ says Lamb. who condemns the verse ‘licuntur.’ ‘linguntur. mss. puto legend.: secta etenim parvo vincuntur tempore tabi, nisi malis linguntur...tabi pro tabe, ut parti contagi pro parte contagie vet. passim’ Is. Voss. in ms. notes. Sed tamen is of course quite right; I have written therefore with Crouch in notes Sed tamen in parvo licuntur tempore tabe (Aen. 111 28 P has linguntur for licuntur and Lucr. iv 1248 Ver. Ven. have lignitur for liquitur). linguntur Flor.31 vulg. in parvo licuntur tempore tabi Lach. ‘ita Vergil. Altibus linguere feris, et Ovid. leto poenaeque relictus’: but the moment the body is dead, lignitur tabi, whether the tabes comes at once or years after; so that tamen in parvo tempore would have no meaning. 555 homine old eds. for hominem. vas esse Nicc. for vasse.

557 558 Lach. has no stop after adhaeret, and a comma after Denique: 558 begins a new paragraph; and I find from his proof-sheets that he altered the usual punctuation only in his final revise. 564 ipse oculus Flor. 31. Mar. (not Nicc. Camb. Brix. Ver. or Ven.) for oculus ipse. 566 per added by Nicc.
aeris haut possunt post mortem eiecta moveri
properea quia non simili ratione tenentur.
corpus enim atque animans erit aer, si cohibere
seae anima atque in eo poterit concludere motus
quos ante in nervis et in ipso corpore agebat.
quare etiam atque etiam resoluto corporis omni
tegmine et eiectis extra vitalibus auris
dissolvui sensus animi fateare necessest
atque animam, quoniam coniunctast causa duobus.

Denique cum corpus nequeat perferre animai
discidium quin in taetra tabescat odore,
quid dubitas quin ex imo penitusque coorta
emanarit uti fumus diffusa animae vis,
atque ideo tanta mutatum putre ruina
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 noscere possis
dispertitam animae naturam exisse per artus
et prius esse sibi distractam corpore in ipso,
quam prolapsa foras enaret in aeris auras.
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.
quod genus est, animo male factum cum perhibetur

*moveri* Lamb. for *movere*, *inscitissime* says Wak.: *see notes 2 to vii* 595.
573 *animans erit* Lamb. for *animam sit*. 574 *eo Faber for eum*: 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
Sese anima*. 576 *Quare Nicole B corr. for Quae*. 582 *ex Flor. 31 Camb.
586 *foras anima emanante* Wak. for *foras manant animaeque*. *foras manante
anima usque* Lach. 594 *de corpore velle* Lach. acutely for *de corpore omnia
membra* which has come from 596: Nicole Mon. Brix. Ver. Ven. omit 595 and
596. 596 *trunco* added by Lach. *cadere omnia corpore membra* Flor. 31
After 614 Mar. Ald. 1 Junt. vulg. *add Gauderet, praelonga senex aut cornua

10—2
aut animam liquisse; ubi iam trepidatur et omnes extremum cupiunt vitae repraehendere vinclum.
conquassatur enim tum mens animaeque potestas omnis et haec ipso cum corpore conlabeunt;
ut gravior paulo possit dissolvere causa.
quid dubitas tandem quin extra prodicta corpus inbecilla foras in aperto, tegmine dempto,
non modo non omnem possit durare per aevom,
sed minimum quodvis nequeat consistere tempus?
nec sibi enim quisquam moriens sentire videtur
ire foras animam incolumem de corpore toto
nec prius ad iugulum et supera sucedere fauces,
verum deficere in certa regione locatam;
ut sensus alios in parti quemque sua scit
dissolui. quod si inmortalis nostra foret mens,
non tam se moriens dissolvì conqueretur,
sed magis ire foras vestemque relinquire, ut anguis.

Denique cur animi numquam mens consiliumque gignitur in capite aut pedibus manibusve, sed unis
sedibus et certis hominis regionibus haeret,
si non certa loca ad nascendum reddita cuique
sunt, et ubi quicquid possit durare creatum,
atque ita multimodis partitis artibus esse,
membrorum ut numquam existat praeposterus ordo?
usque adeo sequitur res rem neque flamma creari
fluminibus solitast neque in igni gignier algor.
Praeterea si inmortalis natura animaist
et sentire potest secreta a corpore nostro,
quinque, ut opinor, eam faciundum est sensibus auctam;
nec ratione alia nosmet proponere nobis
possimus infernas animas Acherunte vagari.
pictores itaque et scriptorum saecla priora
sic animas intro duxerunt sensibus auctas.
at neque sorsum oculi neque nares nec manus ipsa.
esse potest animae neque sorsum lingua, neque aures auditu per se possunt sentire neque esse.

Et quoniam toto sentimus corpore inesse vitalem sensum et totum esse animale videmus, si subito medium celeri praeciderit ictu vis aliqua ut sorsum partem secerat utramque, dispertita procul dubio quoque vis animai et discissa simul cum corpore dissicietur. at quod scinditur et partis discedit in uillas, scilicet aeternam sibi naturam abnuit esse. falciferos memorant currus abscidere membra saeppe ita de subito permixta caede calentis, ut tremere in terra videatur ab artubus id quod decidunt abecisum, cum mens tamen atque hominis vis 645 mobilitate mali non quit sentire dolorem; et semel in pugnae studio quod dedita mens est, corpore reliquo pugnam caedesque petessit, nec tenet amissam laevam cum tegmine saeppe 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 abscisum calido viventeque trunco servat humi voltum vitalem oculosque patentis, donec reliquias animai reddidit omnes. quin etiam tibi si, lingua vibrante, micanti serpentis cauda e procero corpore, utrumque sit libitum in multas partis discidere ferro, omnia iam sorsum cernes ancisa recenti volnerare tortari et terram conspargere tabo, ipsam sequre retro partem petere ore priorem, volneris ardentii ut morsu premat icta dolorem.


647 semel Lach. for simul. 650 rotas Nicc. for rote. 657 658 micanti and cauda e Ed. with Lach. for minanti and caude: but Lach. also reads serpentem for serpentis, utrumque after Mar. Junit. for utrumque; and after all his construction is very forced. l. v. minantis Serpentis caudam procero
omnibus 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 aeque.
Praeterea si inmortalis natura animali
constat et in corpus nascentibus insinuatur,
cur super anteactam actatem meminisse nequimus
nec vestigia gestarum rerum ulla tenemus?
nam si tanto operest animi mutata potestas,
onmis ut actarum exciderit retinentia rerum,
non, ut opinor, id a leto iam longiter errat;
quapropter fateare necessest quae fuit ante
interiisse et quae nunc est nunc esse creatam.
Praeterea si iam perfecto corpore nobis
inferri solitast animi vivata potestas
tum cum gignimur et vitae cum limen inimus,
haud ita conveniebat uti cum corpore et una
cum membris videatur in ipso sanguine cresse,
sepel at in cavea per se sibi vivere solam.

680

CONVENIT UT SENSU CORPUS TAMEN AFFLUIT OMNE

685

690 quod fieri totum contra manifesta doct res;
namque ita conixa est per venas viscera nervos
ossaque, uti dentes quoque sensu participentur;
morsus ut indicat et gelidai stringor aquai
et lapis oppressus, subiit si e frugibus, asper.

690 quare etiam atque etiam neque originis esse putandumst
expertis animas nec leti lege solutas.

nam neque tanto opere adneci potuisse putandumst
689 corporibus nostris extrinseceus insinuatas,
nec, tam contextae cum sint, exire videntur
incolumes posse et salvas exsolvere sese
omnibus e nervis atque ossibus articulisque.
quod si forte putas extrinsecus insinuatam
permanere animam nobis per membra solere,
tanto quique magis cum corpore fusa peribit.
quod permanat enim dissolvitur, interit ergo.
dispersitus enim per caulas corporis omnis
ut cibus, in membra atque artus cum diditur omnis,
disperit atque aliam naturam sufficit ex se,
sic anima atque animus quamvis integra recens in
corpus eunt, tamen in manando dissoluuntur,
dum quasi per caulas omnis diduntur in artus
particulae quibus haec animi natura creatur,
quae nunc in nostro dominatur corpore nata
ex illa quae tum periti partita per artus.
quapropter neque natali privata videtur
esse die natura animae nec funeris expers.

Semina praeterea linquentur necne animai
corpore in exanimo? quod si lincuntur et insunt,
haut erit ut merito inmortalis posit haberi,
partibus amissis quoniam libata recessit.
sin ita sinceris membris ablata profugit
ut nullas partis in corpore liquerit ex se,
unde cadaver a rancenti iam viscer vermes
expirant atque unde animantum copia tanta
exos et exanguis tumidos perfluctuat artus?
quod si forte animas extrinsecus insinuari
vermibus et privas in corpora posse venire
credis nec reputas cur milia multa animarum
convenient unde una recesserit, hoc tamen est ut
quae vis videatur et in discerno agendum,
ultrum tandem animae venentur semina quaque
vermiculorum ipsaeque sibi fabricentur ubi sint,
an quasi corporibus perfectis insinuentur. "730
at neque cur faciunt ipsae quareve laborent
dicere suppeditat. neque enim, sine corpore cum sunt,
sollicitae volitant morbis algoque fameque;
corpus enim magis his vitiiis adfine 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 ut qui perfectis insinuentur
corporibus; neque enim poterunt suptiliter esse
conexae neque consensus contagia fient.

Denique cur acri violentia triste leonum
seminium sequitur, volpes dolus, et fuga cervos,
A PATRIBUS DATUR ET A PATRIBUS PAVOR INCITAT ARTUS
et iam cetera de genere hoc cur omnia membris
ex ineunte aevo generascent ingenioque,
si non, certa suo quia semine seminioque
vis animi pariter crescit cum corpore toto?
quod si inmortalis foret et mutare soleret
corpora, permixtis animantes moribus essent,
effugeret canis Hyrcano de semine saepe
cornigeri incursum cervi tremetque per auris
aeris accipiter fugiens veniente columba,
desiperent homines, saperent fera saecla ferarum.
illud enim falsa fertur ratione quod aiunt

for priva si. 732 algoque Lamb. and mss. of Nonius for algoque. 733
adfine A p.m. (?) atfine B. et fine A corr. Nic. Gif. first restored adfine to
text: the note in ed. 3 of Lamb. is amusing. Wak. returns to et fine. 734
contage. contagibus Lach. 736 Cum subeant. Quod subeant a friend of
Faber's, both Faber and Bentl. approving. Cui s. Bern. qua Mar. Ald. 1 Junt.
for que. 738 ut qui Ed. for ut quicum: see notes 2: cum was written over
qui by some one who did not understand qui: quidum Bern. and Ed. in ed. 1.
Lach. adopts from Lamb. ut iam, which he allows 'a letteris nimium recedere'.
740 consensu Lach. for consensu. 743 rightly rejected by Lach. and
before him by a 'doctus quidam' ap. Lamb. as a manifest sarcastic gloss, which
interrupts sense and construction: Ven. Ald. 1, not Pont. Mar. or Junt., read
cervis for cervos. Lamb. dolus' vulpibus also. 747 toto B, quoque A and all
other mss. and old eds. 'toto praetuli, quia non possum ullam artem agnoscer
e in simili hoc trium versiculorum exitu, ingenioque, seminioque, corpore quoque.
non potest autem dubitari quin utraque scriptura fuerit in archetypo' Lach.
inmorta\alem animam mutato corpori\ae flecti.
quod mutatur enim dissolvitur, interit ergo;
traiciuntur enim partes atque ordine migrant;
quare dissolvi quoque debent posse per artus,
denique ut intereat una cum corpore cunctae.
sin animas hominum dicent in corpora semper
ire humana, tamen quae\anum cur e sapienti
stulta que\at fieri, nec prudens sit puer u\llus
nec tam doctus equae pullus quam fortis equi vis.
silicet in tene\ro tenerascere corpore mentem
confug\int. quod si iam fit, fateare necess\est
mortalem esse animam, qu\oniam mutata per artus
tanto opere am\itit vitam sensumque priorem.
quo\e modo poterit pariter cum corpore quoque
confirmata cupit\um aetatis tangere florem
vis animi, nisi erit consors in origine prima?
quid\ve for\as sibi vult membris exire senect\is?
an met\uit conclusa manere in corpore putri
et\omus aetatis spatio ne fessa vetusto
obrat\t? at non sunt immortali u\lla pericla.

Denique con\umbia ad Veneris partusque ferarum
esse animas praest\o deridiculum esse videtur,
expectare immortalis mortalia mem\bra
in\umentum numero certareque praeproperan\ter
inter se quae prima potissimaque insinuetur;
si non forte ita sunt animar\um foedera pact\a
ut quae prima volans ad\enerit insinuetur
prima neque inter se cont\endant viribus hilum.

Denique in a\ethe\ere non arbor, non aequore in alto
nubes esse que\unt nec pisces vivere in arvis
nec cr\or in lignis neque saxis sucus inesse.
certum ac dis\ositionum\st ubi quicqu\it cres\cat et insit.
sic an\imi natura nequit sine corpore oriri

Lamb. also has totus: authority is clearly for quoque.  760 sin Pont. Mar.
Ald. 1 Junt. for sic. corpora B corr. etc. for corpore.  76\=746: of course a
gloss, with no connexion with the text. Bern. includes 74\ in the gloss, in my
opinion not rightly.  74\ pullus Nice. for pa\ulus.  74\ in alto. s\alo
Lech. because s\alo is found in the repetition of this passage v 129: but as
Lae\r. so often varies in such points, I cannot bring myself to depart from the
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 
sorum anima atque animus, tanto magis infitiandum 
totum posse extra corpus durare genique. 
quare, corpus ubi interiit, perisse necesset 
confitare animam distractam in corpore toto. 
quippo etenim mortale aeterno iungere et una 
consentire putare et fungi mutua posse 
desiperest; quid enim diversius esse putandumst 
aut magis inter se disiunctum discrepitansque, 
quam mortale quod est inmortali atque perenni 
iiunctum in concilio saevas tolerare procellas? 
quod si forte ideo magis immortalis habendast, 

mss. 789 longiter Lamb. Lach. longius all mss. here and v 133: comp. 676. 
790—793 are repeated v 134—187 without the mss. 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 apodosis at soleret. Lach. here and in v reads Quid si posset enim? 
Junt. for mortalem. 805 saevas Mar. Junt. for salvas. 806—818 = v 
851—863 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. I and Junt. after Marullus followed by all editors before Lach. add v 364— 
873, rudely altered to suit the present subject. ‘at Michæhel Marullus’ says 
Lach. justly indignant ‘illo [lectore] audacior nihil veritus est ceteris trans-
ferendis immanes inepitas inferre; quo versus cum omnes libris veteribus sine 
exceptione omnibus abesse aut seient aut certe deberrunt scire, plerique sine 
admonitione suspenderunt, Wakefeldius, cui Forbigier adsensus est ‘poetae’ (id 
est Marulli) miratur ‘consideratam severitatem diligite, per tam dilucidam 
ratocinationem simpliciter mentem suam exponentis’. mihi Marulli male 
 sedula simplicitas non nimis exagitanda esse videtur: subiciam tamen eius 
versiculos, ut appareat quae Lambinis et Wakefieldis (ceteros nunc omitto) 
Lucretio dignissima visa fuerint. At neque, uti docui, solidum cum corpore mentis 
Natura est, quoniam admistum est in rebus inane, Nec tamen est ut inane, neque 
audem corpora desunt Ex infinito, quae possint forte coorta Corruere hanc mentis
III

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,
advenit id quod eam de rebus saepe futuris
macerat inque metu male habet curisque fatigat
praeteritisque male admissis peccata remordent.
adde furorem animi proprium atque oblivia rerum,
adde quod in nigras lethargi mergitur undas.

Nil igitur mors est ad nos neque pertinet hilum, quandoquidem natura animi mortalis habetur,
et velut anteacto nil tempore sensimus aegri,
ad conflagendum venientibus undique Poenis,
omnia cum bellis trepido concussa tumultu
horrida contremuere sub altis aetheris oris,
in dubioque fuere utrorum ad regna cadendum
omnibus humanis esset terraque marique,
sic, ubi non erimus, cum corporis atque animai
discidium fuerit quibus e sumus uniter apti,
scilicet haud nobis quicquam, qui non erimus tum,
accidere omnino poterit sensumque movere,
non si terra mari miscetur et mare caelo.
et si iam nostro sentit de corpore postquam
distactast animi natura animaeque potestas,

violento turbine molem, Aut aliam quamvis eladem importare pericii, Nec porro
natura loci spaciunque profundi Deficit, expargi quo posit vis animai Aut alia
quavis possit vi pulsa perire, Haud igitur leti praecussa est tana menti'.
lethalibus Lamb. for vitalibus. After 823 a verse is lost, which Lach. thus
supplies, Multa tamen tangunt animam mala, multa pericla. Mar. Ald.1 and
Junt. insert after 820 the following, Scilicet a vera longe ratione remotamst;
which Lamb. retained, but placed after 823. 824 morbit cum corporis
aegrit AB. morbis Avane. first: no 'Italus' before him. aegret Gif. in notes
rightly for aegrit. Nicc., deceived by morbit and thinking cum a conjunction,
wrote cum corpus aegrotat, which led to endless confusion in later mss. and eds.:
evén Lamb. was misled, and Creesh and others before Lach. neglected Gifanius'
retains the solecism.
829 nigras. 'f. pigras' Heins. in ms. notes: Markland proposed the same,
but without cause. 835 aetheris oris Gif. for aetheris auris; and so
nil tamen est ad nos qui comptu coniugioque

corporis atque animae consistimus uniter apti.
nec, si materiem nostram collemiger actas
post obitum rursumque redegerit ut sita nunc est
atque iterum nobis fuerint data lumina vitae,
pertineat 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 adficit angor.
nam cum respicias inmensi temporis onne
praeteritum spatium, tum motus materiai
multimodis quam sint, facile hoc adcredere possis,
semina saepe in eodem, ut nunc sunt, ordine posta
haec eadem, quibus e nunc nos sumus, ante fuisse.

nec memoriam tamen id quimus repraehendere mente;
inter enim iectast vitai pausa vageque
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 eximit, esseque probet
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 inmortalis ademit.

Proinde ubi se videas hominem indignarier ipsum,
post mortem fore ut aut putescat corpore posto

Lucr. always writes elsewhere.  844 Distractast Nico. for Distractas.
847 materiem B, materiam A Nico.  851 repetentia B rightly.  repentina A
for nostris. nobis Pont. Avanc. nostra Mar. Junt. vulg.  853 neque added by
856 multimodis Lach. with Wakefield's A for multimodi.  858 (865) trans-
ferred here 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
miserest.  864 mors B corr. Flor. 31 for max. probet Lach. prohibet Tur-
nebus for prohibe.  868 Differre anne ullo Ed. for Differre annullo anullo A,
anullo anullo B. a nullo Nico. isene 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 Avanc. Wak. Lach. for putes.
aut flammis inter fiat malisve ferarum,
scire licet non sincerum sonere atque subesse
caecum aliquem cordi stimulum, quamvis neget ipse
credere se quemquam sibi sensum in morte futurum. 875
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 feraeque,
ipse sui miseret; neque enim se dividit illim,
 nec removet satis a proiecto corpore et illum
se fingit sensuque suo contaminat astans.
hinc dignatur se mortalem esse creatum
nec videt in vera nullum fore morte alium se
qui possit vivus sibi se lugere peremptum
stansque iacentem se lacerari urive dolere.
nam si in morte malumst malis morsuque ferarum
tractari, non invenio qui non sit acerbum
ignibus inpositum calidis torrescere flammis
aut in melle situm suffocari atque rigere
frigore, cum summo gelidi cubat aequore saxi,
urgerive superne obritum pondere terrae.

'Iam iam non domus accipiet te laeta, neque uxor
optima nec dulces occurrent oscula nati
praecipiere 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.'

887 se added by Flor. 31 Camb. Avanc. dolere Mon. p. m. Lamb. for dolore.
quod bene si videant animo dictisque sequantur, dissoluant animi magno se angore metuque.

‘tu quidem ut es leto sopitus, sic eris aevi quod superest cunctis privatu’ doloribus aegris: at nos horrifico cinefactum te prope busto insatiabiliter deflevimus, aeternumque nulla dies nobis maerorem et pectore demet.’ illud ab hoc igitur quaerendum est, quid sit amari tanto opere, ad somnum si res reedit 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, aut aliae cuius desiderium insideat rei.

nec sibi enim quisquam tum se vitamque requirit, cum pariter mens et corpus sopita quiescunt; nam licet aeternum per nos sic esse soporem, nec desiderium nostri nos adficit ullum.

et tamen haudquaquam nostros tunc illa per artus longe ab sensiferis primordia motibus errant, cum corruptus homo ex somno se colligit ipse.

multo igitur mortem minus ad nos esse putandum, si minus esse potest quam quod nil esse videmus; maior enim turbae disiectus materiai consequitur leto nec quisquam expergitus exstat, frigida quem semel est vitai pausa secuta.

Denique si vocem rerum natura repente mittat et hoc alicui nostrum sic increpet ipsa ‘quid tibi tanto operest, mortalis, quod nimis aegris

misere. 902 quod Nicc. for Quo. 904—908: to these verses Bern. has properly attached the mark of apostrophe. 914 fructus Flor. 31 Camb. for fluctus. 917 torres Lach. for torret A, torrat BA corr. Nicc. terra Flor. 31 Camb. Mon. Lamb. 919 requirit Flor. 29 corr. (Politian?) Camb. corr. Nauger. for requirer. 921 esse soporem A Nicc. vulg. esse praemo B: a mere blunder, the so being absorbed in esse: yet Bern. reads per acvum. 922 adficit Lamb. ed. 1 and 2, Heins. in ms. notes for adigit. attigit Flor. 31 Camb.
luctibus indulges? quid mortem congemis ac fles?
nam gratis antea acta fuit tibi vita priorque
et non omnia pertusum congeta quasi in vas
commoda perfluxere atque ingrata interier:
cur non ut plenus vitae conviva recedis
aequo animoque capis securam, stulte, quietem?
sin ea quae fructus cumque es periere profusa
vitaque in offensust, cur amplius addere quaeris,
rursum 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 marcem et artus
confecti languent, eadem tamen omnia restand,
onmia si pergas vivendo vincere saecla,
atque etiam potius, si numquam sis moriturus,'
quid respondemus, nisi iustam intendere litem
naturam et veram verbis exponere causam?

grandior hic vero si iam seniorque queratur
atque obitum lamentetur miser amplius aequo,
non merito in clamet magis et voce increpet acri?

‘aufer abhinc lacrimas, balatro, et compesce querellas.
omnia perfunctus vitae praemia marces.

sed quia semper aves quod abest, praesentia tenenis,
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 mage sis concede: necessest.’

Mar. Avanc. Lamb. ed. 3. 935 Nam gratis antea acta fuit tibi vita priorque
Ed. for N. gr. fuit tibi vita antea acta priorque. Perhaps Lucr. wrote Nam gratis
fuit or fuit tibi cet.: the is common in old writers. N. gr. fuit haec t. v. a. pr.
gratum f. t. v. Nice. Nam gratiae fuit Bern. 941 offensust Lamb. for of-
fenust. 942 male et B Flor. 81 etc. rightly. Mali et A Nice. Camb.
Wak. 943 finem facis Avanc. for finem iacis. 945 placeat Nice. for
placet. 948 pergam Lamb. ed. 3 for perges. 950 nisi Mar. Junt. for
si. 952 (955) placed here first by Lach. 955 balatro certain critics in
Turneb. advers. Heins. in ms. notes for baratre. barde Ald. 1 Junt. not Mar.
iure, ut opinor, agat, iure increpet inciletque; cedit enim rerum novitate extrusa vetustas semper, et ex aliis aliud reparare necessest; nec quisquam in barathrum nec Tartara deditur atra: materies opus est ut crescant 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 vitaque mancipio nulli datur, omnibus usu. respice item quam nil ad nos anteacta 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 quicquam, non omni somno securius exstat? Atque ea nimirum quaecumque Acherunte profundo prodita sunt esse, in vita sunt omnia nobis. nec miser inpendens magnum timet aere 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 perpetuam aetatem possunt reperire profecto. quamlibet immanni proiectu corporis exstet, qui non sola novem dispessis iugera membris optineat, sed qui terrai totius orbe, non tamen aeternum poterit perferre dolorem nec praebere cibum proprio de corpore semper.
sed Tityos 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 populo fasces saevasque secures imbibit 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 ingrata naturam pacere semper atque explere bonis rebus satiareque numquam, quod faciunt nobis annorurn tempora, circum cum redeunt fetusque ferunt variosque lepores, nec tamen explemur vitai fructibus umquam, hoc, ut opinor, id est, aev0 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,
1015
carcer et horribilis de saxo iactu' deorsum,
verbera carnifices robur pix lammina taedae;
quae tamen etsi absunt, at mens sibi conscia factis
praemetuens adhibet stimulos terretque flagellis
nec videt interea qui terminus esse malorum
1020
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
1025
qui melior multis quam tu fuit, impróbe, rebus.
inde allí multi reges rerumque potentes
occiderunt, magnis qui gentibus imperitarunt.
ille quoque ipse, viam qui quondam per mare magnum
stravit iterque dedit legionibus ire per altum
1030
ac pedibus salsas docuit superare lucunas
et contemnis equis insultans murmura ponti,
lumine adempto animam moribundo corpore fudit.
Scipidas, bellí fulmen, Carthaginis horror,
ossa dedit terrae proinde ac famul insimus esset.
1035
adde repertores doctrinarum atque leporum,

and of Brix. and Ver., Ven. has the remarkable reading egenus, adopted by Ald. 1 Junt. Lamb. vulg. Lach.; but it is of course a pure conjecture which Lach. wrongly gives to Marullus. 1018 Qui neque. Quid! neque Lach. Haec neque Mar. Junt. vulg. 1014 poenarum Nicò. for paenarum of AB: in ancient times there seems to have been a struggle between paena and the more correct poena which finally prevailed. paenitet, or later penitet, was alone known. 1016 iactu' deorsum Lamb. for iactus eorum. iactu' reorum Heins. in ms. notes. 1017 iam mina AB. agmina Nicò. Flor. 31 Brix. Ver. lamina Ven. vulg. lammina Lach. 1019 terreique Lach. for torreique. torquetque Heins. in ms. notes and advers. which Virg. Aen. vi 670 santis...flagello...quatit might perhaps support. 1023 Hic. Hinc Pont. Mar. Junt. Lamb. vulg. without cause. 1031 superare Nicò. (not Flor. 31 or Camb.) for super izer. Lach. encloses the v. in [], as wrongly retained by the first editor. 1032 equis. aquis Lamb. etc. wrongly. 1033 fudit Pont. Mar. Ald. 1 Junt.
adde Heliconiadam comites; quorum unus Homerus
sceptra potitus eadem aliis sopitu' quietest.
denique Democritum postquam matura vetustas
admonuit memores motus languescere mentis,
sponte sua leto caput obvius optulit ipse.
ipse Epicurus obit decurso lumine vitae,
qui genus humanum ingenio superavit et omnis
restincxit, stellas exertus ut aetherius sol.
tu vero dubitabis 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 reperi re 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 nescere et unde
tanta mali tamquam moles in pectore constet,
haut ita vitam agerent, ut nunc plerumque videmus
quid sibi quisque velit nescire et quaerere semper
commutare locum quasi onus deponere possit.-
ext saepe foras magnis ex aedibus ille,
esse domi quem pertiaesumst, subitoque revertit,
quippe foris nilo melius qui sentiat esse.
currit agentes mannos ad villam praecipitanter,
auxilium tectis quasi ferre ardentibus instans;

for fugit. 1034 Scipidas AB Lach. Scipidas Nic. vulg. 1088 potitus
1042 obit Flor. 81 Pont. Mar. for obit. sit Lach. sit can scarcely be used in
this unqualified way for mortuus est; nor is the evidence adduced by Lach. in
his long and most learned note sufficient to show that Lucr. could not have used
the form obit before a consonant: but see notes 2. 1044 aetherius Lactantius
Junt. aerius mss. 1050 potes tibi quid sit Lach. for potest tibi quod sit.
potes tibi quod sit Mar. potes quod sit tibi Nicoc.: hence potes quid sit tibi Flor. 81
1052 animi incerto Lamb. for animo incerto. 1061 revertit added by
Politian in marg. Flor. 29 Ald. 1 Junt. vulg. reventat Flor. 29 Flor. 31 Camb.
Mar. revertens Font. 1068 praecipitanter Nicoc. for praecipiter. 'f. praeci-
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 haut potis est, ingratis haeret) et odit propter aequa, morbi quia causam non tenet aeger; quam bene si videat, iam rebus quisque relictis naturam primum studet cognoscere rerum, temporis aeterni quoniam, non unius horae, ambigitur status, in quo sit mortalibus omnis aetas, post mortem quae restat cumque manenda.

Denique tanto opere in dubiis 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; sed dum abest quod avemus, id exsuperare videtur cetera; post aliut, cum contigit illud, avemus et sitis aequa tenet vitai semper hiantis. posteraque in dubiost fortunam quam vehat aetas, quidve ferat nobis casus quive exitus instet. nec prorsum vitam ducendo demimus hilum tempore de mortis nec delibare valemus, quo minus es diu possimus forte peremipti.
proinde licet quot vis vivendo condere saeclae;
mors aeterna tamen nilo minus illa manebit,
nec minus ille diu iam non erit, ex hodierno
lumine qui finem vitai fecit, et ille,
mensibus atque annis qui multis occidit ante.

forte. sorte Ald. 1 Pins Junt. Naugerius. morte Lamb. first; no 'Italus' before
him.
[Avia Pieridum peragro loca nullius ante trita solo. 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 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; nam veluti pueris absinthia taetra medentes cum dare conantur, prius oras pocula circum contingunt mellis dulci flavoque liquore, ut puerorum aetas improvida ludificetur labororum tenus, interea perpotet amarum absinthi laticem deceptive 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 percipis omnem
naturam rerum ac persentis utilitatem.

Atque animi quoniam docui natura quid esset
et quibus e rebus cum corpore comperta 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
derectae, volitant ultraque citroque per auras,
atque eadem nobis vigilantibus obvia mentes
terrificant atque in sonnis, cum saepe figuras
contuimur miras simulacraque luce carentum,
quaes nos horribile lamento saepe sopore
excierunt: 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 quaeque.

Dico igitur rerum effigias tenuisque figuras
mittier ab rebus summo de corpore rerum,

Lamb. ed. 1 and 2, Gif. 32 derepta B Lamb. direpta A Nicc. all before Lamb. 41 quaeque. quoique Lach. ‘discerus’ he says ‘non aliter dari
potest quam quomodo fugam dari Vergilius dicit, id est concedi’: but Virgil also
says xii 367 fugam dant nubila, that is fugient: see notes 2 for many more illus-
trations: diessum dederint therefore = discesserint. 42 effigias Lamb. for
effugias of AB. effigies Nicc. and all mss. and eds. between him and Lamb.
43 summum de corpore rerum Lach. for summum de cortice rerum. summum de
corpore earum Lmb. vulg.: but comp. 31 and 64, and Lachmann’s note.
44—47 (45—48) = III 31—34, except 44 Sed quoniam for Et quoniam, 47 Quoque,
poscit 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 24 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 post 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) = 29 30
and seem to be repeated here without meaning because of the resemblance
between what precedes and follows them there and what precedes and follows
quia quasi membranae vel cortex nominitandast,
quod speciem ac formam similem gerit eius imago
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 vaporem,
et partim contextra magis condensaque, ut olim
cum teretis ponunt tunicas aestate cicadae,
et vituli cum membranas de corpore summo
nascentes mittunt, et item cum lubrica serpens
exuit in spinis vestem; nam saepe videmus
illorum spoliis vepres volitantibus auctas:
quae quoniam sunt, tenuis quoque debet imago
ab rebus mitti summo de corpore rerum.
nam cur illa cadant magis ab rebusque recedant
quam quae tenvia sunt, hiscendist nulla potestas;
praesertim cum sint in summis corpora rebus
multa minuta, iaci quae possint ordine eodem
quo fuerint et formai servare figuram,
et multo citius, quanto minus indupediri
pauc a queunt et sunt in prima fronte locata.
nam certe iacere ac largiri multa videmus,
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 flutant;

here. Mar. and Junt. first omitted them. 50 quae Nonius Flor. 31 Camb.
eto. for qui. 52 cluet Brix. Avanc. Ald. 2 for ciuet. cui et Nico. tui et
Flor. 31 Camb. cluet Ver. Ven. queat Mar. Junt. 53 (44) first transferred
notes for et forma. et cum forma B cor. veterem et formam Camb. veterem et
formeque san Pont. Junt. conformem or consimilem conj. Lamb. conformem
Heins. in ms. notes. 71 et sunt prima AB. ‘quadra tus habet in ante prima
additum antiquissima, si non prima manu’ Lach.: so Pont. Mar. Ald. 1 Junt.
and rightly. et quae sunt prima Lach. et sunt prima sub Flor. 31 Camb.
72 iacere ac largiri Lach. most acutely for iacere acierygiri. iacere ac iaculari
namque ibi consentium caveai supiter et omnem
scenai speciem, patrum coetumque decorum
inficient coguntque suo fluctiae colore.
et quanto circum mage sunt inclusa theatri
moe nibu', tam magis haec intus perfusa lepore
omnia condrident correpta luce diei.
 ergo linta de summo cum corpore fucum
mittunt, effigias quoque debent mittere tenvis
res quaeque, ex summo quoniam iaculantur utraque.
sunt igitur iam formarum vestigia certa
quae volgo volitant siptili praedita filo
 nec singillatim possunt secreta videri.
praeterea omnis odor fumus vapor atque aliae res
consimiles ideo diffuse e rebus abundant,
ex alto quia dum veniunt intrinsecus ortae,
scinduntur per iter flexum, nec recta viaram
ostia sunt qua contendant exire coortae.
at contra tenuis summi membrana coloris
cum icitur, nil est quod eam discerpere poscit,
in promptu quoniam est in prima fronte locata.
postremo speculis in aqua splendoreque in omni
quaecumque apparent nobis simulacra, necesset,
quandoquidem simili specie sunt praedita rerum

Flor. 81 Camb. 2 Vat. Mar. Ald. 1 Junt. 77 flautant Turnebus Lamb. ed. 8
for fluctus B. om. A Nioe. 2 Vat. Brix. Ver.: hence circum, pendent, duras in
various mss. and eds. 79 Scenaal Lamb. first for Scenaal A, Scenaal B.
Scenaalem A corr. Nioe. all mss. and eds. between him and Lamb. patrum
coe tumque decorum Ed. for patrum matrumque decorum. patrum matrumque deo-
rumque Nioe. all before Lach. pulcrum variumque decorum Lach. clarum
Journ. of phil. i p. 373. Lucr. often has que in the third place: comp. 104, and
see notes 2 to ii 1050. patrum and decorum seem to me pretty certain: for
coe tumque perhaps rather ornatumque or the like. 81 inclusa theatri Moe-
nibu' Ed. for inclusa (B, inclusura A Nioe.) theatri Moenia: a necessary and
simple correction: Moenia has arisen from the neighbouring inclusa, haec, per-
fusa: so ii 458 omnia for moenibu', 919 animalibu' for animalia. inclusa theatri
Moenia, the vulg. reading, has no sense. angusta theatri Moenia Lach. which is
contrary to the truth. 91 diffusae 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 coorte B, 1 e. coortae; and so Lamb. ed. 3. coorta A.
qua contendant AB most properly. qua contendunt Nioe. and all mss. and eds.
between him and Lach.: 91 diffusa e, 92 extrinsecu' torte, 94 coorta Lach. whose
extima, imaginibus missis consistere rerum. sunt igitur tenues formae, rerum similesque effigiae, singillatim quas cernere nemo cum possit tamen, adsiduo crebroque repulsu reiectae reddunt speculorum ex aequore visum, nec ratione alia servari posse videntur, tanto opere ut similes reddantur 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, exordia rerum cunctarum quam sint suptilia percipe paucis. 115 primum animalia sunt iam partim tantula, quorum tertia pars nulla possit ratione videri. horum intestinum quodvis quale esse putandumst! quid cordis globus aut oculi? quid membra? quid artus?

explanation is most forced. 101 Extima, imaginibus Ed. for Ex imaginibus: the scribe neglected to repeat the ima. Excita imaginibus Lach. Esse in imaginibus Avae. Nauger. Lamb. vulg. without meaning. Esse et Mar. Junct. rerum Lach. for eorum, as in 43. earum Mar. Junct. 102 103 = 65 66. 104 formae rerum similesque Ed. for formarum dissimilesque: comp. Camb. Journ. of phil. r p. 48: I have since learnt that Hugo Purmann hit upon the same correction before me: dissimilesque was written merely to fill up the verse. formarum illis similesque Lach. formarum consimilesque Lamb. vulg. 116 quorum H. Purmann Lucr. quae. p. 27, eorum Lach. for eorum. eorum ut Camb. Vat. 1186 Othob. Mar. Junct. ut horum Vat. 3976 Font. Nauger. eorum...nulla ut possit Avae. After 126 not a few vss. must have been lost. Heins: in ms. notes says 'aliuid deest': Haverc. suspected the same. Lach. by an elaborate and acute calculation shews or endeavours to shew that one page of the archetype containing 25 lines and one heading, Esse item maiora, has been lost. That a page of the archetype ended with 126 is certain; that another page commenced with 137, and that this page was a left-hand or even-numbered page is no less certain, as Lach. has demonstrated. It is also perhaps more probable that 25 lines were here lost, than double that number or more, because the poet in 115 says, as Lach. points out, percipe paucis. But Lachmann's calculation, taken in conjunction with his general theory of the mode in which AB and the other mess. descended from the archetype, involves a great difficulty which is discussed above p. 29. Lach. thus continues the sentence of 126 duobus [Attinges digitis]: Haverc. [Contractes digitis]. Among the lost verses Lach. places this fragment, qui fulmine claro Omnia per sonitus arcert, terram mare caelum: which I believe belongs to Ennius, not to Lucr. at all, as it has nothing of his style about it; and Servius Aen. r 80 assigns it distinctly to the former, while
quantula sunt! quid praeterea primordia quaeque
unde anima atque animi constet natura necessumst?
nonne vides quam sint subtilia quamque minuta?
praeterea quaecumque suo de corpore odorem
expirant acrem, panaces absinthia taetra
habrotonique graves et tristia centarea,
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,
quaecumque ab rebus rerum simulacra recedunt,
sunt etiam quae sponte sua gignuntur et ipsa
constituuntur in hoc caelo qui dicitur aer,
quae multis formata modis sublime feruntur
nec speciem mutares suam liquentia cessant
et ciusque modi formarum vertere in oras;
ut nubes facile interdum concregere in alto
cernimus et mundi speciem violare serenam
aera mulcentes motu. nam saepe Gigantum
ora volare videntur et umbram ducere late,
interdum magni montes avolsaque saxe
montibus anteire et solem succedere praeter,
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

the words of Probus to ecl. vi 31 are ambiguous.
129—142, strangely transposed in the mss. as may be seen by our left-hand numbering, were first brought into order by the acuteness of Lamb.: see above p. 52 for a possible explanation of this disorder. 138 motu. nam. motum in Nic. the cause of great confusion in later mss. and eds. before Mar. Junt. and Lamb. 143 genantur Lamb. for gerantur: 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 Percipe vel Expediam, tum panacula a quibus illud enim quod subicitur pendeat' Lach.
147 and 152 vitrum Oppenrieder for vestem: a necessary correction which it is
aut in materiam ligni pervenit, ibi iam
scinditur ut nullum simulacrum reddere possit.
at cum splendida quae constant opposta fuerunt
densaque, ut in primis speculum est, nil accidit horum;
nam neque, uti vitrum, potis est transire, neque autem
scindi; quam meminit levor praestare salutem.
quapropert fit ut hinc nobis simulacra redundent.
et quamvis subito quovis in tempore quamque
rem contra speculum ponas, appareat imago;
perpetuo fluere ut noscas e corpore summo
texturas rerum tenuis tenuisque figuras.

ergo multa brevi spatio simulacra genuntur,
ut merito celer his rebus dicatur origo.
et quasi multa brevi spatio summitere debet
lumina sol ut perpetuo sint omnia plena,
sic ab rebus item simili ratione necessest
temporis in puncto rerum simulacra ferantur
multa modis multis in cunctas undique partis;
quandoquidem speculum quocumque obvertimus oris,
res ibi respondent simili 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 complessae cavernas.
usque adeo taetra nimborum nocte coorta
inpendent atrae formidinis ora superne;
quam quantula pars sit imago dicere nemost
qui possit neque eam rationem reddere dictis.

Nunc age, quam celeri motu simulacra ferantur
et quae mobilitas ollis tranantibus auras
reddita sit, longo spatio ut brevis hora teratur,
in quem quaeque locum diverso numine tendunt,
suavidicis potius quam multis versibus edam; parvus ut est cycni melior canor, ille gruum quam clamor in aetheris dispersus nubibus austri. principio persaepe levis res atque minutis corporibus factas celeris licet esse videre. in quo iam genere est solis lux et vapor eius propterea quia sunt e primis facta minutis quae quasi cuduntur perque aeris intervallum non dubitant transire sequenti concita plaga. suppeditat enim confestim lumine lumen et quasi proteolo 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 propellat, deinde quod usque adeo textura praedita rara mittuntur, facile ut quasvis penetrare queant res et quasi permanare per aeris intervallum. praeterea si, quae penitus corpuscula rerum ex altoque foras mittuntur, solis uti lux ac vapor, haec puncto cernuntur lapsa diei per totem 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, quod superest, ubi tam volucrī levitate ferantur? quone vides citius debere et longius ire multiplexque loci spatium transcurrere eodem tempore quo solis pervolvant lumina caelum? hoc etiam in primis specimen verum esse videtur quam celeri motu rerum simulacra ferantur,
quod simul ac primum sub diu splendor aquae 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 corpora quae feriant oculos visumque laccassant. perpetuoque fluent certis ab rebus odores; frigus ut a fluviis, calor ab sole, aestus ab undis aequiris exesor moerorum litorum circum. nec variae cessant voces volitare per auras. denique in os salvi venit umor saepe saporis, cum mare versamur propter, dilutaque contra cum tuimur misceri absinthia, tangit amaror. usque adeo omnibus ab rebus res quaeque fluenter 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.

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 temptamos et id nos commovet in tenebris, in luci quae poterit res accidere ad speciem quadrata, nisi eius imago?

211 diu AB Nicc. divo vulg. before Lach. 213 mundi. mundo Lach. but here, as r 1060 and r 418, he seems not to feel that Lucri. calls the reflected image a mundus: a quite natural notion. 216 mira. mtti Lach.; but Lucri. is here speaking not simply of the emission of images, but of their enormous velocity. I therefore keep mira, and suppose with Purmann Jahn's Jahrb. vol. 67 p. 676 and Goebel obs. Lucret. p. 25 that a verse is lost. 218 fluent Lamb. rightly, as vi 994, for fluant. This and the ten following verses, which are repeated in the sixth book, were undoubtedly read in the fourth by Gellius and Nonius. There is no question therefore that Lucri. or his editor placed them here; there is just as little question that they are much more appropriate in vi than here. 229 is ejected by Lach. here and in the sixth book: it must I think be retained in both places; for to say that we always perceive all things is a simple absurdity: we always have sensation, and may at any time, if we please, exert the sense of sight smell hearing: again Perpetuo...et omnia semper
esse in imaginibus quapropter causa videtur
cernundi neque posse sine his res ulla videri.
nunc ea quae dico rerum simulacra feruntur
undique et in cunctas iaciuntur 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 quaeque ab nobis res absit, imago
efficit ut videamus et internoscere curat;
nam cum mittitur, extemplo protrudit agitque
aera qui inter se cumque est oculosque locatus,
isque ita per nostras acies perlabitur omnis
et quasi perterget pupillas atque ita transit.

propterea fit uti videamus quam procul absit
res quaeque. et quanto plus aeris ante agitatur
et nostros oculos perterget 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 habendumst,
cur, ea quae feriant oculos simulacra videri
singula cum nequeant, res ipsae perspicientur.
ventus enim quoque paulatim cum verberat et cum
acre fluit frigus, non privam quamque solemus
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 eum tactu, verum magis ipsam

would be an intolerable tautology. 240 didita Pont. Mar. Ald. 1 Junt. for
dedita. 245 curat. cogit Lsch. because, with curat, internoscere would
stand he says for an accusative, and in that case Lucr. would make it govern
another accusative, though he allows that Ennius does not observe such a law,
as in audere repressit: a somewhat far-fetched distinction: see notes 2. 246
protrudit Lamb. for protudit: so 280 procudit Flor. 31 Camb. etc. Flor. 29
reads with Niec. protulit: Politian in marg. has protudit; in 187 he wrote tr over
the c of cuduntur. 250 and 251, 260 and 261: Mar. Ald. 1 Junt. first have
duritiam penitus saxi sentimus in alto.

Nunc age, cur ultra speculum videatur imago
percipe; nam certe penitus semota videtur.

quod genus illa foris quae vere transpiciuntur,
ianua cum per se transpectum praebet apertum,
multa facitque foris ex aedibus ut videantur.
is quoque enim duplici geminoque fit aere visus.
primus enim citra postes tum cernitur aer,
inde fores ipsae dextra laevaque secuntur,
post extraria lux oculos perterget et aer
alter et illa foris quae vere transpiciuntur.
sic ubi se primum speculi proiecit imago,
dum venit ad nostras acies, protrudit agitque
aera qui inter se cumquest oculosque locatus,
et facit ut prius hunc omnem sentire queamus
quam speculum. sed ubi speculum quoque sensimus ipsum,
continuo a nobis in idem quae fertur 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 spectularum ex aequore visum,
aeribus binis quoniam res confit utraque.
nunc ea quae nobis membrorum dextera pars est,
in speculis fit ut in laeva videatur eo quod

these verses in their right order. 260 privam Gif. for primam; 'ex v. c.' he says. 267 ipsam Nicc. B corr. for ipa.

270 semota Mar. Ald. 1 Junt. for remota: so 288. remmota B, which may be right. 271 and 278 quae vere transpiciuntur. Lach. possessed by his theory of quod genus (see x 194) without any authority reads sunt, bene for vere, and ruins the argument. 275 tum cernitur. cum Nicc. Flor. 31 Camb. etc. which has caused much confusion in the eds. before Lach. 277 perterget Lamb. first for perterget: (so perterget AB in 249; but there perterget Nicc.) per-
tinget Nicc. and so all before Lamb. 288 ubi speculum Mar. Junt. for ubi in speculum. 264 in idem Ed. for in cum: id was absorbed by in, and em was then changed to eum: in was lost after id in rv 1087. iterum Lach. 290 Illic quor reddant Ed. for Illis quae reddunt. Lach. puts this verse after 270, where it is quite out of place: from 107 it is manifest that the images, not the real things, 'reddunt spectularum ex aequore visum'. Lamb. and Creech think 289—291 spurious: Wak. as usual sees no difficulty in the ms. reading and
IV

planitiem ad speculi veniens cum offendid imagum,
non convertitur incoluis, sed recta retrorsum
sic eliditur, ut siquis, prius arida quam sit
crete a persona, adidat pilaeve trabive,
atque ea continuo rectam si fronte figuram

323 servet et elisam retro sese exprimat ipsa.
fiel ita, ante oculus fuerit qui dexter, ut idem

325 nunc sit laevus, et e laevo sit mutua dexter.
fit quoque de speculo in speculum ut tradatur imagum,
quinque etiam sexae ut fieri simulacra suèrint.

330 nam quaecumque retro parte interiore latebunt,
inde tamen, quamvis torte penitusque remota,

335 omnia per flexos aditus educta licebit
pluribus haec speculis videantur in aedibus esse.
usque adeo speculo in speculum translucet imagum,
et cum laeua data est, fit rusum ut dextera fiat,
inde retro rusum reedit et convertitur eodem.

340 quin etiam quaecumque latuscula sunt speculum
ad similiter lateris flexura praeedita nostri,
dextera ea propter nobis simulacra remittunt,
aut quia de speculo in speculum transferitur imagum,
inde ad nos elisa bis advolat, aut etiam quod

345 circums agitur, cum venit, imago propterea quod
flexa figura docet speculi convertier ad nos.
indugredi pariter simulacra pedemque
ponere nobiscum credas gestumque imitari

boldly calls in the Pythagoreans to the rescue. 299—347 (323—347 299—322) were first placed in their proper order by Lamb. after B cor. This is one of the main passages which enabled Lach. so acutely to determine the number of lines in a page of the lost archetype of all our mss. These 49 verses + three headings amount to fifty-two or twice twenty-six; that is to say the original ms. had twenty-six lines in a page, and by some chance one leaf, the fourth, had its pages inverted; hence the transposition: see introduction p. 29. The marg. of Flor. 29 in the writing of Politian apparently, and Mar. give the same order as the Junt. viz. 298 323—325 299—322 346—352 326—341 353—342—347 364 of the ms. order, or that on the left of my edition. 299 et elisam B cor. Flor. 31 Camb. for et liam. 300 Piet ita, ante Lach. for Piet ut ante. Piet ut...hic idem Mar. Ald. 1 Junt. 303 sexae Mar. Junt. for sex. aut sex

Lach. 304 latebunt Mar. Ald. 1 Junt. for latebit. 310 convertitur Lach. for convertit: see 395 and 317. retrosum BA cor. for retro rusum has caused much confusion in old eds. 318 porro pariter A Nic. Flor. 31 Camb. etc.
propterea quia, de speculi qua parte recedas,
continuo nequeunt illinc simulacra reverti;
onnia quandoquidem cogit natura referri
ac resilire ab rebus ad aequos redditas flexus.

Splendida porro oculi fugitant vitantque tueri.
sol etiam caecat, contra si tendere pergas,
propterea quia vis magnast ipsius et alte
aera per purum graviter simulacra feruntur
et feriunt oculos turbantia composituras.
praeterea splendor quicumque est acer adurit

saepe oculos ideo quod semina possidet ignis
multa, dolorem oculis quae gignunt insinuando.
lurida praeterea fiunt quaecumque tuentur
arquati, quia luroris de corpore eorum
semina multa fluunt simulacris obvia rerum,

multaque sunt oculis in eorum denique mixta,
quae contage sua palloribus omnia pingunt.
e tenebris autem quae sunt in luce tuemur
propterea quia, cum proprior caliginis aer
ater init oculos prior et possedit apertos,
insequitur candens confestim lucidus aer
qui quasi purgat eos ac nigras discutit umbras
aeris illius; nam multis partibus hic est
mobilior multisque minutior et mage pollens.
qui simul atque vias oculorum luce replevit

atque patefecit quas ante obsederat aer
ater, continuo rerum simulacra secuntur
quae sita sunt in luce, lacessuntque ut videamus.

quod contra facere in tenebris e luce nequimus
propterea quia posterior caliginis aer
crassior insequitur qui cuncta foramina complet
obsiditque vias oculorum, ne simulacra
possint ullamrum rerum coniecta movere.

pariter porro B Mon. 321 nequeunt. nequeant A Nicc. wrongly.

Ater. ater, Aera Lach. ater Continuo r. s. adoperta s. Flor. 31 Camb. vulg.
without meaning. 351 que vias B corr. Flor. 31 Camb. Mar. for guia.

quadratasque procul turris cum cernimus urbis,
propterea fit uti videantur saepe rutundae,
angulus optusus quia longe cernitur omnis
sive etiam potius non cernitur ac perit eius
plaga nec ad nostras acies perlabitur ictus,
aera per multum quia dum simulacra feruntur,
cogit hebescere eum crebris offensibus aer.
hoc ubi suffugit sensum simul angulus omnis,
fit quasi ut ad tornum saxonum structa terantur;
non tamen ut coram quae sunt vereque rutunda,
shed 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 alium nisi lumine cassus
aer id quod nos umbram perhibere suëmus.
nimirum quia terra locis ex ordine certis
lumine privatur solis quacumque meantes
officimus, repletur item quod liquimus eius,
propterea fit uti videatur, quae fuit umbra
corporis, et regione eadem nos usque secuta.
semper enim nova se radiorum lumina fundunt
primaque dispereunt, quasi in ignem lana trahatur.
propterea facile et spoliatur lumine terra
et repletur item nigrasque sibi abluat umbras.

Nec tamen hic oculos falli concedimus hilum.
nam quacumque 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 nocere rerum.
proinde animi vitium hoc oculis adfligere 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 permensa 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 conjunctis 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 coepat natura supraque extollere montes, quos tibi tum supra sol montis esse videtur comminus ipse suo contingens fervidus igni, vix absunt nobis missus bis mille sagittae, vix etiam cursus quingentos saepe veruti: inter eos sollemque iacent immania ponti aequora substrata aetheriis ingentibus oris, interiectaque sunt terrarum milia multa quae variae retinent gentes et saecla ferarum. at collectus 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 dispicere et caelum ut videare videre,
cetera mirando sub terras abdita caelo.
denique ubi in medio nobis ecus acer obhaesit
flumine et in rapidas amnis despeximus undas,
stantis equi corpus transversum ferre videtur
vis et in adversum flumen contrudere raptim,
et quocumque oculos traiecimus omnia ferri
et fluere 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 nautis ex undis ortus in undis
sol fit uti videatur obire et condere lumen;
quiepe ubi nil aliud nisi aquam caelumque tuentur;
ne leviter credas labefactari undique sensus.
at maris ignaris in portu clauda videntur
navigia splustris fractis obnitter undae.

therefore written Cetera mirando for Corpora mirande. Flor. 31 has mirando; Nicc. Camb. etc. miranda. Lach. seems to have misapprehended the matter, as in 213 and 1 1061: he reads Ut prope miraclo for Corpora mirande, caeli for caelo, and transposes the two verses. But I have obeyed him in reading despicere for despicere, as ms. authority is of little weight on such a point: comp. 421 despeximus AB Nicc. for deep. Virgil’s mss. both in Aen. 1 224 and georg. II 187 are nearly all in favour of despicere. Ph. Wagner philologus xv p. 552 quotes on the side of despicere Quintil. inst. VI proem. 4 ‘nullam terras despicere providentiam’, but on referring to Zumpt ed. Spald. suppl. annot. I find that the best ms. Ambros. 1, and Turic. p. m. have nulla in terras despicere, another terras despicere: this passage therefore will not refute Lachmann’s position that despicere nubila or despicere in nubila is ‘to look upon the clouds’, despicere nubila ‘to despise the clouds’: comp. for the former sense III 26 quin omnia dispician-
tur; IV 421 in rapidas amnis despeximus undas; for the latter II 9 Despicere unde quenas alios. AB on the whole support this distinction. Conington to Virgil 1.1. keeps despicere; and Aen. 1 224 he says that the reason for the distinction fails completely: but surely the fact that the personal passive despicior and the participle desppectus always have the sense of being despised is some reason: to me indeed it is a conclusive one. Lamb. reads videre et Corpora mirando s. t. a. c. but in ed. 5 he obelises et and the following verse. 421 despeximus Flor. 81 Camb. Ver. Ven. Mar. for despeximus. 486 At maris Nicc. B corr. for Amaris. 487 fractis Flor. 31 Mar. for factas. undae Lach. for undas. undis
remorum, recta est, et recta superne guberna: quae demersa liquorem obeunt, refracta videntur omnia converti sursumque supina reverti et reflexa prope in summo frutare liquore. raraque per caelum cum venti rubila 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 supter pressit eum, quodam sensu fit uti videantur omnia quae tuimur fieri tum bina tuendo, bina lucernarum florentia lumina flammis 450 binaque per totas aedis geminare supellex et duplicis hominum facies et corpora bina. denique cum suavi devinxit membra sopore somnus et in summa corpus iacet omne quiete, tum vigilare tamen nobis et membra movere nostra videmur, et in noxibus caligine caecca cernere censemus solem lumenque diurnum, conclusoque loco caelum mare lumina montis mutare et campos pedibus transire videmur, et sonitus audire, severa silentia noctis 460 undique cum content, et reddere dicta tacentes. cetera de genere hoc mirando multa videmus, quae violare fidem quasi sensibus omnia quaerunt, nequiquam, quoniam pars horum maxima fallit propter opinatus animi quos addimus ipsi, 465 pro visis ut sint quae non sunt sensibis' visa. nam nil aegrius est quam res secernere apertas ab dubiiis, animus quas ab se protinus addit.

Denique nil sciri siquis putat, id quoque nescit

an sciri possit, quoniam nil scire fatetur.

hunc igitur contra mittam contendere causam,
qui capite ipse sua in statuit vestigia sese.
et tamen hoc quoque uti concedam scire, at id ipsum
 quaeram, cum in rebus veri nil viderit ante,
unde sciat quid sit scire et nescire vicissim,
notitiam veri quae res falsique crearet
et dubium certo quae res differre probarit.

invenies primis ab sensibus esse creatam
notitiem veri neque sensus posse refelli.
nam maiore fide debet reperiri illud,
spone sua veris quod possit vincere falsa.

quid maiore fide porro quam sensus haberi
debet? an ab sensu falso ratio orta valebit
dicere eos contra, quae tota ab sensibus orta est?
qui nisi sunt veri, ratio quoque falsa fit omnis.

an poterunt oculos aures reprehendere, an aures
tactus? an hunc porro tactum sapor arguet oris,
an confutabunt nares oculive revinent?
non, ut opinor, ita est. nam seorsum cuique potestas
divisast, sua vis cuiquest, ideoque necesse est
et quod molle sit et gelidum fervensve seorsum
et seorsum varios rerum sentire colores
et quae cumque coloribus’ sint conjuncta videre.

seorsus item sapor oris habet vim, seorsus odores
nascentur, sorsum sonitus. ideoque necesse est
non possint alii convincere sensus.
nec porro poterunt ipsi reprehendere sese,
eaqua fides quoniam debitis semper haberi.
proinde quod in quoquest his visum tempore, verumst.
et si non poterit ratio dissolvere causam,


cantur. 496 possunt Flor. 31 Mon. Pont. Ald. 1 Junt. for possunt. possent
cur ea quae fuerint iuxtim quadrata, procul sint visa rutunda, tamen praestat rationis egentem reddere mendose causas utriusque figurae, quam manibus manifesta suis emittere quomum 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 praecipitisque locos vitare et cetera quae sint in genere hoc fugienda, sequi contraria quae sint. illa tibi est igitur verborum copia cassa omnis quae contra sensus instructa parastat. denique ut in fabrica, si pravast 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 absona tecta, iam ruere ut quaedam videantur velle, ruantque prodita iudiciis fallacibus omnia primis, sic igitur ratio tibi rerum prava necessest falsaque sit, falsis quaecumque ab sensibus ortast.

Nunc alii sensus quo pacto quisque suam rem sentiat, haudquaquam ratio scruposa relictæ est. Principio auditur sonus et vox omnis, in auris insinuata suo pepulere ubi corpore sensum. corpoream vocem quoque enim constare fatendumst et sonitum, quoniam possunt inpellere sensus. praeterea radit vox fauces saepe facitque asperiora foras gradiens arteria clamor. quippe per angustum turba maiore coorta ire foras ubi coeperunt primordia vocum, scilicet expleti quoque ianua raditur oris.
haud igitur dubium est quin voces verbaque constant corporeis e principiis, ut laedere possint.
nec te fallit item quid corporis auferat et quid detrahat ex hominum nervis ac viribus ipsis
perpetuus sermo nigrar noctis ad umbram
aurorae perductus ab exoriante nitore,
praesertim si cum summost clamore profusus.
ergo corpoream vocem constare decessest,
multa loquens quoniam ammittit de corpore partem.

551 asperitas autem vocis fit ab asperitate
principiorum et item levor levo creatur.
542 nec simili penetrant auris primordia forma,
cum tuba depresso graviter sub murmure mugit
et reboat raucum regio cita barbara bombum,
545 et validis cycni torrentibus ex Heliconis
cum liquidam tollunt lugubri voce querellam.

Hasce igitur penitus voces cum corpore nostro
expressimus rectoque foras emittimus ore,
mobilis articulat verborum daedala lingua
550 formaturaque laborum pro parte figurat.
553 hoc ubi non longum spatiumust unde una profecta
perueniat vox quaque, necessest verba quoque ipsa
plane exaudiri discernique articulatim;
servat enim formaturam servatque figuram.
at si interpositum spatium sit longius aqueo,
aera per multum confundi verba necessest
et conturbari vocem, dum transvolat auras.

ergo fit, sonitum ut possis sentire neque illum
internoscere, verborum sententia quae sit:
usque adeo confusa venit vox inque pedital
praeterea verbum saepe unum perciat auris
omnibus in populo, missum praeconis ab ore.
in multas igitur voces vox una repente
diffugit, in privas quoniam se dividit auris
obsignans formam 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 vides, rationem reddere possis
tute tibi atque alii, quo pacto per loca sola
saxa paris formas verborum ex ordine reddant,
palantis comites quam montis inter opacos
quaeerimus et magna dispersos voce ciemus.
sex etiam aut septem loca vidi reddere vocis,
unam cum iaceres: ita colles collibus ipsi
verba repulsantes iterabant docta referri.

haec loca capipedes satyros nymphasque tenere
finitimi fingunt et faunos esse locuntur
quorum noctivago strepitu ludoque iocanti
adfirmant volgo taciturna silentia rumpi
chordarumque sonos fieri dulcisque querellas,
tibia quas fundit digitis pulsata canentum,
et genus agriculm late sentiscere, quom Pan
pineae semiferi capitis velamina quassans
unco saepe labro calamos percursit hiantis,
fistula silvestrem ne cesset fundere musam.
cetera de genere hoc monstra ac portenta loqontur,
ne loca desert a ab divis quoque forte putentur
sola tenere. ideo iactant miracula dictis
aut aliqua ratione alia ducuntur, ut omne
humanum genus est avidum nimis auricularum.

Quod superest, non est mirandum qua ratione,
per loca quae nequeunt oculi res cernere apertas,
haec loca per voces veniant aurisque laccassant.
conloquium clausis foribus quoque saepe videmus,
nimirum quia vox per flexa foramina rerum
incolmis transire potest, simulacra renuntant;
perscinduntur enim, nisi recta foramina tranant,
qualia sunt vitrei, species qua travolat omnia.
praeterea partis in cunctas dividitur vox,
ex aliis aliae quoniam gignuntur, ubi una
dissuluit 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 cintentur.
at simulacra viis derectis omnia tendunt
ut sunt missa semel; quapropter cernere nemo
saepe ultra potest, at voces accipere extra.

locanti. 587 velamina Nicc. Flor. 31 Camb. Mon. vulg. for ullamina. val-
lamina Heins. in ms. notes, Is. Voss. in ms. notes, Wak. 590 Cetera
Flor. 31 Camb. Mar. for Petere. 594 nimis auricularum. nimi’ miraclorum
Lach. after Bentl.: this is now the third time he has introduced into his text the
form miraculum, which is not once found in the mss. of Lucri. 598 videmus.
ubi demus Lach.: but Conloquium clausis foribus videmus = Cl. cl. f. fieri v. and is
not the same thing at all as Conloquium videmus. Cum loquimur clausis foribus,
604 ubi una B corr. Lamb. for ubina. ubi nam Nicc. 605 Dissiluit B: see
Plant. miles 279 eds. Ritschl and Fleckeisen, Rhein. mus. n. f. viii p. 451,
Corssen 1 p. 314. Dissiluit A vulg. Lach. 608 fervunt Ed. for fuerunt,
transposing one letter: Plant. pseud. 840 fervunt A, fuerunt Z, fervent vulg.
fuerint Lach. fuerint Mar. Ald. 1 Junt. vulg. subuent Bern. 611 Saepe
et tamen ipsa quoque haec, dum transit clausa domorum, vox optundit tur atque auris confusa penetrat et sonitum potius quam verba audire videmur.

Nec, qui sentimus sucum, lingua atque palatum plusculum habent in se rationis plus operaeve. principio sucum sentimus in ore, cibum cum mandendo exprimimus, ceu plenam spongiam aquai squis forte manu premere ac siccare coepit. inde quod exprimimus per caulas omne palati diditur et rarae perplexa foramina linguae. hoc ubi levia sunt manantis corpora suci, suaviter attingent et suaviter omnia tractant umida lingual circums sudantia templ. at contra pungunt sensum lacerantque coorta, quanto quaeque magis sunt asperitate repleta. deinde voluptas est e suco fine palati; cum vero deorsum per fauces praecipitavit, nulla voluptas est, dum diditur omnis in artus. nec refert quicquam quo victu corpus alatur, dummodo quod capias concoctum didere possis artubus et stomachi umidulum servare tenorem.

Nunc aliis alius qui sit cibu’ suavis et almus expediam, quareve, aliis quod triste et amarumst, hoc tamen esse aliis possit per dulce videri, tantaque in his rebus distantia differetasque,

ut quod ali cibus est aliis suum acre venenum.
esse ita quit serpens, hominis quae tacta salivis
disperit ac sese mandendo conficit ipsa.
praeterea nobis veratum est acre venenum,
at capris adipes et coturnicibus auget.
ut quibus id fiat rebus cognoscere possis,
principio meminisse decet quae diximus ante,
semina multimodis in rebus mixta teneri.
porro omnes quaecumque cibum capiunt animantes,
ut sunt dissimiles extrinsecus et generatim
extima membrorum circumcaesura coercet,
proinde et seminibus constant variante figura.
semina cum porro distent, differre necesset
intervalla viasque, foramina quae perhibemus,
omnibus in membris et in ore ipsoque palato.
esse minora igitur quaedam maiorque debent,
esse triqueta aliis, aliis quadrata necesset,
multa rutunda, modis multis multangula quaedam.
namque figurarum ratio ut motusque reposcunt,
proinde foraminibus debent differre figurae,
et variare vias proinde ac textura coercet.
hoc ubi quod suave est aliis aliis fit amarum,
illi, cui suave est, levissima corpora debent
contractabiliter caulas intrare palati,
at contra quibus est eadem res intus acerba,
aspera nimirum penetrant hamataque fauces.
nunc facile est ex his rebus cognoscere quaeque.
quappe ubi cui febris bili superante coorta est
aut alia ratione aliquast vis excita morbi,
perturbatur ibi iam totum corpus et omnes
commutantur ibi positurae principiorum;

Lach.; but unicus is not at all appropriate. 636 in added by Nonius p. 95,
and est at end of verse rightly om. by the same. 637 ali Lach. for aliis.
638 Esse ita quit serpens Ed. for Est itaque ut serpens. Est aliaque ut serpens
641 coturn.: cocturn. A, quod turn. B. 642 Ut quibus id Lamb. ed. 2 and
3 for Id quibus ut. 648 et. ex Mon. Junt. Lamb. ed. 1 and 2 Lach. but
et Mar. constant variante figura Lach. for constant variantque figura. distant
variantque figura Lamb. ed. 3. 668 ut added by Flor. 31 Camb. Mar. Ut
fit prius ad sensum ut quae corpora conveniembant
nunc non conveniant, et cetera sint magis apta,
quae penetrata queunt sensum proelignere acerbum;
utraque enim sunt in melliis commixta sapore;
id quod iam supera tibi saepe ostendimus ante.

Nunc age quo pacto naris adiectus odoris
tangat agam. primum res multas esse nessesest
unde fluens volvat varius se fluctus odorum,
et fluere et mitti volgo spargique putandum;
verum aliis alias magis est animantibus aptus
dissimilis propter formas. ideoque per auras
melliis apes quamvis longe ducentur odore,
volturrique cadaveribus. tum fissae ferarum
ungula quo tulerit gressum permissa canum vis
ducit, et humanum longe praesentit odorem
Romulidaram arcis servator candidus anser.
sic aliis aliis nidor datus ad sua quemque
pabula ducit et a taetro resilire veneno
cogit, eoque modo servantur saecla ferarum.

Hic odor ipse igitur, naris quicumque lacesst,
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 lacesent.
errabundus enim tarde venit ac perit ante
pauletim facilis distractus in aeras auras;
ex alto primum quia vix emittit in ex re:
nam penitus fluere atque recedere rebus odores
significat quod fracta magis redolere videntur
omnia, quod contrita, quod igni conlabefacta:
deinde videre licet maioribus esse creatum
principii quam vox, quoniam per saeaxe saepa
non penetrat, qua vox volgo sonitusque feruntur.

Lach. for Fit. 671 672 Lach. places after 662. Bernays supposes some
verses to have been lost before them; I followed him in my small ed. but now
believe there is no hiatus: see notes 2. 680 Volturrique Pont. Ald. 1 for
'permessa v. [not A or B] i.e. permessa i.e. immessa, concitata' Is. Voss. in ms.
notes. 682 Ducit. Dicit Lach. without cause. 698 creatum Mar.
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 generem, 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,
pupillae interfodiunt acremque dolorem
praebent, ut nequeant contra durare feroce;
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 simulacula vagari
multa modis multis in cunctas undique partis
tenvia, quae facile inter se iunguntur in auris,
obvia cum veniunt, ut aranea bratteaque auri.
quippi etenim multo magis haec sunt tenvia textu
quam quae perciuunt oculos visumque lacessunt,
corporis haec quoniam penetrant per rara cientque
tenem animi naturam intus sensumque lacessunt.
Centauros itaque et Scyllarum membra videmus
Cerbereasque canes facies simulacrae eorum
quorum morte obita tellus amplexitutur ossa;
onne genus quoniam passim simulacra feruntur,
partim sponte sua quae fiunt aere in ipso, partim quae variis ab rebus cumque recedunt et quae conficiunt 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, haerescit 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 icturn 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 necessae est.

nunc igitur docui quoniam me forte leonem cernere per simulacra, oculos quaecumque lacessunt, scire licet mentem simili ratione moveri, per simulacra leonem et cetera quae videt aeque nec minus atque oculi, nisi quod mage tenvia cernit. nec ratione alia, cum somnus membra profudit, mens animi vigilat, nisi quod simulacra lacessunt haec eadem nostros animos quae cum vigilamus, usque adeo, certe ut videamur cernere eum quem rellict a vita iam mors et terra potiast.

hoc ideo fieri cogit natura, quod omnes corporis effecti sensus per membra quiescunt.
IV

nec possunt falsum veris convincere rebus.
praeterea meminisse iacet languetque sopore
nec dissentit eum mortis letique potitum
iam pridel, 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 putandumst:
tanta est mobilitas et rerum copia tanta
tantaque sensibili quovis est tempore in uno
copia particularum, ut possit suppeditare.

[Multaque in his rebus quaeruntur multaque nobis
clarandumst, plane si res exponere avemus.
quaeritur in primis quare, quod cuique libido
venirit, extemplo mens cogitet eius 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 pugnas,
omeia sub verboe cretae natura paratque?
cum praeertim aliis eadem in regione locoque
longe dissimilis animus res cogiteta omnis.
quid porro, in numerum procedere cum simulacra
cernimus in somnis et mollia membra movere,
mollia, mobiliter cum alternis brachia mittunt
et repetunt oculis gestum pede convenienti?
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,

pro v. Lach. 788 si terrast cordi Ed. for si terram cordist. [si terra est
cordi Pont. before me, as I now find.] The frequency with which our mss. thus
transpose this st is very remarkable: see Lach. to ii 275 who cites ten instances:
so 799, the repetition of 774, has Tanta mobilitas. si tertas est, si cordi Junt.
791 repetunt. referunt Lach. 795 Cum sentimus id, et cum Ed. for Con-
sentimus 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 senti-
tempora multa latent, ratio quae comperit esse, propter eam fit uti quovis in tempore quaeque praesto sint simulacra locis in quique parata. et quia tenvia sunt, nisi quae contendit, acute 802 cernere non potis est animus; proinde omnia quae sunt praetera pereunt, nisi siqua ad se ipse paravit. ipse parat sese porro speratque futurum 805 ut videat quod consequitur rem quamque; fit ergo, nonne vides oculos etiam, cum tenvia quae sunt cernere coeperunt, contendere se atque parare, nec sine e fieri posse ut cernamus acute? 810 et tamen in rebus quoque apertis noscere posse, 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? 815 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, 820 aut alia ex alia facies aetasque sequatur. 826 quod ne miremur sopor atque oblivia curant.

822 [Illud in his rebus vitium vementer avessis effugere, errorem vitareque praemetuenter,

mus, id est? cœt., before 788, where it sadly involves the construction. 798 sint Flor. 31 Camb. Pont. Mar. for sin B, in A Nicè. locis Flor. 31 and Candidus at end of Junt. for locis. 799 800 801 = 774 771 772: an evident gloss here. Lamb. retains the first and rejects the two last; while he wrongly obelises the whole three in their former place, where they cannot be dispensed with.

802 nisi quae contendit. nisi se contendit Lamb. prompted he says by 809, and Lach.: but see notes 2. 804 nisi si quae ad se ipse Lach. for nisi que ex se ipse. nisi sic esse ipse Lamb. 805 futurum Pont. Junt. for futuram.

808 = 804. 815 Praeterquam Avanc. for Praeterea quam. 818 non Brix. Pont. Mar. for nos. 820 vir uti B corr. Flor. 31 Camb. Mar. for virtu. vir tunc Nicè. vir tum Lamb. etc. 823 (826) brought here by B corr. Mar. Ald. 1 Junt. 823 avessis 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, quae to via. vitium vementer rebus necesser Lach.; a violent alteration. inesto Mar. Ald. 1 Junt. Gronov.
lumina ne facias oculorum clara creata,

825 prospicere ut possemus, et ut proferre queamus
proceros passus, ideo fastigia posse
surarum ac feminum pedibus fundata plicari,
bracchia tum porro validis ex apta lacertis
esse manusque datas utraque ex parte minstras,
830 ut facere ad vitam possemus quae foret usus.
cetera de genere hoc inter quaeque pretantur,
omnia perversa praepostera sunt ratione,
nil ideo quoniam natumst in corpore ut uti
possemus, sed quod natumst id procreat usum.
835 nec fuit ante videre oculorum lumina nata
nec dictis orare prius quam lingua creatast,
sed potius longe linguae praecessit origo
sermonem multoque createae sunt prius aures
quam sonus est auditus, et omnia denique membra
840 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 volnus vitare prius natura coegit
845 quam daret objectum parmae laeva per artem.
scilicet et fessum corpus mandare quieti
multo antiquius est quam lecti molla strata,
et sedare sitim prius est quam poca natura.
850 haec igitur possunt utendi cognita causa
credier, ex usu quae sunt vitaque reperta.
illa quidem seorsum sunt omnia quae prius ipsa
nata dedere suas post notitiam utilitatis.
quo genere in primis sensus et membra videmus; 855
quare etiam atque etiam procul est ut credere possis

avenus Te effugere Bern. 824 errorem vitareque B corr. Avano. for errore multaque. errore multas que premedientur Flor. 81 Camb. ons Vat. corruptly for e. v. praemutuentur (praemutuentur A): this has led to further corruptions by Mar. Junt. Lamb. etc. 836 possemus Lach. for possimur, as the usage of Lucr. requires. queamus Lach. for via: see above to 823: the vulg. viai has no sense. 837 fastigia. sufragia 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

13—2
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.
propterea capitur cibus ut suffulciat artus et recreet vires interdatus atque patentem per membra ac venas ut amorem opturet edendi. umor item discedit in omnia quae loca cumque poscunt umorem; glomerataque multa vaporis corpora, quae stomacho praebent incendia nostro, Dissupat adveniens liquor ac restinguat ut ignem, urere ne possit calor amplius aridus artus. sic igitur tibi anhela sitis de corpore nostro abluitur, sic expletur ieiuna cupidio.]
Nunc qui fiat uti passus proferre queamus, 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.

ergo animus cum sese ita commovet ut velit ire inque gredi, ferit extemplo quae in corpore toto per membra atque artus animali dissipata vis est.


884 quisquam quam Brix. Mar. for quis quam. 885 Id quod. At, quod
et facilest factu, quoniam coniuncta tenetur. 
inde ea proporro corpus ferit, atque ita tota 
paulatim moles protruditur atque movetur. 
praeterea tum rarecit quoque corpus, et aer, 
scilicet ut debet qui semper mobilis extat, 
per patefacta venit penetratque foramina largus 
et dispargitur ad partis ita quasque minutus 
corpus, hic igitur rebus fit utrimque duabus, 
corpus ut ad navis velis ventoque feratur. 
nec tamen illud in his rebus mirabile constat, 
tantula quod tantum corpus corpuscula possunt 
contorquere et onus totum convertere nostrum. 
quipple etenim ventus suptili corpore tenuit 
trudit agens magnam magno molimine navem 
et manus una regit quantovis impetum 
atque gubernachum contorquet quolibet unum, 
multaque per trocleas et tympana pondere magno 
commovet atque levi sustollit machina nisu.
   Nunc quibus illo modis somnus per membra quietem 
iuriget 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 animumque sagacem, 
ne fieri negites quae dicam posse retroque 
vera repulsanti discedas pectore dicta, 
tutimet in culpa cum sis neque cernere possis. 
principio somnus fit ubi est distracta per artus 
vis animae partimque foras eiecit 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 inipedit esse, tum nobis animam perturbatam esse putandumst eiectamque foras; non omnem; namque iaceret aeterno corpus perfusum frigore leti. quippe ubi nulla latens animal pars remaneret in membris, cinere ut multa latet obrutus ignis, unde reconfleri sensus per membra repente posset, ut ex igni caeco consurgere flamma?

Sed quibus haec rebus novitas conflat et unde perturbari anima et corpus languescere possit, expediam: tu fac ne ventis verba profundam. principio externa corpus de parte necessum est, aeris quoniam vicinum tangitur auris, tundier atque eius crebro pulsario icu, 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 animal eiciatur et introrsum pars abdita cedat, pars etiam distracta per artus non queat esse coniuncta inter se neque motu mutua fungi; inter enim saepit coetus natura viasque; ergo sensus abit mutatis motibus alte. et quoniam non est quasi quod suffulciat artus, debile fit corpus languescuntque omnia membra, brachia palpebraeque cadunt poplitescque cubanti

saepe tamen summittuntur virisque resolvunt.
deinde cibum sequitur somnus, quia, quae facit aer,
haec eadem cibus, in venas dum diditur omnis,
efficit. et multo soror ille gravissimus exstat
quem satur aut lassus capias, quia plurima tum se
corpora conturbant magno contusa labore.
fit ratione eadem coniectus partim animai
altior atque foras eictus largior eius,
et divisor 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 degere bellum,
nos agere hoc autem et naturam quaeere 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
adsiduas dederunt operas, plerumque videmus,
cum iam destiterunt ea sensibus usurpare,
relicuas 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 chordasque loquentis
auribus accipere et consessum cernere eundem
scenique simul varios splendere decores.

*tamae* [not *tama*] summittuntur. Tama quid sit docto Festus, cubantem vero
tamam dixit quod deorsum ad pedes tendat. sic infra cubantia tecta. Idem error
apud Nonium in versus Lucillii in voce *differre*, ubi pro *tama* legitur *tamen*.
961 *in test* Ed. for *intus*; comp. 916 and 946, and *capias* in 957. *actus* Lach.
962 *quo*...*devinctus*. *quo*...*defunctus Mon.* Ven. Ald. 1 Junt. *quo*...*devinctus
usque adeo magni referunt 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 patefactis

venantumque canes in molli saepe quiete
iactant crura tamen subito vocisque repente
mittunt et crebro redducunt naribus auras,
ut vestigia si teneant inventa ferarum,
experg factaque secuntur inania saepe

cervorum simulacra, fugae quasi dedita cernant,
donec discussis redeant erroribus ad se.
at consueta domi catulorum blanda propago
discutere et corpus de terra corripere instant
proinde quasi ignotas facies atque ora tuantur.
et quo quaeque magis sunt aspera seminiorum,
tam magis in somnis eadem saevire necessust.
at variae fugiunt volucres pinnisque repente
sollicitant divom nocturno tempore lucos,
accipitres somno in leni si proelia pugnas
edere sunt persecantia visaeque volantes.
porro hominum mentes, magnis quae motibus edunt
magna, itidem saepe in somnis faciunque geruntque,
reges expugnatur, capiuntur, proelia miscent,
tollunt clamorem quasi si iugulentur ibidem. multi depugnant gemitusque doloribus edunt et quasi pantherae morsu sævive 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 praeceptent 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. 1025 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, conveniunt simulacra foris e corpore quoque nuntia praeclari voltus pulchrique coloris, qui ciet inritans loca turgida semine multo, ut quasi transactis saepe omnibu' rebu' profundant 1035 fluminis ingentiis fluctus vestemque cruentent.

Sollicitatur id in nobis, quod diximus ante, semen, adulta aetas cum primum roborat artus. namque alias aliud res commovet atque lacescit; ex homine humanum semen ciet una hominis vis. 1040 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.
inruitata tument loca semine fitque voluntas

eicere id quo se contendit dira lubido,
idque petit corpus, mens unde est saucia amore.
namque omnes plerumque cadunt in vulner et illam
emicat in partem sanguis unde icium irctu,
et si comminus est, hostem ruber occupat umor.
sic igitur Veneris qui telis accipit ictus,
sive puer membris muliebris hunc iaculatur
seu mulier toto iactans e corpore amorem,
unde feritur, eo tendit gestitque coire
et iacere umorem in corpus de corpore ductum;
namque voluptatem praesagit muta cupidio.

Haec Venus est nobis; hinc autemst nomen amoris,
hinc illaec primum Veneris dulcedinis in cor
stillavit gutta et successit frigida cura.
nam si abest quod aves, praesto simulacra tamen sunt
illius et nomen dulce obversatur ad auris.

sed fugitare decet simulacra et pabula amoris
absterrere sibi atque alio convertere mentem
et iacere 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,
sed potius quae sunt sine poena commoda sumit;

Nauger. Lamb. vulg. before Lach. 1058 nomen. nomen Lach. most un-
poetically; Creech more elegantly, but without necessity, numen: see Camb.
Journ. of phil. p. 35. Lach. also in the next verse wrongly puts a stop at illaec.
illae A corr. for ille A, illa B. illae Nicc. one Vat. illa et Flor. 31 Camb.
1061 aves Lach. for ames: most justly, unless you read amas. 1065 con-
lectum (collectum) Junt. not Pont. or Mar. for conlectum. congestum Avanc. at
nam certe purast sanis magis inde voluptas quam miseris, etenim potiundi tempore in ipso fluctuat incertis erroribus ardo amantium nec constat quid primum oculis manibusque fruantur. quod petiere, premunt arte faciuntque dolorem corporis et dentes inlidunt saepe labellis osculaque adfigunt, 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 refrenat morsus admixta voluptas. namque in eo spes est, unde est ardis origo, restingu quoque posse ab eodem corpore flamam. quod fieri contra totum natura repugnat; unaque res haec est, cuius quom plurima habemus, tum magis ardescit dira cuppedine pectus. nam cibus atque umor membris adsumitur intus; quae quoniam certas possunt obsidere partis, hoc facile expletur laticum frugumque cupidio. ex hominis vero facie pulcroque colore nil datur in corpus praeter simulacula fruendum tenvia; quae vento spes raptast saepe misella. ut bibere in somnis sitiens quom quaerit et umor non datur, ardo rem qui membris stinguere possit, sed laticum simulacra petit frustraque laborat in medioque sitit 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 fruantur.
aetatis, iam cum praesagit gaudia corpus
atque in eost Venus ut muliebria conserat arva,
adfigunt avide corpus iunguntque salivas
oris et inspirant pressantes dentibus ora,
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 conlecta cupido,
parva fit ardoris violenti pausa parumper.
inde reedit rabies eadem et furor ille revisit,
cum sibi quid cupiant ipsi contingere quarerunt,
nec reperire malum id possunt quae machina vincat:
usque adeo incerti tabescunt volnere caeco.

Adde quod absumunt viris pereunque labore,
adde quod alterius sub nutu degitur aetas.
labitur interea res et Babylonica fiunt,
languent officia atque aegrotat fama vacillans.
uhic lenta et pulchra in pedibus Sicyonia rident
scilicet et grandes viridi cum luce zmaragdi
auro includuntur teriturque thalassina vestis
adsidue et Veneris sudorem exercita potat.
et bene parta patrum fiunt anademata, mitrae,
interdum in pallam atque alideusia Ciaque vertunt.

eximia veste et victu convivia, ludi,

stinguerer or membris tinguerer.

1115 conlecta Lamb. for conlecta. 1118
Junt. for utris. 1123 Babylonica Pius in notes for Babylonia. vadimonimia
vacilans Avan. 1125 Huic lenta Ed. for Unguenta: see Camb. Journ. of
phil. iv p. 287: the reading is of course quite uncertain: indeed unguenta may
have come from Languent of 1124 and have expelled a totally different word:
perhaps Arguta, if huic were not wanted: comp. Catul. lxviii 72 Innixia
argyta constituit solea; and Tib. 8 14. Argentum Lach. 1129 fiunt B
corr. Mar. Ald. 1 Junt. for fiunt. 1130 atque alideusia chiaque mss. alideusia
Ciaque Lach. very ingeniously; but yet alideusia is not even a known Greek
word. ac Melitenia Ciaque Lamb. after 'Adrianus Turnebus, seu potius Gul.
Pelliserius, Episc. Montepessul.' Cia: so Cic. de nat. deor. 1138 Prodicus Cius
Victorius: chius or chius mss. 1131 ludi A corr. Nio. for luidi. lychnt
Lach.: but see notes 2; and v 295 from which it appears that Lucr. wrote
pocula crebra, unguenta coronae serta parantur, nequiquam, quoniam medio de fonte leporum surgit amari aliquit quod in ipsis floribus angat, aut cum conscius ipse animus se forte remordet desidiose agere aetatem lustrisque perire, aut quod in ambiguo verbum iaculata reliquit quod cupidō adsīxum cordi vivescit ut ignis, aut nimium iactare oculos aliumve tueri quod putat in voluque videt vestigia risus.

Atque in amore mala haec propio summeque secundo inveniuntur; in adverso vero atque inopi sunt, prendere quae possis oculorum lumine operto, innumerabilia; ut melius vigilare sit ante, qua docui ratione, cavereque ne inliciaris. 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 praetermittas animi vitia omnia primum aut quae corpori' sunt eius, sīquam petis ac vis. nam faciat homines plerumque cupidine caeci et tribuunt ea quae non sunt his commoda vere. multimodis igitur pravas turpisque videmus esse in deliciis summoque in honore vigere. atque alios alii irident Veneremque student ut placent, quoniam foedo advictentur amore, nec sua respiciunt miseri mala maxima saepe. nigra melichrus est, inmunda et fetida acosmos, caesia Palladium, nervosa et linea dorcas, parvula, pumilio, chariton mia, tota merum sal, magna atque inmanis cataplexis plenaque honoris. balba loqui non quit, traulizi, muta pudens est;
at flagrans odiosa loquacula Lampadium fit. 1165
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 taetris se suffit odoribus ipsa
quam famulae longe fugitant furtimque cachinnant.
at lacrimans exclusus amator limina saepe
floribus et sertis operit postisque superbos
unguit amaracino et foribus miser oscula figit;
quem si, iam ammissum, venientem offenderit aura
una modo, causas abeundi quae et honestas,
et meditata diu cadat alte sumpta querella,
stultitiaeque ibi se damnet, tribuisse quod illi
plus videat quam mortali concedere par est.
nec Veneres nostras hoc fallit; quo magis ipsae
omnia summo opere hos vitae poscaenia celant
quos retinere volunt adstrictosque esse in amore,
neiquam, 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 facto suspirat amore
quae conplexa viri corpus cum corpore iungit
et tenet adsuctis umectans oscula labris.

for delictis. 1168 At tumida Bern. for At iamina: this I had myself seen
many years ago on comparing Ovid are ii 661, where he is imitating Lucr. At
Lamia Avanc. Lach. At gemina Lamb. vulg. 1174 turpi Naugcr. for
turpis. 1176 longe Flor. 31 Camb. for longi. 1180 iam ammissum (ad-
misserum) Lamb. for iam misserum. iam ammissu Lach. iam iussu Bern. iam
immissum Mar. Ald. 1 Junt. veniens Ald. 1 Junt. Lamb. ed. 1 Bentl. 1182
nam facit ex animo saepe et communia quaerens

gaudia sollicitat spatum decurrere amoris.
nec ratione alia volucres armenta feraeque
et pecudes et equae maribus subsidere possent,
si non, ipsa quod illorum subat ardet abundans
natura et Venerem salientum laeta retractat.
nonne vides etiam quos mutua saepe voluptas
vinxit, ut in vinclis communibus excrucientur?
in trivis quam saepe canes, discedere adventis,

divorsi cupide summis ex viribu' tendunt,
quam interea validis Veneris compagibus haerent!
quod facerent numquam nisi mutua gaudia nossent
quae iacere in fraudem possent vincosque tenere.
quare etiam atque etiam, ut dico, est communi' voluptas.

Et commiscendo quom semine forte virili

femina vim vicit subita vi corripuitque,
tum similes matrum materno semine fiunt,
ut patribus patrio. sed quos utriusque figurae
esse vides, iuxtim miscentes vulta parentum,
corpo de patro et materno sanguine crescunt,
semina cum Veneris stimulis excita per artus

obvia confluxit conspirans mutuus ardur,
et neque utrum superavit eorum nec superatumst.
fit quoque ut interdum similis existere avorum
possint et referant proavorum saepe figuras
propterea quia multa modis primordia multis

Lach. reads possunt, and refers quod illorum subat to the male. 1200 salientum Mar. Ald. 1 Junt. for sallentum. retractat Lamb. ed. 2 and 3 first for retractant.
memi one Vat. illos 2 Vat. etiam of AB rightly added by Pont. and Avanc.
(1210) first brought here by Nauger. 1207 iacere Lamb. and above 1146 laciamur, without cause. 1210 vim vicit Salmasius for vi mulcit: a certain correction, which Wak. and Lach. justly adopt: the older readings are not worth mentioning; Lamb. in vain tries to extricate himself: it appears from 500 instances that in our archetype, as in other mss. written in square capitals, t and i were often undistinguishable: 824 errore multareque, t 659 ver aula AB.
1220 multa modis Lamb. ed. 2 and 3 for multimodis; and, although Junt. has
mixta suo celant in corpore saepe parentis,
quae patribus patres tradunt ab stirpe profecta;
inde Venus varia producit sorte figuras
maiorumque refert voltus vocesque comasque.

1227 et muliebre oritur patrio de semine saeculum 1225
maternoque mares existunt corpore creti;
1225 quandoquidem nilo magis haec de semine certo
fiunt quam facies et corpora membraque nobis;
semper enim partus duplici de semine constat,
atque utri similest magis id quodcumque creatur,
eius habet plus parte aerua; quod cernere possis,
sive virum suboles sivest muliebris origo.

Nec divina satum genitalem numina cuiquam
absterrent, pater a gnatia ne dulcibus umquam
appelletur et ut sterili Venere exigat aevum;
quod plerumque putant et multo sanguine maesti
conspergunt aras adolescentae 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
1245 aut penetrare locos aequo nequit aut penetratum
aegre admiscetur muliebris semine semen.
nam multum harmoniae Veneris differre videntur.
atque alias alii complet magis ex alisque
succipiunt aliae pondus magis inque gravescunt.

et multae steriles Hymenaeis ante fuerunt

multimodis in the text, it would appear from his note at the end that Candidus
intended to print multa modis. 1222 ab Lach. for a. 1225 1226 (1227
1228) I have transferred hither, the sense requiring the change. 1227 de
added by Flor. 31 Pont. Mar. Junt. a Avanc. magis. minus Lamb. followed by
all before Lach. 1230 quodcumque Flor. 31 Camb. Ver. Ven. Mar. for quo-
cumque. 1234 pater a gnatis Brix., Pont. Mar. Ald. 1 Junt. for praeter
for hic. 1252 post sunt Lamb. first for posseunt; though Lucr. probably
pluribus et nactae post sunt tamen unde puellos
suscipere et partu possent ditescere dulci.
et quibus ante domi fecundae sape nequissent
uxores parere, inventast illis quoque compar
natura, ut possent gnatis munire senectam.
usque adeo magni refert, ut semina possint
seminibus commisceri genitaliter apta,
crassane convenient liquidis et liquida crassis.
atque in eo refert quo victu vita colatur;
namque aliis rebus crescent semina membris
atque aliis extenvantur tabentque vicissim.
et quibus ipsa modis tractetur blanda voluptas.
id quoque permagni refert; nam more ferarum
quadrupedumque magis ritu plerumque putantur
concipere uxorres, 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 Venerem si laeta retractat
atque exossato ciet omni pectore fluctus;
eicit enim sulcum recta regione viaque
vomeris atque locis avertit seminis iuctum.
idque sua causa consuerunt scorta moveri,
ne complentur 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 amatur.
nam facit ipsa suis interdum femina factis
morigerisque modis et mundo corpore culto,
ut facile insuescat te secum degere vitam.
quod superest, consuetudo concinnat amorem;

wrote pos sunt: comp. 1186 poscaenia. 1259 Crassane Ed. for Crassaque;
as refert convenient does not seem Latin any more than iii 868 differre fuerit,
and que is quite superfluous. convenient Mar. Ald. 1 Junt. for convenient.
Ne. Non Camb. 1270 retractat B. retractet A and all other ms. and
nam leviter quamvis quod crebro tunditur ictu,
vincitur in longo spatio tamen atque labascit. 1285
nonne vides etiam guttas in saxa cadentis
umoris longo in spatio pertundere saxa?

Bero. for secum. secum nos Lach. vir secum Flor. 81 Camb. vulg. 'Italice magis quam Latine' says Lach.
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 quaesitaque praemia 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 e tantis vitam tantisque tenebris in tam tranquillo et tam clara luce locavit. confer enim divina aliorum antiqua reperta. namque Ceres fertur fruges 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; quo 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.

2 maiestate hisque repertis Lamb. for maiestatis atque repertis: he proposes also maiestate atque r. maiestatisque repertis Nico. and all before Lamb.
quid Nemeaeus enim nobis nunc magnus hiatus
ille leonis obsetet et horrens Arcadius sus?
denique quid Cretae taurus Lernaeanque pestis
hydra venenatis posset vallata colubris?
quidve tripectorata tergemini vis Geryonai
• • • • • • • • • • • • • • •
30 tanto opere officerent nobis Stymphala colentes
et Diomedis equi spirantes naribus ignem
Thrakis Bistoniasque plagas atque Ismara propter?
aureaque Hesperidum servans fulgentia mala,
asper, acerba tuens, immanni corpore serpens
arboris amplexus stirphem quid denique obsetet
propter Atlanteum litus pelageque severa,
quo neque noster adit quisquam nec barbarus audet?
cetera de genere hoc quae sunt portenta perempta,
sei non victa forent, quid tandem viva nowerent?
nil, ut opinor: ita ad satiatem 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 purgatumst pectus, quae proelia nobis
atque pericula tumst ingratiss insinuandum!

12 locavit Nicc. for vocavit. 29 foll. Mar. Ald. 1 Junct. and all succeeding
eds. invert 30 and 31; I transpose 29 and 30: again Mar. Ald. 1 Junct. and all
before Lach. insert between nobis and Stymphala the words unciaeque timendaec
Unguibus Arcadieae volucres. Lach. weakly reads et aves for nobis. I have no
doubt a verse has fallen out before 29 (30), beginning with Quid: such for in-
stance as this Quid volucres pennis aereis invia stagna. 31 Thracia Ed. for
Thracia. Thracam Ald. 1 Junct.: see Camb. Journ. of phil. 1
p. 44. 34 stirphem Mon. Nauger. (stiphem Mar. Junct.) for stirpes. 35
Atlanteum Gil. (Atlantaeum Lamb. and Turneb. first) for Atlaneum. Oceanum
propter Nicc. followed by many: Oceanum was prob. written in the margin of
Poggio's ms. to explain Atlanteum. pelageque Lamb. for pelagique. severa.
Lach.: but to me it seems much weaker than severa. Pont. in marg. 'alii
severa'. 38 Sei Lach. Si Nicc. for Sed. 44 tumat Lach. for sunt. tunc
Lamb. Gif. ed. 1. Lamb. ed. 3 remarks 'hunc locum Zool...secutus est taci-
tus et dissimulans, tamquam integrum in alii libris repertum et non a me
e mendatum": Gif. then ed. 2 reads pericula est, and says 'sic scripsi. 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
quantae tum scindunt hominem cuppedinis acres
sollicitum curae quantique perinde timores!
quidve superbia spurcitia ac petulantia? quantas
efficient clades! quid luxus desidiaque?
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
immortalibu' de divis dare dicta suërit
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 incolmis magnum durare per aevom,
seu simulacra solere in somnis fallere mentem,
cernere cum videamur cum quem vita reliquit,
quod superest, nunc huc rationis detulit ordo,
ut mihi mortali consistere corpore mundum
nativomque simul ratio reddunda sit esse;
et quibus ille modis congressus materiæ
fundarit terram caelum mare sidera somel
lunaique globum; tum quae tellure animantes
extiterint, et quae nullo sint tempore natae;
quove modo genus humanum variante loquella
coeperit inter se vesci per nomina rerum;
et quibus ille modis divom metus insinuarit
pectora, terrarum qui in orbi sancta tuetur
fana lacus lucos aras simulacraque divom.
praeterea solis cursus lunaeque meatus
expediam qua vi flectat natura gubernans;
ne forte haec inter caelum terramque reamur

Marullus’ ms. notes; though Mon. has no trace of it. Junt. reads sunt. 51
numero divom. divum numero Lactantius. 53 Immortalibus Flor. 31 Mar.
Inmortalibus B Camb. lam mortalibus A Nicc. etc. de Lamb. for e. 61 in-
columis Mar. Junt. for incolumen A, vinculum est B, incolumé Camb. 71
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 aetheris cernuntur in oris,
rursus in antiquas referuntur religiones
et dominos acris adsciscunt, omnia posse
quos miseri credunt, ignari quid queat 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, multosque per annos
sustentata ruet moles et machina mundi.
nec me animi fallit quam res nova miraque menti
accidat exitium caeli terraeque futurum,
et quam difficile id mihi sit pervincere 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 horrisono posse omnia victa fragore.

[Qua prius adgrediar 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 aeterna manere, proptrereaque putas ritu par esse Gigantum pendere eos poenas inmani pro scelere omnis qui ratione sua disturbent moenia mundi praeclarumque velint caeli restinguere solem inmortalia mortali sermone notantes; quae procul usque adeo divino a numine distent 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 cruar in lignis neque saxis sucus inesse. certum ac dispositumst 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 vasa manere. quod quoniam nostro quoque constat corpore certum dispositumque videtur ubi esse et crescere possit seorsum anima atque animus, tanto magis insitiandum totum posse extra corpus formamque animalen 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. tenevis enim natura deum longueque 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
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 aevo,
solicitare suis ulla vi ex sedibus umquam
nec verbis vexare et ab imo evertere summa,
cetera de genere hoc adfingere et addere, Memmi,
desiperest. quid enim inmortalibus atque beatis
gratia nostra queat largirier emolumenti,
ultra nostra quicquam causa gerere adgrediantur?
quidve novi potuit tanto post ante quietos
inlicere ut cuperent vitam mutare priorem?
at, credo, in tenebris vita ac macore iacebat,
donec diluxit rerum genitalis origo.
nam gaudere novis rebus debere videtur
cui veteres obsunt; sed cui nil accidit aegri
tempore in antaeacto, cum pulchre degeret aevom,
quid potuit novitatis amorem ascendere tali?
quidve mali fuerat nobis non esse creatis?
natus enim debet quicumque est velle manere
in vita, donec retinebit blanda voluptas.
qui numquam vero vitae gustavit amorem
nec fuit in numero, quid obest non esse creatum?
exemplum porro gignundis rebus et ipsa
notities divis hominum unde est insita primum,
quid vellent facere ut scirent animoque videre
quove modest umquam vis cognita principiorum
quidque inter se se permutato ordine possent,
si non ipsa dedit specimen natura creandi?
namque ita multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suis conseruent concita ferri
omnimodisque 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,
qualibus haec rerum geritur nunc summa novando.
  Quod si iam rerum ignorem primordia quae sint, hoc tamen ex ipsis caeli rationibus ausim
confirmare aliisque ex rebus reddere multis,
ex quaquam nobis divinitus esse paratam
naturam 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 distinct et oras.
inde duas porro prope partis fervidus arbor
adsiduusque geli caseus mortalibus auster.
quod superest arvi, tamen id natura sua vi
sentibus obducat, ni vis humana resistat
vitai causa valido consueta bidenti
ingemere et terram pressis proscindere. aratris.
si non secundas vertentes vore glebas
terraique solum subjacentes cimus ad ortus,
sponte sua nequeant liquidas existere in auras,
et tamen interdum magno quaesita labore

Ed. for hominum divis unde est. hominum dis unde est Wak. Lach. est om. Mar.
Pont. Mar. for se. 186 specimen Pius in notes for speciem. 187 multa
modis Lamb. ed. 1 and 2 rightly for multitudis; but ed. 3 again multitudis: see
423. 191 possent for possint Lach. rightly, as 426. 193 meatus Flor. 81
Mar. for maestus. 195 si added by Mar. Ald. 1 Junt. 201 avidei par-
tem Ed. for avidam partem. avide Bern. aliquam Lach. ‘Marull. aliam
pessime’ Gif.: Junt. as Ald. 1 has avidum: but in marg. of Mon. ‘avidam
cum iam per terras frondent atque omnia florent,
aut nimiis Torret fervoribus aetherius sol
aut subiti peremunt imbris gelidaeque pruinae,
flabraque ventorum violento turbine vexant.
praeter se genus horrifierum natura ferarum
humanae genti infestum terraque marique
cur alit atque auget? cur anni tempora morbos
adportant? quare mors inmatura vagatur?
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,
vagitique locum lugubri complet, ut aecumst
cui tantum in vita restet transire malorum.
at variae crescunt pecudes armenta feraeque
nec crepitacillis opus est nec cuquam adhibendast
almae nutricis blanda atque infracta loquella
nec varias quae runt 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
aururumque leves animae calidique vapores,
e quibus haec rerum consistere summa videtur,
omnia nativo ac mortali 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.

partem' is noted as strange. 227 restet transire Lactant. and Nice. for re et
transirest, that curiously frequent blunder of AB: see iv 783. 239 eodem
omnis Gif. rightly for eadem omnis, and before him the Paris ed. of Pius. tota
eadem Lamb. 241 nativo ac mortalibus Lasch. for nativom mortalibus: not
Naugerius who has nativo mortalibus. nativo et mortaliimus Avanç. in notes at
end of his Catullus, and vulg. nativo in mortalibus Mar. 245 item Bentl.
Illud in his rebus ne corripuisse rearis
me mihi, quod terram atque ignem mortalia sumpsi
esse neque umorem dubitavi aurasque perire
atque eadem igni rursusque augescere dixi,
principio pars terrai nonnulla, perusta
solibus adsiduis, multa pulsata pedum vi,
pulveris exhalat nebulam nubesque volantis
quas validi toto dispergunt aere venti.
pars etiam glebarum ad diluvium revocatur
imbribus et ripas radentia flumina rōdunt.
praeterea pro parte sua, quodcumque alid auget,
redditur; et quoniam dubio procul esse videtur
omniparens eadem rerum commune sepulcrum,
ergo terra tibi libatur et aucta recrescit.

Quod superest, umore novo mare flumina fontes
semper abundare et latices manare perennis
nil opus est verbis: magnus decursus aquarum
undique declarat. sed primum quicquid aqua
tollitur in summaque fit ut nil umor abundet,
partim quod validi verrentes aequora venti
diminuunt radiisque retextis ætherius sol,
partim quod supert per terras diditur omnis;
percolatur enim virus retroque remanat
materies umoris et ad caput amnibus omnis
convenit, inde super terras fluit agmine dulci
qua via secta semel liquido pede detulit undas.

Aera nunc igitur dicam qui corpore toto
innumerabiler privas mutatur in horas.
semper enim, quodcumque fluit de rebus, id omne
aeris in magnum fertur mare; qui nisi contra
corpora retribuat rebus recreetque fluentis,
omnia iam resoluta forent et in æra versa.
haut igitur cessat gigni 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, quocumque 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 terraque inumbratur qua nimbi cumque feruntur; ut noscas splendorque 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 properant ratione, ardore ministro, suppeditare novom lumen, tremere ignibus instant, instant, nec loca lux inter quasi rupta relinquit: usque adeo properanter ab omnibus ignibus ei exitium celeri celatur origine flammae. sic igitur solem lunam stellasque putandumst ex alio atque alio lucem iactare subortu et primum quicquid flammam semper perdere semper;

Wak. 282 recenti B corr. Flor. 31 Camb. Mon. for regenti. 288 disperit Nico. B corr. for dispersis. 291 Et Mar. Ald. 1 Junt. for Ut. 295 lychini Ed. for lycini. lychni A corr. Nico. Macrobr. Lucr. seems to have known only the trisyllabic form, whether he wrote lychini or lichini or lichini; or even one of the still older forms lucini or licini. Ritschl in Rhein. Mus. n. f. x p. 447—451 shews that Enn. ann. 328 wrote lucinorum lumina bis sex; Lucilius lucinosque or luchinosque: so dracuma, mina (μῦνα), teicina (τείκενα), cæcitus or cicinus (κίκωνος), and other like forms all arising from the dislike of the old Latins to certain combinations of consonants: comp. Aesopapius Alcmena Hercules and many such like. Lucr. or his editor may have written y, as it was introduced for Greek words just before his death: the aspirated ἄ was in common use some 40 years earlier, as Ritschl proves. 296 caligine. fuligno Bentl. and Wak. from a shear misunderstanding of Lucr. 297 properant Mar. Ald. 1 Junt. for properant. 301 celeri celatur Mar. Madvig and Lach. for celeri celeratur. toleratur Nico. 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 putandumst Lach. for putandum: see 1 111.
inviolabilia haec ne credas forte vigere.

Denique non lapides quoque vinci cernis ab aevo,
non altas turris ruere et putrescere saxa,
non delubra deum simulacraque fessa fatisci,
nec sanctum numen fati protollere finis
posse neque adversus naturae foedera niti?
denique non monimenta virum dilapsa videmus,
aeraque proporro solidumque senescere ferrum,
non ruere avolsos silices a montibus altis
nec validas aevi 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,
totum nativum mortali corpore constat.
nam quodcumque alias ex se res auget alitque,
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 cecinere 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.

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312 Aeraque proporro solidumque senescere ferrum Ed. for Quaerere proporro sibicumque senescere credas: see Camb. Journ. of phil. i p. 378 and iv p. 142. Aeraque and solidumque are simple enough corrections. credas in this, the 12th line from the end of p. 204 of the archetype, has come from credis, in the 12th line from the end of p. 205, and has supplanted Lucretius' word ferrum. All older corrections of this verse are strangely improbable: Quae fore proporro vetitumque senescere credas Lach. Cedere proporro subitoque senescere casu Mar. Junt. Lamb. ed. 1 and 2 Creech. Lamb. ed. 3 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 cunque senescere credas] Bern.: Gif. and Wak. find no difficulty in the ms. reading. 318 omnem Mar. Junt. for omne. 319 si om. Nicols. and all later mss.: hence much confusion in eds. before Lach., Haverkamp not deigning to record that AB both had si. omne...
terrae Avane. terram, quod Mar. Junt. vulg. 331 Naturast mundi Ald. 1,
quare etiam quaedam nunc artes expoliuntur, nunc etiam augescunt; nunc addita navigiis sunt multa, modo organici melicos peperere sonores. 335
denique natura haec rerum ratioque repertast nuper, et hanc primus cum primis ipse repertus nunc ego sum in patrias qui possim vertere voces. quod si forte fuisset antehac eadem omnia credis, sed perisse hominum torrenti saecla vapore, aut cecidisse urbis magno vexamine mundi, aut ex imbrisbus adsiduis exisse rapaces per terras annes atque oppida cooperuisse, tanto quique magis victus fateare necessest exitium quoque terrarum caelique futurum. nam cum res tantis morbis tantisque periclisis temptarentur, ibi si tristior incubuisset causa, darent late cladem magnaque ruinas. nec ratione alia mortales esse videmur, inter nos nisi quod morbis aegrescimus isdem atque illi quos a vita natura removit. 350

Praeterea quaecumque manent aeterna necessust aut, quia sunt solido cum corpore, respuere ictus nec penetrare pati sibi quiquam quod queat artas dissociare intus partis, ut materialia corpora sunt quorum naturam ostendimus ante, aut ideo durare actatem 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 dissoluique, 360 sicut summarum summa est aeterna neque extra qui locus est quo dissilient neque corpora sunt quae possint incidere et valida dissolvere plaga. at neque, uti docui, solido cum corpore mundi naturast, quoniam admixtum est in rebus inane,
nec tamen est ut inane, neque autem corpora desunt,
ex infinito quae possint forte coorta
corrure hanc rerum violento turbine summam
aut aliam quamvis cladem importare pericli,
nec porro natura loci spatiumque profundi
deficit, expargi quo possint moenia mundi,
aut alia quavis possunt vi pulsa perire.
haut igitur leti praecussa est ianua caelo
nec soli terraeque neque altis aequoris undis,
sed patet immani et vasto respectat hiatu.
quare etiam nativa necessumst confiteare
haec eadem; neque enim, mortali corpore quae sunt
ex infinito iam tempore adhuc potuissent
innemsi validas aevi contemnere vires.

Denique tantopere inter se cum maxima mundi
pugnent membra, pio nequaquam concita bello,
nonne vides aliquam longi certaminis ollis
posse dari finem? vel cum sol et vapor omnis
omnibus epitis umoribus exsuperarint:
quod facere intendunt, neque adhuc conata patrantur:
tantum suppetitant amnes ultraque minantur
omnia diluviare ex alto gurgite ponti,
nequiquam, quoniam verrentes aequora venti
deminuunt radiisque retextens 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 superantior 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 terraque per omnis.
at pater omnipotens ira tum percutus acri

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for sit. 867 coorta Mar. Ald. 1 Junt. for coperta. 868 Corruere. Pro-
ruere Lamb. etc. 862 certaminis ollis Flor. 31 Camb. Mar. for certamini
solis. 866 ultraque. ultroque Flor. 31 Camb. Mar. vulg. 893 inter se
inserted by Lach. before, by Nioe. Flor. 31 Camb. Mon. vulg. after de rebus.
896 superat (perf.) et lambens Lach. for superavit et ambens. lambens B corr.
magnanimum Phaethonta repenti fulminis ictu deturbavit equis in terram, solque cadenti obvius aeternam succepit. lampada mundi disiectosque redegit equos iunxitque 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 materiae ex infinito sunt corpora plura coorta; inde cadunt vires aliqua ratione revictae, aut percunt res exustae torrentibus auris. 410

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. 415

Sed quibus ille modis coniectus materiale fundarit terram et caelum pontique profunda, solis lunai cursus, ex ordine ponam.
nam certe neque consilio primordia rerum ordine se suo quaque sacagi mente locarunt 420

dec quos quaeque darent motus pepigere profecto, sed quia multa modis multis primordia rerum ex infinito iam tempore percita plagis ponderibusque suis consuerunt concita ferri omnimodisque coire atque omnia pertemptare, 425

quaecumque inter se possent congressa creare, propterea fit uti magnum volgata per aevom omne genus coetus et motus experiundu tandem conveniant ea quae convicta repente magnarum rerum fiunt exordia saepe,

nor has ambens any existence, whether as partic. of ambedo or ambitio. 399


428 Omne genus Lach. for Omnigenus. Omnigenos A corr. vulg. 429 con-

vecta Lach. for conventa. T. e. quae ubi convenere Lamb. ed. 1. T. ea e. quae ut
terrai maris et caeli generisque animantum.

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

440 omne genus de principiis, discordia quorum 
intervalla vias conexus pondera plagas 
concursus motus turbabat proelia miscens, 
propter dissimilis formas variasque figuras 
quod non omnia sic poterant coniuncta manere

445 nec motus inter sese dare convenientis.

437 diffugere inde loci partes coepere paresque 
cum paribus iungi res et discludere mundum 
membraque dividere et magnas disponere partes,

446 hoc est, a terris altum secernere caelum, 
et sorsum mare uti secreto umore pateret, 
seorsus item puri secretique aetheris ignes.

Quippe etenim primum terrai corpora quaeque, 
propter aed 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 
lanamque efficerent et magni moenia mundi. 
omnia enim magis haec e levibus atque rutundis 

455 seminibus multoque minoribus sunt elementis 
quam tellus. ideo, per rara foraminis, 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 fumare videtur; 
omnia quae sursum cum conciliantur, in alto 
corpore concreto subtextunt nubila caelum. 
sic igitur tum se levis ac diffusilis aether 
corpore concreto circundatus undique flexit 
et late diffusus in omnis undique partis 
omnia sic avido complexu cetera saepsit. 
hunc exordia sunt solis lunaeque secuta, 
interutraque 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 interutraque ita sunt ut corpora viva 
versent et partes ut mundi totius extent; 
quod genus in nobis quaedam licet in statione 
memra manere, tamen cum sint ea quae moveantur. 
his igitur rebus retractis terra repente, 
maxuma qua nunc se ponti plagae caerula tendit, 
succidit et salso suffudit gurgite fossas. 
inque dies quanto circum magis aetheris aestus 
et radii solis cogeant undique terram 
verberibus crebris extrema ad limina in artum,
in medio ut propulsæ suo condensa coiret, 490
tam magis expressus salus 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 templæ,
sidebant campi, crescebant montibus altis
ascensus; neque enim poterant subsidere sāxa
nec pariter tantundem omnes succumbere partia.

Sic igitur terrae concreto corpore pondus
constitit atque omnis mundi quasi limus in imum
confluxit gravis et subsedit funditus ut sēx;
inde mare inde aer inde aether ignifer ipse
corporibus liquidis sunt omnia pura relicta,
ct leviora aliis alia, et liquidissimus aether
atque levissimus aerias super influit auras,
nec liquidum corpus turbantibus aeris auris
commiscet; sinit haec violentis omnia verti
turbinibus, sinit incertis turbare procellis,
ipse suos ignis certo fert impete labens.

nam modice fluere atque uno possè aethera nisu
significat Pontos, mare certo quod fluit aëstu
unum labendi conservans usque tenorem.

[Motibus astrorum nunc quæ sit causa canamus.
principio magnus caeli si vortitur orbis,
ex utraque polum partì premere aera nobis
dicendum est extraque tenere et claudere utrimque;
inde alium supra fluere atque intendere eodem
quo volvenda micant aeterni sideri mundi;
aut alium supter, confra qui subvchat orbem,

partem for rtum. extrema a limini‘ parte Lach. who connects this verse with
the next. extrema ad limina apertam Lamb. e. a. l. raptim Bentl. radiis for
radii A Nicc. Camb. lumina Nicc. Flor. 31 Camb. etc. 491 Densebant
Lamb. for Denseabant, as our ms. in all other places make it of the 2nd
conjugation: see Wagn. to Virg. geor. 1 248. 503 Commisci Naugcr. first
for Commisci. haec. hic Bentl. and Lach.; but see notes 2. 507 Pontos,
1 and 2. 513—516 Lach. quite misapprehends and sadly mutilates this
passage: 513 he reads deorsum for eodem, 515 Hinc for Aut; and places 514
after 516: not one of these changes but mars the sense. 515 Aut. Ast.
ut fluvius versare rotas atque haustra videmus. est etiam quoque uti possit caelum omne manere in statione, tamen cum lucida signa ferantur; sive quod inclusi rapidi sunt aetheris aests quasentques viam circum versantur et ignes passim per caeli volvunt immanis templae; sive aliunde fluens alicunde extrinsecus aer versat agens ignis; sive ipsi serpere possunt quo cuiusque cibus vocat atque invitat euntis, flammae per caelum pascentis corpora passim. nam quid in hoc mundo sit eorum ponere certum difficile est; sed quid possit fiatque per omne in variis mundis varia ratione creatis, id doceo pluriplque sequor disponere causas, motibus astrorum quae possint esse per omne; e quibus una tamen sit in hoc quoque causa necesset quae vegeat motum signis; sed quae sit earum praecipere hautquaquamst pedetentim progradentis.
Terraque ut in media muni regione quiescat, evanescere paulatim et decrescere pondus convenit, atque aliam naturam supter habere ex ineunte aevocr coniunctam atque uniter aptam partibus aeris mundi quibus insita vivit. propterea non est oneri neque deprimt auras; ut sua cuique homini nullo sunt pondere membra nec caput est oneri collo nec denique totum corporis in pedibus pondus sentimus inesse;

Nauger, vulg. wrongly. qui Mar. Nauger. rightly for quis. 518 lucida Flor. 81 Ver. Ven. Mar. for lucia. 521 immanis Creech in notes for summation; the ms. reading is strange. Pont. says 'summannia pro immanis'. se immanis Avante in notes at end of Catullus, Lamb. 524 euntis. aventis Lach. 520 omne B cor. Mar. Ald. 1 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 Gift for vegeat. 533 progradentis Lamb. for progradientes: est for licet is not Lucretian. 536 super. subter Flor. 81 Mar. Junt. for super. 538 vivit. crevit Lach. sidit Lamb. ed. 2 and 8 'ex antiquae scripturse quae reperitur in codices Bertin. vestigis' and Heins. notes that s, i.e. the ms. of Modius, has sidit, unless I mistake his meaning: but Modius made his collation with the small 2nd ed. of Lamb. so that it is probably a mere oversight; for
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 auris aliunde obiecta alienis,
sed pariter prima concepta ab origine mundi
certaque pars eius, quasi nobis membra videntur.
praeterea grandi tonitru concussa repente
terra supra quae se sunt concutit omnia motu;
quod facere haut ulla posset ratione, nisi esset
partibus aeris mundi caeloque revincta.
nam communibus inter se radicibus haerent
ex ineunte aevo coniuncta atque uniter apsa.
nonne vides etiam quam magno pondere nobis
sustineat corpus tenuissima vis animai
propeterea quia tam coniuncta atque uniter apsa 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 aer
coniunctus terris et nobis est animi vis?
Nec nimo solis maior rota nec minor ardores
esse potest, nostris quam sensibus esse videtur.
nam quibus e spatiiis cumque ignes lumina possunt
adicere et calidum membris adflare vaporem,
nihil illa his intervallis de corpore libant.
flammarum, nil ad speciem est contractior ignis. 573
proinde, calor quoniam solis lumenque profusum 570
perveniunt nostros ad sensus et loca mulcent,
forma quoque hinc solis debet filumque videri,
il adeo ut possis plus aut minus addere, vere. 572
lunaque sive notho fertur loca lumine lustrans
sive suam propio iactat de corpore lucem,
quidquid id est, nilo fertur maiore figura
quam, nostris oculis qua cernimus, esse videtur.
nam prius omnia, quae longe semota tuemur
aera per multum, specie confusa videntur
quam minui filum. quapropter luna necesse est,
quandoquidem claram speciem certamque figuram
praebet, ut est oris extremis cumque notata
quantaque quantast hinc nobis videatur in alto.
postremo quoescumque vides hinc aetheris ignes;
quandoquidem quoescumque in terris cernimus ignes,
dum tremor est clarus, dum cernitur ardor eorum,
perparvum quiddam interdum mutare videtur
alteram utram in partem filum, quo longius absunt;
scire licet perquam pauxillo posse minores
esse vel exigua maioris parte brevique.
590
Illud item non est mirandum, qua ratione
tantulus ille queat tantum sol mittere lumen,
quod maria ac terras omnis aelumque rigando

intervalla nihil Lamb. Nilque nisi ex int. Flor. 31 Camb. 3 Vat. Mar. librant
Mar. Junt. for librant. librant Lamb. ed. 1 and 2. librant ed. 3. 570 (573)
brought here by Mar. Ald. 1 Junt. 571 loca melcent Lach. for loca fulgent.
loca tangunt Lamb. 572 filumque Lamb. ed. 2 in notes and ed. 3 after
Turnebus for filumque. 574 = 571 (570). 581 minui filum Bentl. for mi
filum. minimum filum Nico. vulg. 584 Quantaque quantast hinc Eichstädt
for Quanto quoque quantast hinc, and in the repetition 586 Quanta quoque est
tanta hinc: 'qua emendatione' says Lach. 'effect ut his semel valde laudandus
sit'. Quantaque est, nobis tanta hinc Pont. Ald. 1 Junt. Quanta haec cumque
fust, tanta hinc Lamb. 586 ignes added by Mar. Ald. 1 Junt.: the ignes of
585 caused its omission. horum Flor. 31 Camb. flammae Lach. who says that
ignes is an unmeaning repetition: but similar repetitions are very common in
Lur. 587 est added by Flor. 31 Camb. eto. 588 videtur A Nico.
Flor. 31 Camb. Mon. eto. and Lamb. ed. 1. videtur B Lamb. ed. 2 and 3,
perhaps rightly. 589 absunt Lach. for abit: a necessary change. cum
longius absint Lamb. 590 591 (594 595) first brought here by Mar. Ald. 1
compleat et calido perfundat cuncta vapore.

597 nam licet hinc mundi patesfactum totius unum largissimum fontem scatere atque erumpere lumen,
ex omni mundo quia sic elementa vaporis
undique conveniunt et sic coniectus eorum
confluit, ex uno capite hic ut profuatur ardro.
nonne vides etiam quam late parvis aquae
prata riget fons interdum campisque redundet?
est etiam quoque uti non magnis solis ab igni
aera percipiat calidis fervoribus ardro,
opportunos ita est si forte et idoneus aer,
ut queae accendii parvis ardoribus ictus;
quod genus interdum segetes stipulamque videmus
accedere ex una scintilla incendia passim.
forsitan et rosea sol alte lampade lucens
possideat multum caecis fervoribus ignem
circum se, nullo qui sit fulgere notatus,
aestifer ut tantum radiorum exauseat ictum.

Nec ratio solis simplex et certa patescit,
quo pacto aestivis e partibus seceroteris
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 redditus causas.

nam fieri vel cum primis id posse videtur,
Democriti quod sancta viri sententia ponit,
quo quaeque magis sint terram sidera propter,
tanto posse minus cum caeli turbine ferri.


evanescere enim rapidas illius et acris
imminui supter viris, ideoque relinqui
paullatim solem cum posterioribu' signis,
inferior multo quod sit quam fervida signa.
et magis hoc lunam: quanto demissior eius
cursus abest procul a caelo terrisque propinquat,
tanto posse minus cum signis tendere cursum.
flaccidiore etenim quanto iam turbine fertur
inferior quam sol, tanto magis omnia signa
hanc adipiscuntur circum praeterque feruntur.
propterea fit ut haec ad signum quodque reverti
mobilius videatur, ad hanc quia signa revisunt.
fit quoque ut e mundi transversis partibus aer
alternis certo fluere alter tempore possit,
qui queat aestivis solem detrudere signis
brumalis usque ad flexus gelidumque rigorem,
et qui, reiciat gelidis a frigoribus umbris
aestiferas usque in partis et fervida signa.
et ratione pari lunam stellasque putandumest,
haeque 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 convertere 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 decadere temptans, aut quia conveniunt ignes et semina multa confuere 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 confuere et solis reparare nitorem. multa videmus enim, certo quae tempore sunt omnibus in rebus. florescunt tempore certo arbusta et certo dimittunt tempore florem. nec minus in certo dentes cadere imperat aetas tempore et inipubem molli pubescere veste et pariter mollem malis demittere barbam. fulmina postremo nix imbres nubila venti non nimis incertis sunt in partibus anni. namque ubi sic fuerunt causarum exordia prima atque ita res mundi cecidere ab origine prima, consequé quoque iam redeunt ex ordine certo. Crescere itemque dies licet et tabescere noctes, et minui luces, cum sumant augmina noctes, aut quia sol idem sub terras atque superne imparibus currens am fractibus aetheris oras partit et in partis non aequas 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, distinct aequato caelum discrimine metas propter signiferi posuituram 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. 695

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. 700

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

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 orients obitus eius super edita vidit; inde minutatim retro quasi condere lumen debet item, quanto propius iam solis ad ignem labitur ex alia signorum parte per orbem; ut faciunt, lunam qui fingunt esse pilae consimilem cursusque viam sub solo tenere. est etiam quare proprio cum lumine possit 715

causelessly altered this passage in many points: 690 for metas he reads metans, as Pont. before him: [cæli Mar. for caelum:] 692 and 693 he inverts, 693 for obliquo he reads obliqui, joining it with orbis: he will not have serpens, lustrans 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 Arates 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 alludes to 660–665, and that a verse is lost such as this, Qui faciunt solis nova semper lumina signis: 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 percusa. 706 magis id lumen Lach. for magis lumen. magis hoc Flor. 31. matus Mar. Ald. 1 Junt. vulg. magis: et lumen Pont. Nauger. 706 723 Donique. Domicum Lamb. wrongly in both places. 711 tam Mar. Ald. 1
volvier et varias splendoris reddere formas.
corpus enim licet esse aliud quod fertur et una
labitur omnimodis occurrans officiensque
nec potis est cerni, quia cassum lumine fertur.
versarique potest, globus ut, si forte, pilai;
dimidia ex parti cæntenti lumine tinctus,
versandoque globum variantis edere formas,
donique eam partem, quaecumque est ignibus aucta,
ad speciem vertit nobis oculosque patentis;
inde minutatim retro contorquet et aucter
luciferam partem glomeraminis atque pilai;
ut Babylonica Chaldaeum doctrina refutans
astrologorum artem contra convincere tendit,
proinde quasi id fieri nequeat quod pugnat uterque
aut minus hoc illo sit cur amplectier ausis.
denique cur nequeat semper nova luna creari
orde formarum certo certisque figuris
ique dies privos aborisci quaeque creata
atque alia illius reparari in parte locoque,
dificilest ratione docere et vincere verbis,
orde cum possint tam certo multa creari.
it ver et Venus, et veris praenuntius ante
pennatus graditur zephyrus, vestigia propter
Flora quibus mater præspargens ante viai
cuncta coloribus egregiis et odoribus opplet.
inde loci sequitur calor aridus et comes una
pulverulenta Ceres et etesia flabra aquilonum,
inde autumnus adit, graditur simul Euhius Euan,
inde aliae tempestate ventique secuntur,
altitonans Volturnus et auster fulmine pollens

Junt. for tam. 720 ut, si forte. ut sit forte Lach. after J. Doua fl. 'sine
ulla causa et cum orationis sententiaque detrimento' says Madvig emend. Liv.
p. 128. 727 Babylonica Flor. 81 Pont. Mar. for Babylonica. Chaldaem
Avanc. Chaldeum AB. Chaldeam A corr. Nioe. Flor. 81 Camb. etc. 788
abolescere Lamb. 786 possint added by Lach.: see 780: vides by Flor. 81
zephyrus Pont. Mar. Ald. 1 Junt. for zephyri: the -us was absorbed in vestigia.
742 Pulverulenta Ceres Pont. Mar. Ald. 1 Junt. for Pulverumita Ceres. et added
tandem bruma nives adfert pigrumque rigorem, prodit hiemps, sequitur crepitans hanc dentibus algor. quo minus est mirum si certo tempore luna gignitur et certo deletur tempore rarus, cum fieri possint tam certo tempore multa. 750

Solis item quoque defectus lunaeque latebras pluribus e causis fieri tibi posse putandumst. nam cur luna queat terram secludere solis lumine et a terris altum caput obstruere ei, obiciens caecum radiis ardentibus orbem; tempore eodem aliut facere id non posse putetur corpus quod cassum labatur lumine semper? solque suos etiam dimittere languidus ignis tempore cur certo nequeat recreareque lumen, cum loca praeteriit flammis infesta per auras, quae faciunt ignis interstingui atque perire? et cur terra queat lunam spoliare vicissim lumine et oppressum solem super ipsa tenere, menstrua dum rigidas coni perlabitur umbras; tempore eodem aliut nequeat succurrere lunae corpus vel supra solis perlabier orbem, quod radios interrupmat lumenque profusum? et tamen ipsa suo si fulget luna nitore, cur nequeat certa mundi languescere parte, dum loca luminibus propriis inimica per exit? 760

Quod superest, quoniam magni per caerula mundi qua fieri quicquid posset ratione resolvì, solis uti varios cursus lunaeque meatus noscere possemus quae vis et causa cieret, 770


776 possent added by Brix. soleant (not valeant) Flor. 81 Camb. Mar. Ald. 1
et neque opinantis tenebris obducere terras,
cum quasi cónitent 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 crerint committere ventis.

Principio genus herbarum viridemque nitorem
terra dedit circum collis camposque per omnis,
florida fulserunt viridanti prata colore,
arboribusque datumst variis exinde per auras
crescendi magnum inmissis certamen habenis.
ut pluma atque pili primum saetaeque creantur
quadripedum membris et corpore pennipotentium,
sic nova tum tellus herbas virgultaque primum
sustulit, inde loci mortalia saeca creavit
multa modis multis varia ratione coorta.
nam neque de caelo cecidisse animalia possunt
nec terrestria de salis exisse lacunis.
linquitur ut merito maternum nomen adepta
terra sit, e terra quoniam sunt cuncta create.
multaque nunc etiam existunt animalia terris
imbribus et calido solis concreta vapore;
quo minus est mirum si tum sunt plura coorta
et maiora, nova tellure atque aethere adulta.

principio genus alituum variaeque voluces
ova relinquebant exclusae tempore verno,
folliculos ut nunc teretis aestate cicadae
lincunt sponte sua victum vitamque petentes.
tum tibi terra dedit primum mortalia saeca.
multus enim calor atque umor superabat in arvis.
hoc ubi quaeque loci regio opportuna dabatur,
crescebant uteri terram radicibus apti;
quos ubi tempore maturo patefecerat aestus
infantum fugiens umorem aurasque petessens, convertebat ibi natura foramina terrae
et sucum venis cogebat fundere apertis consimilem lactis, sicut nunc femina quaeque
cum peperit, dulci repletur lacte, quod omnis
impetus in mammae convertitur ille alimenti.
terra cibum pueris, vestem vapor, herba cubile
praebebat multa et molli lanugine abundans.
at novitas mundi nec frigora dura ciebat
nec nimios aestus nec magnis viribus auras.
onnia enim pariter crescunt 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 montibu' passim,
aeriasque simul volucres variantibu' formis.

sed quia finem aliquam pariendi debet habere,
destitit, ut mulier spatio defessa vetusto.
mutat enim mundi naturam totius aetas
ex alioque alius status excipere omnia debet,
nec manet ulla sui similis res: omnia migrant,
onnia commutat natura et vertere cogit.
namque aliut putrescit et aevo debile languet,
porro aliut clarescit et e contemplibus exit.
sic igitur mundi naturam totius aetas
mutat et e alio terram status excipit alter,
quod pote uti nequeat, possit quod non tulit ante.

Multaque tum tellus etiam portenta creare
conatast mira facie membrisque coorta,
androgynum, interutraque nec utrum, utrimque remotum,
orba pedum partim, manuum viduata vicissim, muta sine ore etiam, sine voltu caeca reperta, vincataque membrorum per totum corpus adhaesu, nec facere ut possent quicquam nec cedere quoquam nec vitare malum nec sumere quod foret usus. cetera de genere hoc monstra ac portenta crebat, nequiquam, quoniam natura absterruit auctum nec potuere cupitum aetatis tangere florem nec reperire cibum nec iungi per Veneris res. multa videmus enim rebus concurrere debere, ut 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 interiisse animantum saecla necesset nec potuisse propagando procudere prolem. nam quaecumque vides vesci vitalibus auris, aut dolus aut virtus aut denique mobilitas est ex ineunte aevo genus id tutata reservans. multaque sunt, nobis ex utilitate sua quae commendata manent, tutelae tradita nostrae. principio genus exaeleum saeavae 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 pabula parta labore, quae damus utilis sentis 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 vincis, donec ad interitum genus id natura redegit.

Sed neque Centauri fuerunt, nec tempore inullo esse queunt 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 ecus, puer hautquaquam; nam saepe etiam nunc ubera mamarum in somnis lactantia quaeret. post ubi ecum validae vires acetate senecta membraque deficient fugienti languida vita, tum demum puero illi aevo florente iuventas occipit et molli vestit lanugine malas ne forte ex homine et veterino semine equorum confieri credas Centauros posse neque esse, aut rabidis canibus succinctas semimarininis corporibus Scyllas et cetera de genere horum, inter se quorum discordia membra videmus; quae neque florescunt pariter nec robora sumunt corporibus neque prociuint acetate senecta.
nec simili Venere ardescunt nec moribus unis
conveniunt, neque sunt eadem iucunda per artus.
quippe videre licet pinguescere saepe cicuta
barbigeras pecudes, homini quae est acre venenum. 900
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, postrema draco, media ipsa, Chimaera
ore foras acrem flaret de corpore flammam?
quare etiam tellure nova caeloque recenti
talia qui fingit potuisse animalia gigni,
nixus in hoc uno novitatis nomine inani,
multa licet simili ratione effutiat ore,
aurea tum dicat per terras flumina vulgo
fluxisse et gemmis florere arbusta suæsæ
aut hominem tanto membrorum esse impete natum,
trans maria alta pedum nisus ut ponere posset
et manibus totum circum se vertere caelum. 915
nam quod multa fuere in terris semina rerum
tempore quo primum tellus animalia fudit,
nil tamen est signi mixtæ potuisse creari
inter se pecudes compactaque membra animantium,
propterea quia quae de terris nunc quoque abundant
herbarum genera ac fruges arbustaque laeta
non tamen inter se possunt complexa creari,
sed res quæque suo ritu procedit et omnes
foedere naturæ 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 ulla. multaque per caelum solis volventia lustra volgivago vitam tractabant more ferarum. nec robustus erat curvi moderator aratri quisquam, nec scibat ferro molirier arva nec nova defodere in terram virgulta neque altis arboribus veteres decidere falcibu’ ramos. quod sol atque imbris dederant, quod terra crearat sponte sua, satis 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 ferebat. multaque praeterea novitas tum florida mundi pabula dura tulit, miseris mortalibus ampla. at sedare sitim fluvii fontesque vocabant, ut nunc montibus e magnis decursus aquai claru’ citat late sitientia saecla ferarum. denique nota vagi silvestria templum tenebant nympharum, quibus e scibant umori’ fluenta

change seems necessary. 924 molirier Brix. Junt. for mollierer. molirier Pont. Mar. as A corr. 944 dura Vat. 8276 Nauger. for dira: a certain correction. dia Avan. 947 Clarus citat late Forsiger for Clarictati a te. Clarior accticat Flor. 31 2 Vat. Mar. Ald. 1 Junt. Lamb. ed. 1 and 2. Claricitat late Lamb. ed. 3 after Sim. Bosius. Clarior invitat Politian in marg. Flor. 29. Clarigitation late Lach. who sneers at Forsiger: but in the first place clarigo or clarigo could not have the sense he assigns to it, and secondly clarigo is not and cannot be a Latin word, as is shown by Ritschl in his proem. Bonn. for winter of 54-55, p. x: ‘Lex est linguae, ut e verbis derivativis quae una syllaba auctora sunt primitivis, non unquam nova derivatione verba iterativa fiant…. Multo magis cavendum ne novo clarigitatione formae commento interpolentur, quod Lucretii versui v 947 Lachmannus adhibuit. Quod ne per se quidem, etiam si grammatica ratio non adversaretur, placere posset: tam non modo mira iuris publici ad communem usum transalatio esset, verum etiam a propria vi clarigationis secus detorta: ut qua non res quaelibet quolibet modo repetantur simpliciter, sed raptae vel per vi retenetae atque solitae solitae exposcantur’. He refers to Plin. nat. hist. xxi 5, and proposes himself Largu’ citat: but claru’ seems to me quite tenable. 948 nota vagi silvestria Lach. for s. vagis s. noctivagi Nauger. (not Junt.) vulg. noce vagi Benti. 949 quibus escibant AB Vat. 1706 Reg. (‘Nic. Heinssii’). quibus e escibant Lach. first after them. aestibant Nic. excibant Camb. Pont. exibant Flor. 81 vulg. umori’
lubrica proluvie larga lavere umida saxa,
umida saxa, super viridi stillantia musco,
et partim plano scatere atque erumpere campo.
nectum res igni scibant tractare neque uti
pellibus et spoliis corpus vestire ferarum,
sed nemora atque cavos montis silvasque colebant
et frutices inter condeabant squalida membra
verbera ventorum vitare imbrisque coacti.
nec commune bonum poterant spectare neque ullis
moribus inter se scibant nec legibus uti.
quod cuique obtulerat praedae fortuna, ferebat
sponte sua sibi quisque valere et vivere doctus.
et Venus in silvis iungebat corpora amantium;
conciliabat enim vel mutua quamque cupidu
vel violentis viri vis atque insponsa libido
vel pretium, glandes atque arbita vel pira lecta.
et manuum mira freti virtute pedumque
consecatabantur silvestria saecla ferarum
missilibus saxis et magno pondere claviae;
multaque vincebant, vitabant paucu latebris;
aetaigerisque pares subu' sic silvestria membra
nuda dabant terrae nocturno tempore capti,
circum se folius ac frondibus involventea.
nec plangere diem magno solemque per agros
quarebant pavidi palantes noctis in umbris,
sed taciti respectabant somnoque sepulti,
dum rosea face sol inferret lumina caelo.

Bentl. Lach. for umore. 962 iungebat Nico, for iugebat. iugebat (iungebat) Ver.
Ven. 968 (975) first brought to this place by Naug. not Avunc. 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. suibus Camb. Ver. Ven.
vulg.; but Lucr. uses subus in vi 974-977: Luc. Mueller de re metr. p. 350
defends subus, from Varro Euen. 22 An colubrae an voivae de Alibui subus
Athens. Lach. deals with this passage in a most arbitrary way: he splits 970
(969) into two verses, supposesthe 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 canis temere abici] s. m.: a more unconvincing note
than his I never read, or more sophistical objections to the present text. 971
Nuda dabant Lamb. ed. 3 first for Nudabant which Wav. indignantly restores,
making these simple sons of earth unlothe their naked limbs and rival the

16—2
a parvis quod enim consuerat cernere semper alterno tenebras et lucem tempore gigni, non erat ut fieri posset mirarier umquam nec diffidere ne terras aeterna 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 cedebant nocte paventes hospitibus saevis instrata cubilia fronde.

Nec nimio tum plus quam nunc mortalia saecla dulcia linquebant labentis lumina vitae. unus enim tum quisque magis depressus eorum pabula viva feris praebebat, dentibus haustus, et nemorae ac montis gemitu silvasque replebat viva videns vivo sepeliri viscera busto. at quos effugium servarat corpore adesoi, posterius tremulas super ulcerâ taetra tenentes palmas horriiferis acibant vocibus Orcum, donique eos vita privarant vermina saeva expertis opis, ignaros quid volnera vellent. at non multa virum sub signis milia ducta una dies dabat exitio nec turbida ponti aequora fliegabant navis ad saxa virosque. hic temere incassum frustra mare saepe coortum saevibat leviterque minas ponebant inanis, nec poterat quemquam placidi pellacia ponti subdola pellicere in fraudem ridentibus undis.

IMPROBA NAVIGII RATIO TUM CAECA IACEBAT
tum penuria deinde cibi languentia leto
membra dabat, contra nunc rerum copia mersat.
illi imprudentes ipse sibi saepe venenum
vergebant, nurui nunc dant sollertius ipsi.

Inde casus postquam ac cellis ignemque pararunt,
et mulier coniuncta viro concessit in unum
conubium, prolemque ex se videre creatam,
tum genus humanum primum mollescere coepit.
ignis enim curavit ut alia corpora frigus
non ita iam possent caeli sub tegmine ferre,
et Venus inminuit viris puerique parentum
blanditiis facile ingenium fregere superbum.
tunc et amicitium coeperunt iungere aventus
finitimi inter se nec laedere nec violari,
et pueros commendarunt muliebreque sacclum,
vocibus et gestu cum balbe significarent
imbecillorum esse secum misererier 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 protrahere ad gestum pueros infantia linguæ, cum facit ut digito quæ sint praesentia monstrant. sentit enim vim quisque suam quoad possit abutì. cornua nata prius vitulo quam frontibus extent, illis iratus petit atque infestus inurget. at catuli pantherarum scymnique leonum unguibus ac pedibus iam tum morsuque repugnant, vix etiam cum sunt dentes unguesque creati. alituum porro genus alis omne videmus fidere et a pinnis tremulum petere auxiliatum. proinde putare aliquem tum nomina distribuisse rebus et inde homines didicisse vocabula prima, desiperest. nam cur hic posset cuncta notare vocibus et varios sonitus emittere linguæ, tempore eodem aliī facere id non quisse putentur? praeterea si non alii quoque vocibus usi inter se fuerant, unde insita notitiae est utilitatis et unde data est huic prima potestas,
quid vellet facere ut sciret animoque videret? 1050
cogere item plurius unus victosque domare
non poterat, rerum ut perdiscere nomina vellent.
nec ratione docere ulla suadereque 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 saecla ferarum
dissimilis soleant voces variasque ciere,
cum metus aut dolor est et cum iam gaudia gliscunt.
quippe etenim licet id rebus cognoscere apertis.
inritata canum cum primum magna Molossum
mollia ricta fremunt duros nudantia dentes,
longe alio sonitu rabie restricta minuntur,
et cum iam latrant et vocibus omnia complent.
et catulos blande cum lingua lambere temptant
aut ubi eos iactant pedibus morsuque petentes
suspensis teneros imitantur dentibus haustus,

Avanc. 1049 Avanc. followed by Lamb. Lach. etc. but not by Junt. or
Nauger. has corrupted the sense by reading Quid vellet, facere ut scirent animo-
que viderent: on comparing what precedes and follows, it is manifest that the
construction must be the same as 188 Quid vellet facere ut scirent: first he, like
the gods there, had to know what he wanted himself; then item 1060 to make
others to know. sciret is like fulgēt in II 27. 1063 Quid sit opus facto,
Lamb. ed. 1 and 2; but ed. 3 Quid facto esset opus; neque enim facilest: a violent
change; but his knowledge of Latin taught him that in the old reading sit and
the position of neque enim were quite indefensible. 1065 varia res Bentl.
for varias res: the attraction of res has caused the error: 1060 alia re mss. for
alia res. 1062 licet id rebus Lach. after Gif. in note for licet in rebus. id
licet e rebus Lamb. 1063 magna. inmane Lach. without cause. 1064
fremunt Mar. Ald. 1 Junt. for fremunt. tremunt Nonius. 1065 alio Flor. 81
Camb. Mar. etc. for alia. rabil restricta Lach. for rabil stricta. rabiles districta
Flor. 81 Camb. 2 Vat. Mar. rabiles districta Pont. Lamb. rabilis districta 2 Vat.
Nauger. minuntur Pont. Nauger. for minatur. 1067 Et Lach. for At which
even Lamb. retains. 1068 iactant Nauger. for lactant. potentes Flor. 81
Mon. Ver. Voss. etc. for potentes. patente In. Voss. in ms. notes. 1069
teneros imitantur. veros imitantur Faber in notes. teneros minuntur Lach.;
but they refine too much I think, nor do I see any real difference in sense
longe alio pacto gannitu vocis adulant,
et cum deserti baubantur in aedibus aut cum
plorantis fugiunt summissa corpore plagas.
denique non hinnitus item differre videtur,
inter equas ubi equus florenti aetate iuvencus
pinnigeri saevit calcaribus ictus amoris,
et fremitum patulis ubi naribus edit ad arma,
et cum sic alias concussis artibus hinnit?
postremo genus alituum variaque volucres,
accipitres atque ossifragae mergique marinis
fluctibus in salso victum vitamque petentes,
longe alias alio iacient in tempore voces,
et quom de victu certant praedaeque repugnant.
et partim mutant cum tempestatibus una
raucisonos cantus, cornicum ut saecla vetusta
corvorumque greges ubi aquam dicuntur et imbris
poscere et interdum ventos aurasque vocare.

erog 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!

[Illud in his rebus tacitus ne forte requiras,
fulmen detulit in terram mortalibus ignem
primitus, inde omnis flammarum diditur arbor.
multa videmus enim cælestibus inlita flammis
fulgere, cum caeli donavit plaga vapore.
et ramosa tamen cum ventis pulsa vacillans

between imitantur and minitantur. 1071 deserti baubantur Nonius Nicc. for
desertibus aubantur, i.e. deserti b. aubantur, AB: so vii 1241 Poenibus at B,
Poenibus et A Nicc. for Poenibat. 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
fremens voluit sub naribus ignem: 'turpe et obscenum loquendi genus' really
comes to nothing: Aen. xi 736 At non in Venerem seques nocturnaque bella; geor.
iii 98 siquando ad proelia ventum est, and the like are quite as coarse. 1080
salso. saleis Lamb. tacitly. 1082 praedaeque Avane. rightly for praedata-
omit the word; and also Mar., but he changes ubi of next v. to uti. 1098
to 1058. 1094 inlita Lach. for incita. incita Mar. Junt. vulg. 1095
aestuat in ramos incumbens arboris arbor, 
exprimitur validis extritus viribus ignis 
et micat interdum flammae fervidus ardur, 
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, 
ingeniio qui praestabant et corde vigebant. 
condere coeperunt urbis arcemque locare praesidium reges ipsi sibi per fugiumque, 
et pecus atque agros divisere atque dedere 
pro facie ciusque et viribus ingenioque; 
nam facies multum valuit viresque vigentes. 
posterius res inventast aurumque repertum, 
quod facile et validis et pulchris dempsit honorem; 
divitionis enim sectam plerumque secuntur 
quamubet et fortes et pulchro corpore creti. 
quod siquis vera vitam ratione gubernet, 
dvitiae grandes homini sunt vivere parce 
aequo animo; neque enim est umquam penuria parvi. 
at claros homines voluerunt se atque potentes, 

ut fundamento stabilire fortuna maneret 
et placidam possent opulenti degere vitam, 
nequiquam, quoniam ad summum succedere honorem 
certantes iter infestum fecere viai,
et tamen e summo, quasi fulmen, deicit ictos
invidia interdum contemptim in Tartara taetra;
invidia quoniam, ceu fulmine, summa vaporant
plerumque et quae sunt aliis magis edita cumque;
 ut satius multo iam sit parere quietum
quam regere imperio res velle et regna tenere.
proinde sine incassum defessi sanguine sudent,
ingustum per iter luctantes ambitionis;
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
pristina maiestas soliorum et sceptr a superba,
et capitis summi praeclarum insigne cruentum
sub pedibus vulgi magnum lugebat honorem;
nam cupide conculcatur nimis ante metutum.
res itaque ad summam faecem 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 inimicitiiis 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 pertaesum vi colere aevom.
indec metus maculat poenarum praemia vitae.
circumretit enim vis atque iniuria quemque
atque, unde exortast, ad eum plerumque revertit,

1127 1128 (1181 1182) I have brought to this place: Lach. puts them after
1185.  1128 aliis Lamb. for alitis.  1181 sine Flor. 81 Camb. 3 Vat.
Mar. for side.
1141 redbat Flor. 81 Mar. Ald. 1 Junt. for recidat.  1145 vi colere Flor. 81
Unde Mar. Junt. Lamb. etc. GIf. attributes inde to Marullus, from a confusion
prob. between the Inde which Ven. rightly has, and Marullus' change to Unde.
1153 vis Camb. Brix. Mar. for ius. circumretitas nimis Pont. and so in dark ink
on an erasure in Mon.; but enim vis is written over in a paler ink, like that
most used; another indication that Pontanus may have had possession of the
nec facilest placidam ac pacatam degere vitam
qui violat factis communia foedera pacis.
etsi fallit enim divom genus humanumque,
perpetuo tamen id fore clam diffidere debet;
quippe ubi se multi per somnia saepe loquentes
aut morbo delirantes protraxe ferantur
et celata mala in medium et peccata dedisse.]

Nunc quae causa deum per magnas numina gentis
pervulgarit et ararum compleverit urbis
suscipiandaque curarit sollemnia sacra,
quae nunc in magnis florent sacra rebu’ 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 mortalia saecla
egregias animo facies vigilant e videbant
et magis in somnis mirando corporis auctu.
his igitur sensum tribuebant propterea quod
membra movere videbant vocesque superbas
mittere pro facie praeclera et 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.
prieterea caeli rationes ordine certo
et varia annorum cernebant tempora verti
nec poterant quibus id fieret cognoscere causis.

ergo perfugium sibi habebant omnia divis
tradere et illorum nutu facere omnia flecti.
in caeloque deum sedes et templ locarunt,

ms. before Marullus. 1160 mala added by Lach. diu Mar. Ald. 1 Junt.
vulg. 1177 Et tam omnino. Et manet omnino Lamb. most perversely.
per caelum volvi quia nox et luna videtur,
luna dies et nox et noctis signa severa
noctivagaeque faces caeli flammaeque volantes,
nubila sol imbres 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 minoribus nostris!

nec pietas uellant velatum saepe 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 lunaeque viarum,
tunc alii oppressa malis in pectora cura
illa quoque expergesactus caput erigere in fit,
nequaer forte deum nobis immensa potestas
sit, vario motu quae candida sidera verset.

temptat enim dubiam mentem rationis egentes,
ec qua nam fuerit mundi genitalis origo,
et simul eaque sit finis, quod moenia mundi
solicitum motus hunc possint ferre laborem,
an divinitus acerna donata salute
perpetuo possint aevi labentia tractu

inmensa validas aevi contemnere viris.

praeterea cui non animus formidine divum
contrahitur, cui non correptum membra pavore,
fulminis horribili cum plaga torrida tellus

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 poetical. 1192 sol. ros Lamb. 1198 uellant
velatum. uilla velatumat ms. and eds. before Mar. and Ald. 1.
1203 pacata Junt. (not Pont. or Mar.) for placata: a necessary correction which Nauger.
rejects, but Lamb. ed. 2 and 3 properly adopts. 1207 in pectora. in pectore
Ald. 1 Junt. followed by Nauger. Lamb. Creech etc. most absurdly. 1214
Solliciti Bentl. for Et taciti: he refers to r 348 and v 1088. Et tanti one Vat.
contremit et magnum percurrunt murmura caelum?
non populi gentesque tremunt, regesque superbi
corripiunt divum percussi membra timore,
nequid ob admissum foede dictumve superbe
poenarum grave sit solvendi 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
corruptus nilo fertur minus ad vada leti?
usque adeo res humanas vis abdicta quaedam
opterit et pulchros fascis saevasque secures
proculcare ac ludibrio sibi habere videtur.
denique sub pedibus tellus cum tota vacillat
concuissaque cadunt urbes dubiaeque minantur,
quid mirum si se temnunt mortalia saecla
atque potestatis magnas mirasque relinquent
in rebus viris divum, quae cuncta gubernent?
Quod superest, aes atque aurum ferrumque repertum
et simul argentii pondus plumbique potestas,
ignis ubi ingentis silvas ardore cremarat
montibus in magnis, ceu caeli fulmine misso,
sive quod inter se bellum silvestre gerentes
hostibus intulerant ignem formidinis ergo,
sive quod inducti terrae bonitate volebant
pandere agros pinguis et pasqua reddere rura,
sive feras interficere et ditescere praeda.
nam fovea atque igni prius est venarier ortum quam saepe plagis saltum canibusque ciere. quidquid id est, quacumque e causa flammeus arder horribili sonitu silvas exederat altis ab radicibus et terram percozerat igni, manabant venis ferventibus in loca terrae /ōncava 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 quamlibet in formam et faciem decurrere rerum et prorsum quamvis in acuta ac tenvia posse mucronum duci fastigia procedendo,

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, nequi quam, quoniam cedebat victa potestas nec poterat pariter durum sufferre laborem. tum fuit in pretio magis aes aurumque iacebat propter inutilitatem hebeti mucrone retsum. nunc iacet aes, aurum in sumnum successit honorem.

caeli, my mind cannot comprehend. 1252 Quidquid. 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 22 quicquam. 1253 alitis A Nicc. Flor. 81 Camb. Mon. Brix. Ver. Ven. Junt. alitas BA corr. Avanc. Lamb. 1254 Ab Junt. first for A, rightly: not Pont. or Mar. 1255 in terra splendere Lach. first for in terras. in terras Lamb. 1256 capti Flor. 81 Ver. Ven. Mar. for capit. 1257 darent, silvasque ut caedere possent Lach. for parent silvasque et cedere possint. 1258 dolare et levia radere Mar. Junt. (Ald. I has ac for et) for dolaret levare ac radere: which seems the simplest change. domo, levare ac radere Lach. laevare dolare et radere Lamb. Lach. also suggests dolare secare ac or dolare aequare ac. 1259 poterat Lamb. and Lach. for poterant:
quod fuit in pretio, fit nullo denique honore; porro alius succedit et e contemptibus exit inque dies magis adpetitum floretque repertum laudibus et miro est mortalis inter honore. 1280
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. 1285 posterius ferri vis est aerisque reperta. et prior aeris erat quam ferri cognitus usus, quo facilis magis est natura et copia maior. aere solum terrae tractabant, aereque belli miscabat fluctus et vulnera vasta serebant et pecus atque agros adimebant; nam facile ollis omnia cedebat armatis nuda et inerma. inde minutatim processit ferreus ensis versaque in obprobrium species est falcis ahenae, et ferro coepere solum proscindere terrae exaequataque sunt creperi certamina belli. et prius est armatum in equi conscendere costas et moderatar hunc frenis dextraque vigere quam biugo currui belli temptare pericla. et biugos prius est quam bis coniungere binos et quam falciferos armatum escendere currus. inde boves lucas turrito corpore, taetras, anguimanus, belli docuerunt vulnera Poeni sufferre et magnas Martis turbare catervas. sic alid ex alio peperit discordia tristis, 1290 1295 1300 1305

this I have received with some hesitation. 1278 Tum Lach. for Nam. aes added by Flor. 81 Camb. Pont. Mar. 1278 e added by Brix. Pont. Mar. 1286 flamme atque B corr. Flor. 81 Camb. 4 Vat. for flammatque ignes. flam- mae atque Mar. Naugler. Lamb. etc. 1294 opprobrium. obscenum all the ms. of Macrobr. sat. vi 1 65, collated by Ianus: a curious variation. Lach. who depended on an old edition of Macrobius, is mistaken in supposing that obscenum is not the ms. reading. 1297 armatum. reppertum Lamb. etc. and 1801 inventum Mar. Junt. Lamb. etc. for armatum: both needless changes. 1800 biugos Faber: for biugo: biugo makes the construction extremely harsh, and, as Faber says, has come from 1299. 1802 taetras (tetras) Lach. for tetras:
horribile humanis quod gentibus esset in armis, inque dies belli terroribus addidit augmen.

Temptarunt etiam tauro in moenere belli expertique sues saevos sunt mittere in hostis. et validos partim praese misere leones cum doctoribus armatis saevisisque magistris qui moderarier his possent vincilisque tenere, nequiquam, quoniam permixta caede calentes turbabant saevi nullo discrimine turmas, terricas capitum quatientes undique cristas, nec poterant equites fremitu perterrita equorum pectora mulcere et frenis convertere in hostis. inritata leae iaciebant corpora saltu undique et adversum venientibus ora petebant et nec opinantis a tergo deripiebant

deplexaeque dabant in terram volneres victos, morsibus adfixae validis atque unguibus uncis. iactabantque suos tauri pedibusque terebant et latera ac ventres hauribant supert equorum cornibus et terram mimitanti fronte ruebant.

et validis socios caedebant dentibus apri tela infracta suos tinguentes sanguine saevi, in se fracta suo tinguentes sanguine tela, permixtasque dabant equitum peditumque ruinas. nam transversa feros 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,


1827 1828: Mon. Junt. Lach. and Ed. in small ed. omit the second; Lamb. ed. 1 obelises the first, ed. 2 and 3 both: but see notes 2. 1830 dentis adactus Mar. Junt. for dentis adauctus B, dentibus adauctus A Nicc. Camb. dentibus
effervescere cernebant in rebus agundis
volneribus clamore fuga terrore tumultu,
nec poterant ullam partem redducere eorum;
diffugiebat enim varium genus omne ferarum;
ut nunc saepe boves lucae ferro male mactae
diffugiunt, fera fata suis cum multa dedere.

SI FUIT UT FACERENT SED VIX ADDUCOR UT ANTE
NON QUIERINT ANIMO PRAESENTIRE ATQUE VIDERE
QUAM COMMUNE MALUM FIERET FOEDUMQUE FUTURUM
ET MAGIS ID POSSIS FACTUM CONTENDERE IN OMNI
IN VARIIS MUNDIS VARIA RATIONE CREATIS
QUAM CERTO ATQUE UNO TERRARUM QUO LIBET 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
insilia ac fusi radii scapique sonantes.
et facere ante viros lanam natura coegit
quam muliebrem genus; nam longe praestat in arte
et sallertius est multo genus omne virile;
agricolae donec vitio vertere severi,
ut muliebribus id manibus concedere vellent
atque ipsi pariter durum sufferre laborem
atque opere in duro durarent membra manusque.

At specimen sationis et insitionis origo
ipsa fuit rerum primum natura creatrix,
arboribus quoniam baceae glandesque caducae
tempestibus dabant pullorum examina supter;
unde etiam libitunist stirpis committere ramis
et nova desfodere in terram virgulta per agros.

\textit{ictus} Politian in marg. Flor. 29.

1840 \textit{fata} B corr. Lach. for \textit{facta}, most
rightly. 1841—1846 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 like-
wise spurious; \textit{Si fuit ut facerent} is obviously a comment on \textit{Sed facere id non
tam ost.} Lach. to make sense and grammar is compelled to read \textit{Sic fuit} with
Journ. of phil. iv p. 288: 1845=528.

1851 \textit{tela paratur}. \textit{tela parantur}
inde aliam atque aliam culturam dulcis agelli temptabant fructusque feros mansuescere terram cernebant indulgendo blandaque colendo. inque dies magis in montem succedere silvas cogebant infraque locum concedere cultis, prata lacus rivos segetes vinetaque laeta 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 molto quam levia carmina cantu concelebrare homines possent aurisque iuvere, 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 saltuque reperta, per loca pastorum deserta atque otia dia. haec animos ollis mulcebant atque iuavabant cum satiate cibi; nam tum haec sunt omnia cordi. saepe itaque inter se prostrati in gramine molli propter aquae rivom sub ramis arboris altae non magnis opibus iucunde corpora habebant, praesertim cum tempestas ridebat et anni tempora pingebant 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;

Lamb. perversely. 1868 terram Lach. for terra. 1888 1899 = 1454 1455, and are here quite out of place. 1891 tum haec sunt omnia 'ut quidam legunt' says Lamb. for tum sunt omnia: comp. 1404. tum sunt carmina Lach. otia Faber. 1897 loca Flor. 81 Pont. Mar. Ald. 1 Junt. for loca. 1400
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;
unde etiam vigiles nunc haec accepta tuentur
et numerum servare recens didicere, neque hilo
maiorum 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 relict\'a
strata cubilia sunt herbis et frondibus aucta.
pellis item cecidit vestis contempta ferinae;
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 excruciabat
terrigenas; at nos nil laedit veste carere
purpura\'e atque auro signisque ingentibus apta;
dum plebeia tamen sit quae defendere possit.

\emph{ergo hominum genus incassum frustraque laborat}
\emph{semper et in curis consumit inanibus aevom},

\emph{movebat} Flor. 81 Mar. Junt. \emph{for movebat.}
\emph{solacia somni} Lamb. Lach. 1405
\emph{solacia somno}. \emph{secutus sum codicem Vaticanum} says Lamb. All the mss.
at present in the Vatican have, I believe, \emph{sommo}: but again and again Lamb.
speaks in the same vague way of Vatican and other mss. 1409
\emph{servare recens} Ed. \emph{for servare genus}: servare first absorbed the \emph{re}, then \emph{cens} became
\emph{genus}. \emph{sonis} Lamb. Certainly \emph{genus} is quite unmeaning. \emph{numeris} Nicu. as well
as Flor. 81 Ver. Ven. Avanc. in Ald. 1; but at end of his Catullus he bids us
read \emph{numerum}. 1410
\emph{MaioREM} Flor. 81 Camb. \emph{for Maiore. dulcedini\'}
Lamb. rightly \emph{for dulcedine}. 1418
\emph{ferinae} Junt. \emph{(not Pont. or Mar.) for ferina. vestis contemta ferinast}
Lamb. ed. 2 and 3. 1419
\emph{tunc Brix. Pont.}
Mar. Ald. 1 Junt. \emph{for nunc.}
1491 \emph{is added by Flor. 81 Camb. Mon. Pont.}

17—2
nimirum quia non cognovit quae sit habendi
finis et omnino quoad crescat vera voluptas.
idque minutatim vitam provexit in altum
et belli magnos commovit funditus aequus.

At vigiles mundi magnus versatile templum
sol et luna suo lustrantes lumine circum
perducuere homines annorum tempora verti
et certa ratione geri rem atque ordine certo.

Iam validiis saepti degebant turribus aevom
et divisa colebatur discretaque tellus,
iam mare velivolis florebat puppibus; urbes
auxilia ac socios iam pacto foedere habebant,
carminibus cum res gestas coeptere poetae
tradere; nec multo priu' sunt elementa reperta.

propterea quid sit prius actum respicere aetas
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
pauletam docuit pedem temtim progressia.
sic unumquicquid paulatim prostrahit aetas
in medium ratioque in luminis erigit oras.

namque alid ex alio clarescere et ordine debet
artibus, ad summum donec venere cacumen.
Primae frugiparos fetus mortalibus aegris
dididerunt quondam praeclaro nomine Athenae
et recreaverunt vitam legesque rogarunt,
et primae dederunt solacia dulcia vitae,
cum genuere virum tali cum corde repertum,
omnia veridico qui quondam ex ore profudit;
cuius et extincti propter divina reperta
divulgata 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,
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 explorier umquam;
partim quod taetra quasi conspurcare 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 possemus ad id recto contendere cursu,
quidve mali foret in rebus mortalibu' passim,
quod fieret naturali varioque volaret
seu casu seu vi, quod sic natura parasset,
et quibus e portis occurri cuique decretet,
et genus humanum frustra plerumque probavit
volvere 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 paviant finguntque futura.
hunc igitur terrem animi tenebrasque necesset
non radii solis nec lucida tela diei
discutiant, sed naturae species ratioque.
quod magis inceptum pergam pertexere dictis.
Et quoniam docuim mundi mortalia tempora esse et nativo consistere corpore caelum, et quae cunctum in eo fiunt fierique necessit, plerasque resolui, quae restant percipe porro, quandoquidem semel insignem conscendere currum ventorum, ex ira ut placentur, ut ominus rursum quae fuerint sint placato conversa furor.: cetera quae fieri in terris caeloque tuentur mortales, pavidis cum pendent mentibus saepe, et faciunt animos humiliis formidine divom depressaque premunt ad terram propterea quod ignorantia causarum conferre deorum cogit ad imperium res et concedere regnum. nam bene qui didicere deos securum agere aevum, si tamen interea miratur qua ratione quaeque geri possint, praeertim rebus in illis quae supera caput aetherii cernuntur in oris.

44 et added by Flor. 81 Camb. Brix. Mar. 46 resolui Goebel obs. Luct. p. 18 for dissolui: comp. v 778 Qua fieri quicquid posset ratione resolvi: a friend suggests that rv 500 dissolvere causam may support dissolui here: but see notes 2. fiunt, fateare necessit Pleraque dissolui Lach. most unsuitably, as if only pleraque, not omnia, were to be dissolved. fiunt possumque, n. P. dissolui Bern. to which the same objection applies. Lamb. seeing this difficulty, in ed. 2 and 3 gives fiunt fientque, necessa 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 exsistant placentur omnia rursum Quae fuerint sint placato conversa favore: with exsistant for ex ira ut, comp. rv 820 virtuti for vir uti. omnia for omissa is an almost unfailing blunder of ms. furore is from Lamb. ed. 2 and 3, and Auratus for favore. The older emendations in Ald. 1 Junt. 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: institut concordere currum Ventorum et certarum 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 Laetusius 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. Junt. Lamb. etc. for Et faciunt have Efficiunt. 56 57 = 90 91 = 1 158 154: here in the 6th book Lach. rejects them in the first, retains them in the second place: to me it is manifest that in both places they come from the annotator who thought they were in point and consequently jotted them down
rursus in antiquas referuntur religionis et dominos acris adsciscunt, omnia posse 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 respuis 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 inibiat 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 divinæ nuntia formæ, suscipere haec animi tranquilla pace valebis. inde videre licet qualis iam 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 speciesque tenenda, sunt tempestatibus et fulmina clara canenda, quid faciant et qua de causa cumque feruntur; ne trepides caeli divisis partibus amens, unde volans ignis pervenerit aut in utram se verterit hinc partim, quo pacto per loca saepta insinuaret, et hinc dominatus ut extulerit se. tu mihi supremae praescriba ad candida calcis

currenti spatiwm praemonstra, callida musa
Calliope, requies hominum divomque voluptas,
te duce ut insigni capiam cum laude coronam.

Principio tonitru quatiuntur caerula caeli
propter qua quia concurrunt sublime volantes
aetheriae nubes contra pugnantibus ventis.
nec fit enim sonitus caeli de parte serena,

verum ubicumque magis denso sunt agmine nubes, tam magis hinc magno fremitus fit murmure saepe.
praeterea neque tam condenso corpore nubes
esse queunt quas sunt lapides ac tigna, neque autem
tam tenues quas sunt nebulae fumique volantes;
nam cadere aut bruto deberent pondere pressae
ut lapides, aut ut fumus constare nequivernt
nec cohibere nives gelidas et grandinis imbris.
dant etiam sonitum patuli super aequora mundi,
carbasus ut quondam magnis intenta theatris
dat crepitum malos inter iactata trabesque,
interdum perscissa furit petulantibus auris
et fragilis sonitus chartarum commeditatur.
id quoque enim genus in tonitru cognoscere possis,
aut ubi suspensam vestem chartasve 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,

aridus unde auris terget sonus ille diuque
ducitur, exierunt donec regionibus artis.

Hoc etiam pacto tonitru concussa videntur
omnia saepe gravi tremere et divolsa repente
maxima dissiluiisse capacis moenia mundi,
cum subito validi venti conlecta procella
nubibus intorsit sese conclusaque ibidem
turbine versanti magis ac magis undique nobem
cogit uti fiat spisso cava corpore circum,
post ubi conminuit vis eius et impetus acer,
tum perterricrepo sonitu dat scissa fragorem.
nec mirum, cum plena animae vensicula parva
saepe ita dat magnum sonitum disploса repente.

Est etiam ratio, cum venti nubila perflant,
utt sonitus faciant. etenim ramosa videmus
nubila saepe modis multis atque aspera ferri;
scilicet ut, crebram silvam cum flamina cauri
perflant, dant sonitum frondes ramique fragorem.
fit quoque ut interdum validi vis incita venti
perscindat nubem perfringens impete recto.
nam quid possit ibi flatus manifesta docet res,
hic, ubi lenior est, in terra cum tamen alta
arbusta evolvens radicibus haurit ab imia.
sunt etiam fluctus per nubila, qui quasi murmur
dant in frangendo graviter; quod item fit in altis
fluminibus magnoque mari, cum frangitur aestus.
fit quoque, ubi e nubi in nubem vis incidit ardens 145
fulminis, haec multo si forte umore recepit
ignem, continuo ut magno clamore trucidet;
ut calidis candens ferrum e fornacibus olim
stridit, ubi in gelidum propere demersimus imbrem.
aridior porro si nubes accipit ignem,
uritur ingenti sonitu succensa repente;
lauricomics ut si per montis flamma vagetur
турbine ventorum comburens impete magno;
nec res ulla magis quam Phoebi Delphica laurus
terribili sonitu flamma crepitante crematur. 155
denique saepe geli multus fragor atque ruina
grandinis in magnis sonitum dat nubibus alte.
ventus enim cum confercit, franguntur, in artum,
concreti montes nimborum et grandine mixti.
Fulgit item, nubes ignis cum semina multa 160
excussere suo concursu; eeu lapidem si
percutiat lapis aut ferrum; nam tum quoque lumen
exilat et claras scintillas dissipat ignis.
sed tonitrum fit uti post auribus accipiamus,
fulgere quam cernant oculi, quia semper ad auris 165
tardius adveniunt quam visum quae moveant res.
id licet hinc etiam cognoscere: caedere si quem
ancipiti videas ferro procul arboris auctum,
ante fit ut cernas ictum quam plaga per auris

Nicc. for perfiant. 133 Ut. Cur Lamb. wrongly. 141 Arbusta evolvens
vulg. 147 ut added 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 proper. 151 repente Flor. 31 Brix. Pont. for recente. 154
res ulla Macrob. sat. vi 4 5 for res uitæ. res ulla uitæ Ver. Ven. resina Flor. 31
Camb. 158 in artum. in arto Lach.: but somewhat involved constructions
are by no means avoided by Lucr.: comp. 176 and in 843.
det sonitum; sic fulgorem quoque cernimus ante quam tonitrum accipimus, pariter qui mittitur igni e simili causa, concursu natus eodem.

Hoc etiam pacto volucri loca lumine tingunt nubes et tremulo tempestatas impete fulgit. ventus ubi invasit nubem et versatus ibidem fecit ut ante cavam docui spissescere nubem, mobilitate sua fervecit; ut omnia motu percalefacta vides ardescere, plumbea vero glans etiam longo cursu volvenda liquescit. ergo fervidus hic nubem cum perscindit atram, dissipat ardoris quasi per vim expressa repente semina quae faciunt nictantia fulgura flammæ; inde sonus sequitur qui tardius adsicet auris quam quae perveniunt oculorum ad lumina nostra. scilicet hoc densis fit nubibus et simul alte extractis alii alias super impete 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 alii alia atque uguere superne in statione locata sepultis undique ventis: tum poteris magnas moles cognoscere eorum speluncasque velut saxis pendentibus structas cernere, quas venti cum tempestate coorta conplerunt, magno indignantur murmure clausi nubibus in caveisque ferarum more minuntur;

nunc hinc nunc illinc fremitus per nubila mittunt quae rentesque viam circum versantur et ignis semina convolvunt e nubibus atque ita cogunt multa rotantque cavis flammam fornacibus intus, donec divola fulserunt nube corusi.

Hac etiam fit uti de causa mobilis ille devolet in terram liquidi color aureus ignis, semina quod nubes ipsas permulta necessust ignis habere; etenim cum sunt umore sine ullo, flammmeus est plerumque colos et splendidus ollis. quin etiam solis de lumine multa necesst concipere, ut merito rubeant ignesque profundant. hasce igitur cum ventus agens contrusit in unum compressitque locum cogens, expressa profundunt semina quae faciunt flammae fulgere colores. fulgit item, cum rarescunt quoque nubila caeli. nam cum ventus eas leviter diducit euntis dissoluitque, cadant ingratis illa necesst semina quae faciunt fulgorem. tum sine taetro terrore 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 accendunt quoque tecta domorum et celeri flamma dominantur in aedibus ipsis.

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 saera, per aera,
et liquidum puncto facit aces in tempore et aurum.
curat item vasis integris vina repente
diffusant, quia nimium facile omnia circum
coniarat rareaque facit lateramina vasis
adveniens calor eius et insinuatus in ipsum
mobiliter solvens differt primordia vini.
quod solis vapor actatem non posse videtur
efficere usque adeo pellens fervore coruscus:
tanto mobilior vis et dominantior haec est.

Nunc ea quo pacto gignantur et impete tanto
fiunt ut possint ictu discludere turris,
disturbare domos, avellere signa trabeoque,
et monumenta virum demoliiri atque cremare,
exanimare homines, pecudes prostrernere passim,
cetera de genere hoc qua vi facere omnia possint,
expediam, neque te in promissius plura morabor.

Fulmina gignier e crassis alque putandum
rubibus extractis; nam caelo nulla sereno
nec leviter densis mittuntur rubibus umquam.
nam dubio procul hoc fieri manifesta docet res;
quod tum per totum concrescunt aera nubes,
undique uti tenebras omnis Acherunta reamur
liquisse et magnas caeli complesse cavernas:
usque adeo taetra nimborum nocte coorta
ipendent atrae formidinis ora superne:
cum commoliri tempestas fulmina coeptat.
praeterea persaepe niger quoque per mare nimbus,
uit picis e 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 horrescant ac tecta requirant.
sic igitur supera nostrum caput esse putandumst
tempestatem altam. neque enim caligine tanta
obruerent terras, nisi inaedificata superne
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 siunt.
quippe etenim supra docui permulta vaporis
semina habere cavas nubes et multa necessit
concipere ex solis radiis ardoreque eorum.
hoc ubi venust eas idem qui cogit in unum
forte locum quemvis, expressit multa vaporis
semina seque simul cum eo commiscuit igni,
isinuatus ibi vortex versatur in arto
et calidus acuit fulmen fornacibus intus.
nam duplici ratione accenditur, ipse sua cum
mobilitate calescet et e contagibus ignis.
inde ubi percaluit venti vis et gravis ignis
impetus incessit, maturum tum quasi fulmen
perscindit subito nubem, ferturque coruscis

Laeh. for tunc. 257 demissum flumen Junt. for dimissum fulmen. demissum fulmen Mar. Avane. which is repeated as a correction at the end of his Catullus and must be a misprint for flumen. 258 effertus Laeh. for et furtus. et furtur fulg. 269 plena Flor. 31 Camb. Mon. etc. for plana. 272 habere Pont. Mar. Ald. 1 Junt. for haecedere. hac de re Nio. 277 arto Laeh. for aut. 281 venti vis et gravis ignis Bentl. for gravis venti vis igni. gravida, aut vis
omnia luminibus lustrans loca percitus ardur.

quem gravis insequitur sonitus, displosa repente

opprimere ut caeli videatur templum superne.

inde tremor terras graviter pertemptat et al tum

murmura percurrunt caelum; nam tota fere tum

tempestas concussa tremit fremitusque moventur.

quo de concussu sequitur gravis imber et uber,

omnis uti videatur in imbrem vertier aether

atque ita praecipitans ad diluvium revocari:

tantus discidio nubis ventique procella

mittitur, ardenti sonitus cum provolat ictu.

est etiam cum vis extrinsecus incita venti

incidunt in calidam maturo fulmine nubem;

quam cum perscidit, extemplo cadit igneus ille

vertex quem patrio vocitamus nomine fulmen.

hoc fit idem in partis alias, quocumque tulit vis.

fit quoque ut interdum venti vis missa sine igni

igniscat tamen in spatio longoque meatu,

dum venit, amittens in cursu corpora quaedam

grandia quae nequeunt pariter penetrare per auras;

atque alia ex ipso conradens aere portat

parvola quae faciunt ignem commixta volando;

non alia longe ratione ac plumbea saepe

ervida fit glans in cursu, 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 perculit ictu,

confluere 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 ferrist, hoc setius illi semina concurrunt calidi fulgoris ad ictum. sic igitur quoque res ascendi fulmine debet, opportuna fuit si forte et idonea flammis, nec temere omnino plane vis frigida venti esse potest, ea quae tanta vi missa supernest, quin, prius in cursu si non accenditur igni, at tepefacta tamen veniat commixta 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 faci est tali naturae opistere quicquam; inter enim fugit ac penetrat per rara viarum, non igitur multis offensibus in remorando haesitat, 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 quaecumque 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 ferantur, omnia coniciens in eum volventia cursum. forsan in ipso veniens trahat aere quaedam corpora quae plagiis incendunt mobilitatem. incolumisque venit per res atque integra transit multa, foraminibus liquidos quia transvolat ignis multaque perfringit, cum corpora fulminis ipsa corporibus rerum inciderunt, qua texta tenentur. dissoluit porro facile aes aurumque repente confervesfacit, et parvis quia facta minute corporibus vis est et levibus ex elementis, quae facile insinuantur et insinuata repente dissoluunt nodos omnis et vincla relaxant. autumnoque magis stellis fulgentibus apta concutitur 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. interutraque 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 magnoeque tumultu ignibus et ventis furibundus fluctuet aer. prima caloris enim pars et postrema rigoris, tempus id est vernum; quare pugnare necessest dissimilis res inter se turbareque mixtas.
et calor extremus primo cum frigore mixtus
volvitur, autumni quod fertur nomine tempus,
hic quoque confligunt hiemes aestatibus acrea.
propterea freta sunt haec anni nominatanda,
 nec mirumst, in eo si tempore plurima fiunt
fulmina tempestasque cietur turbida caelo,
ancipi quoniam bello turbatur utrimque,
hinc flammis illinc ventis umoreaque mixto.

Hoc est igniferi naturam fulminis ipsum
perspicere et qua vi faciat rem quamque videre,
on Tyrrenea retro volventem carmina frustra
indicia occultae divum perquirere mentis,
unde volans ignis pervenerit aut in utram se
verterit hinc partim, quo pacto per loca saepta
insinuaret, et hinc dominatus ut extulerit se,
quidve nocere queat de caelo fulminis ictus.
quod si Iuppiter atque alii fulgentia divi
terrifico quatiunt sonitu caelestia templae
et iacient ignem quo quoiquest cumque voluptas,
cur quibus incautum scelus aversabile cumquest
non faciunt icti flammas ut fulguris halent
pectore perfixo, documen mortalibus acre,
et potius nulla sibi turpi conscient in re
volvitur inflammis inoxius inique petitor
turbinca caelesti subito correptus et igni?
cur etiam loca sola petunt frustraque laborant?
an tum bracchia consuescunt firmantque lacertos?
in terraque patris cur telum perpetiuntur
optundi? cur ipse sinit neque parcit in hostis?
denique cur numquam caelo iacit undique puro
Iuppiter in terras fulmen sonitusque profundit?
an simul ac nubes successerunt, ipse in eum tum descendit, prope ut hinc teli determinet ictus? in mare qua porro mitit ratione? quid undas arguit et liquidam molem, camposque natantis? praeterea si vult caveamus fulminis ictum, cur dubitat facere ut possimus cernere missum? si nec opinantis autem volt opprimere igni, cur tonat ex illa parte, ut vitare queamus, cur tenebras ante et fremitus et murmura concit? et simul in multas partis qui credere possis mittere? an hoc ausis numquam contendere factum, ut fierent ictus uno sub tempore plures? at saepest numero factum fierique necessest, ut plure in multis regionibus et cadere imbris, fulmina sic uno fieri sub tempore multa, postremo cur sancta deum delubra suasque discutit infesto praeclasar fulmine sedes et bene facta deum frangit simulacra suisque demit imaginibus violento volnere honorem? alterque 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 quaecumque in eo tum sint depensa tumultu navigia in summum veniant vexata periclum.

hoc fit ubi interdum non quit vis incita venti
rumpere quam coepit nubem, sed deprimit, ut sit
in mare de caelo tamquam demissa columna,
paulatim, quasi quid pugno bracchi que superne
coniectu trudatur et extendatur in undas;
quam cum discidit, hinc prorumpitur in mare venti
vis et fervorem mirum concinnat in undis;
versabundus enim turbo descendit et illam
deducit pariter lento cum corpore nubem;
quam simul ac gravidam detrusit ad aequora 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 pretera imitetur.
hic ubi se in terras demisit dissoluitque,
turbinis inmanem vim provomit atque procellae.
se quia fit rarō omnino montisque necessēst
officere in terris, apparēt crebris idem
prospectu maris in magno caeloque patenti.
Nubila concrecent, ubi corpora multa volando
hoc supero in caeli spatio coiere repente
asperiora, moris quae possint indupedita
exiguis tamen inter se comprensâ teneri.
haec facifunt 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 cacamina caelo
quam sint quoque magis, tanto magis edita fumant
adsidue furvae nubis caligine crassa
propterea quia, cum consistunt nubila primum,
ante videre oculi quam possint, tenuia, venti
portantes cogunt ad summam cacumina montis.
hic demum fit uti turba maiore coerta
et condensa queant apparere et simul ipso
vertice de montis videantur surgere in aethram.
nam loca declarat sursum ventosa patere
res ipsa et sensus, montis cum ascendimus altos.
praeterea permulta mari quoque tollere toto
corpora naturam declarant litore vestes
suspendae, cum concipiunt umoris adhaesum.
quo magis ad nubis augendas multa videntur
posse quoque e salso consurgere momine ponti;
nam ratio consanguineaeest umoribus ollis.
praeterea fluviiis ex omnibus et simul ipsa
surgere de terra nebulas aestumque videmus,
quae velut halitus hinc ita sursum expressa feruntur
suffunduntque sua caelum caligine et alta
sufficiunt nubis paulatim conveniundo;
urget enim quoque signiferi super aetheris aestus
et quasi densendo subexit caerula nibmis.
fit quoque ut huc veniant in caelum extrinsecus illa
corpora quae faciunt nubis nimbosque volantis;
innumerabilem enim numerum summamque profundi
esse infinitam docui, quantaque volarent

Lamb. etc. wrongly. 461 furvae Bentl. Lach. for fulvae. nubis Mar. Ald.1
turba minore Flor.31 Camb. 466 Et condensa queant apparere Lach. most
scutely for Et condensatique aris parere. Et condensa atque aris Flor.31, 8 Vat.
Ald.1 Junt. for Quod magis. 474 consurgere momine Flor.31 Camb. Vat.
1186 and 1954 Othob. Mar. for consurgerem homine. 475 consanguineaeast
Is. Vosn. in ms. notes for consanguinea se. cum sanguine ob eumoribus Nice.
cum sanguine abest Flor.31 Camb. 4 Vat. Lamb. ollis Lach. for omnis.
Avanc. at end of Catullus says 'non percipio illum mancium versum Nam ratio cum
sanguine ab humoribus omnis': which he found in Ven. 483 huc Vat. 3276
corpora mobilitate ostendi quamque repente
inmemorabile per spatum transire solerent.
haut igitur mirumst si parvo tempore saepe
tam magnis nimbus tempestas atque tenebrae
coperiunt maria ac terras inspensa supernae,
undique quandoquidem per caulas aetheris omnis
et quasi per magni circum spiracula mundi
exitus introitusque elementis redditus extat.

Nunc age, quo pacto pluvius concrescat in altis
nubibus umor et in terras demissus ut imber
decidat, expediam. primum iam semina aquae
multa simul vincam consurgere nubibus ipsis
omnibus ex rebus pariterque ita crescere utrumque
et nubis et aquam quaeque in nubibus extat,
ut pariter nobis corpus cum sanguine crescit,
sudor item atque umor quicumque est denique membris.
concipiunt etiam multum quoque saepe marinum
umorem, veluti pendentia vellera lanae,
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 adaucta,
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 rarescut quoque nubila ventis
aut dissolvuntur, solis super icta calore,
mittunt umorem pluvium stillantque, quasi igni

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per added by Pont. Mar. Junt. 490 Tam magnis nimbus Lach. for tam magnis
monitis. Tam magnae molis Bern. which may be right. Tam magnos montis
492 caulis Mar. Ald. 1 Junt. for cavias. 496 demissus Flor. 31 Mon. Lamb.
503 Concipiunt Brix. Pont. Mar. for Concipiunt. 509 umorem Ed. for vi
venti which as Creech has seen comes from the vis venti of 510: he proposes
imbræ tum: what Lucr. wrote must be quite uncertain. umentia Lach. after a
conj. of Wak. 511 turba maiore Mar. Ald. 1 Junt. for turbam more: the
same error as in 465. minore Flor. 31 Camb. 3 Vat. 512 Urget de supero
cera super calido tabescens multa liquescat. sed vemens imber fit, ubi vementer utraque nubila vi cumulata premuntur et impete venti. atque tenere diu pluviæ longumque morari consuerunt, ubi multa cientur semina aquirum atque aliis aliae nubes nimbique rigantes insuper atque omni vulgo de parte feruntur, terraque cum fumans umorem tota redhalat. hic ubi sol radiis tempestatem inter opacam adversa fulsit nimborum aspargine contra, tum color in nigris existit nubibus arquii.

Cetera quae sorsum crescunt sorsumque creantur, et quae concrescunt in nubibus, omnia, prorsum omnia, nix venti grando gelidaque pruinae et vis magna geli, magnum duramen aquirum, et mora quae fluvios passim refrenat euntis, perfacilest tamen haec reperire animoque videre omnia quo pacto fiant quareve creantur, cum bene cognoris elementis redditâ 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 lacus multasque lucunas in gremio gerere et rupes deruptaque saxa; multaque sub tergo terrai flumina tecta volvere vi fluctus summersaque saxa putandumst;


519 Atque tenerë Lach. for At retineret. At remanere Bern. 520 cientur Lach. from a conj. of Wák. for fientur. fluenter Flor. 31 Camb. Wák. fuerunt Mar. Ald. 1 Junt. 523 umorem. humorem AB: often as this and cognate words occur, this is the only instance where B has the aspirate: A has it in three other places: 11 1114 Umor ad humorem A. redhalat In. Voss. in ms. notes for redhalat: he also proposes relativat 'i.e. reposcit'. rehalat A corr. vulg. 524 inter Nicc. for inte B, ime A. 527 sorsum...sorsumque Koch in Rhein. mus. n. f. viii p. 640 for sursum...sursumque. cursu...cursuque Lach.

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;
quippe cadunt toti montes magnoque repente
concusso late disserrpunt inde tremores.
et merito, quoniam plaustri concussa tremescunt
tecta viam propter non magno pondere tota,
 nec minus exulant, scrupus quicumque viali
ferratos utrimque rotarum succutit orbes.
fit quoque, ubi in magnas aquae vastaque lucunas
gleba vetustate e terra provolvitur ingens,
ut iactetur aquae fluctu quoque terra vacillans;
ut vas interdum non quit constare, nisi umor
destitit in dubio fluctu iactarier intus.

Praeterea ventus cum per loca subcava terrae
collectus parte ex una procumbit et urget
obnixus magnis speluncas viribus altas,
icumbit tellus quo venti prona premit vis.
tum supera terram quae sunt extracta domorum
ad caelumque magis quanto sunt edita quaeque,
iclinata tument in eandem prodita partem.

544 summensaque saxa Flor. 31 Camb. 3 Vat. Mar. vulg. for summensosca.
'sumnemso capte i. e. capite. sic. Enn. Capitibus mutantes pinus' Is. Voss. in ms. notes.
542 similem Junt. first for simile. esse sui Ald. 1 Junt. for esse vi.
simile esse et par Mar. 548 plaustri Lach. for plaustri. 550 exulant,
scrupus quicumque viali Ed. for exultantes dupuis cumque vim. Lach. rightly saw
that vim meant viali: so 465 and 511 the ms. have mmore for maiore; but the
rest of his reading et ubi lapid' cumque seems to me to pervert the meaning, as
Lucr. is giving two distinct instances of great results from small causes; and it
would be a really monstrous exaggeration to say that houses shake in the way a
carriage does, when the wheels are struck up by a stone on the road. The reading
of course must be uncertain: I thought of cum cumque, but though Lucr. 11
114 has cum solis lumina cumque, I never met with the two words in juxta-
position; and qui might easily be absorbed in quomque. ubi currus cumque
equum vi Flor. 31 Camb. and 3 Vat.: but Camb. in text and Vat. 1136 Othob.
in marg. have also the ms. reading. ubi currus cunque equitum vi Mar. Junt.
Lamb. ed. 1. ubi currus foris equum vis ed. 2 and 3, the foris equum vis being
from Avane. aedes, ubi cumque equitum vis Wak. sola Pisae cunquem fumem
Is. Voss. in ms. notes: he adds cum after Ferratos. 552 in magnas aquae.
magnas in aquae Lamb. vulg. before Lach. 554 vacillans B corr. Avane. for
vacillas. 555 inter dum Lach. for inter. in terra Mar. Ald. 1 Junt. vulg.
protractaque trabes inpendent ire paratae,
et metuunt magni naturam credere mundi
exitiales 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 redeunt ceduntque repulsi,
seepius 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 ipsa tellure coorta
in loca se cava terrai coniecit ibique
speluncas inter magnas fremit ante tumultu
versabundaque portatur, post incita cum vis
exagitata foras erumpitur et simul altam
diffindens terram magnum concinnat hiatum.
in Syria Sidone quod accidit et fuit Aegi
in Peloponneso, quas exitus hic animali
disturbat urbes et terrae motus obortus,
multaque praeterea ceciderunt moenia magnis
motibus in terris et multae per mare pessum

perhaps rightly.

563 Inclinata tument Ed. with Vat. 3276 for Inclinata
minent: the tu was absorbed by the preceding ta, and then ment passed into
minent: comp. 1195 tena mebat of mss. for tena tumebat, and v 1409 servare
genus for servare recens. Inclinata meant Lach. abeunt Bern. minant Flor. 81
Camb. Mar. Ald. 1 Junt.: see Prisc. inst. viii 39: I wrongly read minantur in
small ed. micant Pius in text. Lamb. retains minent. At the end of this verse
A and Nic. have a. a. q. q. B has aqueg. which Bern. praeaf. p. iii thinks a
mere repetition of the end of 562: A introducing a further corruption: but
proves that the archetype agreed with A, not B. 568 venti, vis nulla Mar.
Wak. for ventis nulla. 574 in pondere A Nic. vulg. rightly. in pondere B
Turneb. Lach. The passages I quote in notes 2 will prove that Turneb. and
Lach. are quite mistaken in supposing that the sing. cannot be used in the same
sense as the plur. 582 que added by Flor. 81 Camb. Pont. etc. 585
Syria. Tyria Lamb. etc. without cause. 586 quas Avanc. for qua.
subsedere suis pariter cum civibus urbes. quod nisi prorumpit, tamen impetus ipse animai et fera vis venti per crebra foramina terrae dispertitur ut horror et incutit inde 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 terrae ne dissoluat natura repente, neu distracta suum late dis pandat hiatum adeque suis confusa velit compleare ruinis. proinde licet quamvis caelum terramque reantur incorrupta fore aeternae mandata saluti; et tamen interdum prae sens vis ipsa pericli subdit et hunc stimulum quadam de parte timoris, ne pedibus raptim tellus subtracta f eratur in barathrum rerumque sequatur prodita summa funditus et fiat mundi confusa ruina.

[Principio mare mirantur non reddere maius naturam, quo sit tants decursus aquarum, omnia quo veniant ex omni flumina parte. adde vagos imbris tempestasque volantes, omnia quae maria ac terras sparguntque rigantque; adde suos fontis; tamen ad maris omnia summam guttai vix instar erunt unius adaugmen; quo minus est mirum mare non augescere magnum. praetererea magnam 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 magnam tollere partem umoris possunt verrentes aequora, ventis una nocte vias quoniam persaepe videmus siccaris mollisque luti concrescere crustae. 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. postremo quoniam raro cum corpore tellus est, et conjunctae, oras maris undique cingens, debet, ut in mare de terris venit umor aquai, in terras itidem manare ex aequore salso; percolatur enim virus retroque remanat materies umoris et ad caput annibus omnis confluit, inde super terras reedit agmine dulci qua via secta semel liquido pede detulit undas.]

Nunc ratio quae sit, per fauces montis ut Aetnae exprient ignes interdum turbine tanto, expediam. neque enim mediocris clade coorta flammea tempestas Siculum dominata per agros finitimis ad se convertit gentibus ora, fumida cum caeli scintillare omnia templae cernentes pavida complebant pectora cura, quid moliretur rerum natura novarum.

Hisce tibi in rebus latest alteque videndum et longe cunctas in partis dispiciendum, ut reminiscaris summam rerum esse profundam et videas caelum summum totius unum


641 mediocris clade coorta Is. Voss. in ms. notes for media grecia de coorta: a fine and certain correction. media de clade Vat. 1964 Othob. media de clade two Vat. Pius in notes, Nauser. Lamb. media quae clade Avane. dia de clade Fab. Encaladi de clade Bentl. before he knew Vossius’ emendation. 642 Flammea Heins. in ms. notes for Flammeae. 643 dispiciendum Nic. for
quam sit parvula pars et quam multesima constet,
ec tota pars, homo terrae quota totius unus.
quod bene propositum si plane contueare
ac vides plane, mirari multa relinquas.
umquis enim nostrum miratur siquis in artus
accepit 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 acer ignis et urit corpore serpens
quamcumque arripuit partim, repitque per artus,
nimirum quia sunt multarum semina rerum,
et satis haec tellus nobis caelumque mali fert,
unde queat vis immensi procrescere morbi.
sic igitur toti caelo terraeque putandum
ex infinito satis omnia suppeditare,
unde repente queat tellus concussa moveri
perque mare ac terras rapidus percurrere turbo,
ignis abundare AEtnaeus, flammescere caelum;
id quoque enim fit et ardescunt caelestia templar,
et tempestates pluviae graviore coortu
sunt, ubi forte ita se tetulerunt semina aqurarum.
’sat nimis est ingens incendi turbidus ardur.’
scilicet et fluvius quivis est maximus ei
qui non ante aliquem maiorem vidit, et ingens
arbor homoque videtur, et omnia de genere omni
maxima quae vidit quisque, haec ingentia fingit,
cum tamen omnia cum caelo terraeque marique
nil sint ad summam summae totius omnem.
Nunc tamen illa modis quibus irritata repente
flamma foras vastis AEtnae fornacibus efflet,
expediam. primum totius subcava montis
est natura, fere silicum suffulta caverna.
omnibus est porro in speluncis ventus et aer; ven tus enim fit, ubi est agitando percitus aer. hic ubi percaluit calefecique omnia circum saxa furens, qua contingit, terramque, et ab ollis excussit calidum flammis veloci bus 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 animai turbida sit vis. praeterea magna ex parti mare montis ad eius radices frangit fluctus aestumque resorbet. ex hoc usque mari speluncae montis ad alas perveniunt subter fauces. hac ire fatendumst et penetrare mari penitus res cogit aperto atque effiare foras ideoque extollere flammam saxaque subjectare et arenae tollere nimbos. in summo sunt vertice enim crateres, ut ipsi nominant; nos quod fauces perhibemus et ora.

Sunt aliquot quoque res quaram unam dicere causam non satis est, verum pluriis, unde una tamen sit; corpus ut examinum 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 interiisse neque a morbo neque forte veneno, verum aliquid genere esse ex hoc quod contingit ei

scimus. item in multis hoc rebus dicere habemus.

Nilus in aestatem crescit campisque redundat,
unicus in terris Aegypti totius annis.
is rigat Aegyptum medium per saepe calorem,
aut quia sunt aestate aquilones ostia contra,
anni 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 annis ab austro,
inter nigra virum percocto saeclo colore
exoriens penitus media ab regione diei.
est quoque uti possit magnus congestus harenae
fluctibus adversis oppilare ostia contra,
cum mare permutum ventis ruit intus haremam;
quo fit uti pacto liber minus exitus anni
et proclivis item fiat minus impetus undis.
fit quoque uti pluviae forsan magis ad caput ei
tempore eo siant, quod etesia flabra aquilonum
nubila coniciunt in eas tunc omnia partia.
scilicet ad medium regionem eicta 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 constent.

principio quod Averna vocantur nomine, id ab re

708 nam neque Flor. 81 Camb. Mar. for namque. 710 Verum Mar. Ald. 1
Junt. for Utrum. contigit ei (eii) Is. Voss. in ms. notes for contioite A, contioite
B, contioites Nic. two Vat.: a certain correction. concio dicat Flor. 81 two Vat.
rightly for quo, as tunc follows; but as Junt. writes it compendiously, no one
before Lach. adopted it. 786 descendere Lamb. for decedere. 740 quod.
quo Lach.: I now think him wrong. quod..., nomen id Flor. 81 Mar. Ald. 1
inpositumst, quia sunt avibus contraria cunctis, e regione ea quod loca cum venere volantes, remigi oblitae penunnarum vela remittunt praecipitesque cadunt molli cervice profusae in terram, si forte ita fert natura locorum, aut in aquam, si forte lacus substratus Avernist. is locus est Cumas aput, acri sulphure montes oppleti calidis ubi fumant fontibus aucti. est et Athenaeis in moenibus, arcis in ipso vertice, Palladis ad templum Tritonis almarae, quo numquam pennis appellunt corpora raucae cornices, non cum fumant altaria donis: usque adeo fugitant non iras Palladis acris pervigili causa, Graium ut cecinere poetae, sed natura loci ope sufficit ipsa suapte. in Syria quoque fertur item locus esse videri, quadrupedes quoque quae simul c v: fuga, primam intulerint, graviter vis e g e coniec te e ipse, manibus ut si sint divis mactata requiterator quae naturalis 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 saecla ferarum.
quod procul a vera quam sit ratione repulsus
percipe; nam de re nunc ipsa dicere conor.

Principio hoc dico, quod dixi saepe quoque ante,
in terra cuiusque modi rerum esse figuras;
multa, cibo quae sunt, vitalia, multaque, morbos
incutere et mortem quae possint adcelerare.
et magis esse aliis alias animantibus aptas
res ad vitai rationem ostendimus ante
propert dissimilem naturam dissimilisque
texturas inter sese primasque figuras.
multa meant inimica per auris, multa per ipsas
insinuant naris infesta atque aspera iactu,
nec sunt multa parum tactu vitanda neque autem
aspectu fugienda saporeque tristia quae sint.

Deinde videre licet quam multae sint homini res
acriter infesto sensu spurcaque gravesque;
arboribus primum certis gravis umbra tributa
usque adeo, capitis faciant ut saepe dolores,
siquis eas suptet iacuit prostratus in herbis.
est etiam magnis Heliconis montibus arbos
floris odore hominem taetrio consueta necare.
scilicet haec ideo terris ex omnia surgunt,
multa modis multis multarum semina rerum
quod permixta gerit tellus discretaque tradit.

ne potius Flor. 81 Camb. 2 Vat. Mar. etc.: hence Lamb. ne his Orci potius. ne
posita his Wak. 768 post hinc. posta, hinc Mar. Junt. Lamb. etc. 764
inferne Lamb. for inferna. 768 nam de re nunc ipsa B. de re om. A: hence
omitted or transposed in later mss. namque ipsa de re vulg. 771 cibo quae
sunt Wak. first for cibo eque sunt. homini quae sunt Lamb. etc. 777 auris
Mar. (acc. to Victor. but not in ms.) Ald. 1 Junt. for auras. 778 aspera
iactu Ed. for aspera tactu: iacere, adiectus are specially said of smell, as 11 846
rv 673: comp. also 11 1047. Bentl. defends tactu, perhaps rightly. aspera ad-
dectu Lach.: but adectu implies a violent thrust or effort, as of a weapon, a tooth.
odore Lamb. ed. 2 and 3. 780 tristia Flor. 81 Camb. Mon. Ver. Ven. for
tristitia. 788 idee terris Mar. Ald. 1 Junt. for indeo tris. 789 is rightly
joined by Camb. Lamb. Gif. Wak. with 790. Creech Lach. etc. connect it with
nocturnumque recens extinctum lumen ubi acri nidore offendit nares, consopit ibidem, concidere et spumas qui morbo mittere suevit. castoreoque gravi mulier sopita recumbit et manibus nitidum teneris opus effluuit ei, tempore eo si odorastast quo menstrua solvit. multaque præterea languentia membra per artus solvunt atque animam labefactant sedibus intus. denique si calidis etiam cunctare lavabris plenior et laveris, solio ferventis aquai quam facile in medio fit uti des saepe ruinas! carbonumque gravis ut atque odor insinatur quam facile in cerebrum, nisi aquam praecipimus ante! at cum membra domus percepit fervidor vis, tum fit odor viri plagae mactabilis instar. nonne vides etiam terra quoque sulphur in ipsa gignier et taetra concrescere odorre bitumen; denique ubi argenti venas aurique secuntur, terrai penitus scrutantes abdita ferro, qualis expetit Scaptensula subter odores? quidve mali fit ut exhalent aurata metalla! quas hominum redund facies qualeque colores! nonne vides audisse perse in tempore parvo quam solemat 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 conruit, hic eadem vis illius aestus
reliquias vitae membris ex omnibus auster.
quippe etenim primo quasi quendam conciet aestum;
posterius fit uti, cum iam cecidere veneni
in fontis ipsos, ibi sit quoque vita vomenda
propter ea quod magna mali fit copia circum.

Fit quoque ut interdum vis haec atque aestus Averni
aera, qui inter avis cumque terramque locatus,
discutiat, prope uti locus hic linquatur inanis,
cuius ubi e regione loci venere volantes,
claudicat extemplo pinnarum nisu inanis
et conamen utrimque alarum proditur omne.
hic ubi nixari nequeunt insistereque 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,
rarescit quia terra calore et semina sique

Mar. for audire. 815 necessis Lach. for necessist. 817 apertum B.
aperta A Nicc. vulg. before Lach. apertaque Flor. 81. 818 et. ea Lach.
evver intolerant of et for etiam. alitibus Flor. 81 Camb. Mar. for malitibus.
829 fit. sit Junt. Lamb. vulg.: a solecism. 832 hic Mon. p. m. Lach.
for hinc. linquatur Flor. 81 Camb. Ver. Ven. Mar. for linquitur. 840:
clearly something is wanting to connect this verse with what precedes. Lach.
has proved that a new leaf, the 142nd, of the archetype began here: in all prob-
bability then one leaf had dropped out in this place. Lach. inserts four frag-
ments, Non mihi si linguæ centum sint oraque centum Aerea vox. Mensibiu' 
frigus. Cameraeque caminis. Ne oblimet. The first certainly appears Lucretian:
where it came in the poem, cannot be said; the rest are very doubtful. 840
Que is prefixed to Frigidior in A, uae (i.e. quae) in B, Cur by Nicc. 841
Rarescit Lamb. for Arescit. semina Flor. 81 Camb. for semi. si quae Avanc. at
19—2
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 siquem gerit ipsa calorem.

Esse apud Hammonis fanum fons luce diurna
frigidus et calidus nocturmo tempore fertur,
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 supra de reddere parte,
cum superum lumen tanto fervore fruatur,
qui quest hic supter tam crasso corpore terram
percoquere umorem et calido satiare vapore?
praesertim cum vix possit per saepa domorum
insinuare suum radiis ardentibus aestum.

quae ratiose 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.

hac ratione fit ut, tamquam compressa manu sit,
exprimat in fontem quae semina cumque habet ignis,
quae calidum faciunt aquae tactum atque saporem.
inde ubi sol radiis terram dimovit obortus
et rarefexit calido gliscente vapore,
rursus in antiquas redunat primordia sedes
ignis et in terram cedit calor omnis aquae.
frigidus hanc ob rem fit fons in luce diurna.
praeterea solis radiis iactatur aquae
umor et in lucem tremulo rarescit ab aestu;
propter ea fit uti quae semina cumque habet ignis
dimmittat; quasi saepe gelum, quod continet in se,
mitit 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
conlucet, quocumque natans impellitur auris.
nimirum quia sunt in aqua permulta vaporis
semina de terraque necessit funditus ipsa
ignis corpora per totum consurgere fontem
et simul exsirare foras exireque in auras,
non ita multa tamen, calidus queat ut fieri fons,
propter ea dispersa foras erumpere cogit
vis per aquam subito sursumque ea conciliari.
quod genus endo marist Aradi fons, dulcis aquae
qui scatit et saltas circum se dimovet undas;
et multis aliis praebet regionibus aequor
utilitatem opportunam sitientibu’ nautis,
quod dulcis inter salnas intervimit undas.
sic igitur per eum possunt erumpere fontem
et scatere illa foras in stuppam semina; quo cum

though Bede also has vaporem.

gliscente Wak. for miscente, ‘eleganter
et vero’ says Lach.

Dimittat Camb. for Demittat.
nodosque
Vat. 3276 Mon. (not Flor. 31) Pont. Ald. 1 Candidus at end of Junt. for nodosque.

Frigidus
Non ita multa Is. Voss. in
ms. notes for Non ita multa: though Haver. knew of this, neither he nor any
editor before Lach. adopted it. Non tam vita Nico. non tam multa Pont. Non
tam viva vulg.

Propter aea Lach. for Praetera.

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’. mari Aradio fons Is. Voss. in ms.
notes. mari spirat fons Flor. 31 Camb. Mar. etc.
conciliare.

conveniunt aut in taedai corpore adhaerent, ardenscunt 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 tetigitflammam, taedamque pari ratione? multaque praeterea prius ipso tacta vapore eminus ardenscunt 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 possit, quem Magneta vocant patrio de nomine Grai, Magnetum quia fit patriis in finibus ortus. hunc homines lapidem mirantur; quippe catenam saepe ex anellis reddit pendentibus ex se. quinque etenim licet interdum pluresque videre ordine demissos levibus iactarier auris, unus ubi ex uno dependet supter adhaerens ex aliquo alius lapidis vim vinciaque noscit: 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 attentas auris animumque reposco.

Principio omnibus ab rebus, quascumque videmus, perpetuo fluere ac mitti spargique necesset corpora quae feriant oculos visumque lassant. perpetuoque fluunt certis ab rebus odores; frigus ut a fluviiis, calor ab sole, aestus ab undis
aequoris exesor moerorum litora propter.
nec varii cessant sonitus manare per auras.
denique in os salis venit umor saepe saporis,
cum mare versamur propter, dilutaque contra
cum tuimir miserit absinthia, tangit amaror.
usque adeo omnibus ab rebus quaeque fluenter
fertur et in cunctas dimittitur undique partis
nec mora nec requies interdatur ullæ fluendi,
perpetuo quoniam sentimus, et omnia semper
cernere odorari licet et sentiresonare.

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 necesset
nil esse in promptu nisi mixtum corpus inani.
principio fit ut in speluncis sassa superne
sudent umore et guttis manantibus' stillent.
manat item nobis e toto corpore sudor,
crescit barba pilique per omnia membra, per artus.

diditur in venas cibus omnis, auget alitque
corporis extremas quoque partis unguiculose.
frigus item transire per aes calidumque vaporem
sentimus, sentimus item transire per aurum
atque per argentum, cum pocula plena tenemus.
denique per disaepta domorum saxea voces
pervolitant, permanat odor frigusque vaposque
ignis, qui ferri quoque vim penetrare suavit
denique qua circum Galli lorica coercet.

et tempestates terra caeloque coortae
in caelum terraque remota e iura facesunt,
morbida visque simul, cum extrinsecus insinuatur;
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 niveae radiis tabescere cogit.
denique cera liquefit in eius posta vapore.
ignis item liquidum facit aes aurumque resolvit,
at coria et carnem trahit et conducit in unum.
umor aquae porro ferrum condurat ab igni,
at coria et carnem mollit durata calore.
barbigeras oleaster eo iuvat usque capellas,
effluat ambrosiae quasi vero et nectari' linctus;
qua nil est homini quod amariu' frondeat esca
denique amaricinum fugitat sus et timet omne
ungentum; nam saetigeris subus acre venenumst,
quod nos interdum tamquam recreare videtur.
at contra nobis caenum taeterrima cum sit
spurcieties, eadem subus haec iucunda videtur,
insatiabiliter toti ut volvantur ibidem.

Hoc etiam superest, ipsa quam dicere de re
adgreedior quod dicendum prius esse videtur.
multa foramina cum variis sint reedita rebus,
dissimili inter se natura praedita debent

he reads and I now read: see notes 2. 957 (955) I have placed here: rightly as all will allow who compare 1038 sqq.: see Camb. Journ. of phil. 1 p. 41. Lach. most awkwardly puts it after 947. Bern. retains it in its place and reads A tæmpestas in... cum... remotas: but remotae clearly belongs to tempestates.

963 sol Flor. 31
Cambr. Mar. etc. for qua.
964 qua added by Flor. 31 Pont. Mar. Ald. 1 Juni.
965 ne crucem Araneae at end of Cauall. alle Extractus nigestes Nangye.
967 nigenagene a Huen. in ms. notes: but on this cod. Modii see introduction p. 96. 
970 Vat. Vat. ambrosianum quasi vero et nectari' linctus: Qua... amariu' frondeat esca Lach. for ambrosianum quasi vero et nectari' linctus Qua... amarius fronde de sext a,
973 amaricinum Mar. just for amaricinum. 977

esse et habere suam naturam quaeque viasque.
quippe etenim variis sensus animantibus insunt,
quorum quisque suam proprie rem percipit in se;
nam penetrare alio sonitus alioque saporem
cernimus e sucis, alio nidoris odores.

praeterea manare alium per saxa videtur, 990
atque alium lignis, alium transire per aurum,
argentoque foras alium virtuoque meare.
nam fluere hac species, illac calor ire videtur,
atque alius aliis citius transmittere eadem.
scilicet id fieri cogit natura viarum
multimodis 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 patefit quae ferri pelliciat vim.
principio fluere e lapide hoc permulta necessest
semita sive aestum qui discutit aera plagis,
inter qui lapidem ferrumque est cumque locatus.
hoc ubi inanitum spatium multisque vacet
in medio locus, extemplo primordia ferri
in vacuum prolapsa cadunt coniuncta, fit utque
anulus ipse sequatur eatque ita corpore toto.
nec res illa magis primoribus ex elementis
indupedita suis arte cœnsa cohaeret
quam validi ferri natura et frigidus horror.
quod minus est mirum, quod dico, ibus ex elementis
corpora si nequeunt e ferro plura coorta

two Vat. munda Nicc. res munda Lamb. 986 987 alio, alioque, alio.
alia, aliaque, alia Lamb. 988 989 = 995 996 (996 997). 991 lignis
997 (990) first placed here by Lamb. not Wak. 1001 pelliciat vim Flor. 81
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. 1018 et ferro B
in vacuum ferri, quin anulus ipse sequatur; 
quod facit, et sequitur, donec pervenit ad ipsum
iam lapidem caecisque in eo compagibus haesit.
hoc fit idem cunctas in partis, unde vacefit
cumque locus, sive e transverso sive superne
corpora continuo in vacuum vicina feruntur;
quippe agitantur enim plagis aliunde nec ipsa
sponte sua sursum possunt consurgere in auras.
huc accedit item (quare queat id magis esse,
haec quoque res adiumento motuque iuvatur)
quod, simul a fronte est anelli rario 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 capi in se.

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 eo que
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

1022 1028 not a letter is to be changed: only the stopping is to be mended.
item. utei Lach. iuvatur. iuvetur Lach.; Wak. has been misled by a blunder
Flor. 81. 1026 (1033) first placed here in Ald. 1 and Junt. not by Pont. or
Privas Gif. Primas Lamb. ed. 3. 1033 ventus Pius for ventis. 1040
et ramenta simul ferri furere intus ahenis
in scaphis, lapis hic Magnes cum subditus esset:
usque adeo fugere ab saxo gestire videtur.
aere interposito discordia tanta creatur
propterea quia nimirum prius aestus ubi aeris
praeecepit ferrique vias possedit apertas,
posterior lapidis venit aestus et omnia plena
invenit in ferro neque habet qua tranet ut ante.
cogitur offensare igitur pulsareque fluctu
ferrea texta suo; quo pacto respuit ab se
atque per aes agitat, sine eo quod saepe resorbet.
illud in his rebus mirari mitte, quod aestus
non valet e lapide hoc alias impellere item res.
pondere enim fretae partim stant: quod genus aurum;
et partim raro quia sunt cum corpore, ut aestus
pervolet intactus, nequeunt impellier usquam;
lignae materies in quo genere esse videtur.
interutraque igitur ferri natura locata
aeris ubi accept quaedam corpuscula, tum fit,
impellant ut eam Magnesia flumine saxa.
Nec tamen haec ita sunt aliarum rerum aliena,
ut mihi multa parum genere ex hoc suppedentur
quae memorare queam inter se singlariter apta.
saxa vides primum sola colescere calce.
glutine materies taurino iungitur uno,
ut vitio venae tabularum saepius hiscanc
quam laxare queant compages taurea vincla.
vitigeni latices aquai fontibus audent
misceri, cum pix nequeat gravis et leve olivom.
purpureusque colos conchyli iungitur uno

Junt. vulg. isque Wak. conj. 1047 ab saxo Lach. for a saxo. 1059
Et Lach. for At BA corr. Ad A.p.m. Ac Nica. Flor. 81 Camb. Mon. vulg.
1062 Interutraque Lach. for Inter utrasque. 1064 eam Mar. Ald. 1 Junt.
saxi Wak. 1067 singlariter Flor. 31 Pont. Avane. Naunger. vulg. for singula-
riter: comp. 1068 coplata p.m. copulata corr. inter singlariter Lach.: a most
unrhythmical verse. apta Flor. 81 Camb. etc. for aptam. 1068 vides Pont.
Flor. 31 3 Vat. Mon. 1069 uno Lach. for una, as in 1074: but Mar. Junt.
Lamb. etc. there read una: uno is not certain. 1072 aquai. in aquai Mar.
corpore cum lanae, dirimi qui non queat usquam, non si Neptuni fluctu renovare operam des, non, mare si totum velit eluere omnibus undis. denique non auro res aurum copulat una aerique aes plumbo 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 textuæ occiderunt mutua contra, ut cava conveniant 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 mortique nescissest multa volare. ea cum casu sunt forte coorta et perturbarunt caelum, fit morbidus aer. atque ea vis omnis morborum pestilitasque aut extrinsecus ut nubes nebulaeque superfite per caelum veniunt, aut ipsa saepe coortae de terra surgunt, ubi putorem umida nactast intempestivis plusuisque et solibus icta. nonne vides etiam caeli novitate et aquarum temptari procul a patria quicumque domoque

Ald. 1 Junt. vulg. wrongly: comp. 552 and 888. 1077 eluere B corr. Vienn.frag. Mar. for eluere B, eluere A Nicc. 1078 non auro res Faber em. for non res auro B, res auro A Nicc. 1079 Aerique aes Lamb. excellently for Aeraque. 1088 praestat B Avanc. Bentl. restat A Nicc. vulg. 1089 fieri Flor. 31 Camb. Mar. eto. for ferri. 1090 to 1191, i.e. two leaves, are wanting in cod. Victor. or Mon.: the readings of 'Marul.' given to these vs. I have taken from Victorius' copy of Ven. spoken of in the introduction. 1091 cladem B corr. Ald. 1 Junt. for cradem. 1099 extrinsecus B Ald. 1 Junt. intrinsecus A Nicc. 1100 coortae Lach. for coorta: but I am not
adveniunt ideo quia longe discrepant res? nam quid Britanni caelum diffère putamus, et quod in Aegypto est qua mundi claudicat axis, quidve quod in Ponto est diffère, et Gadibus atque 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 Achaëis finibus. inde aliis alius locus est inimicus partibus ac membris: varius concinnat id aer. proinde ubi se caelum quod nobis forte alienum 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, corrumpat reddatque sui simile atque alienum. haec igitur subito clades nova pestilis tasse aut in aquas cadit aut fruges persidit in ipsas aut alios hominem pastus pecudumque cibus, aut etiam suspensa manet vis aere in ipso et, cum spirantes mixtas hinc ducimus auras, illa quoque in corpus pariter sorbere nesciss. consimili ratione venit bubus quoque saepe pestilis et iam pigris balantibus aegror. nec refert utrum nos in loca deveniamus nobis adversa et caeli mutemus amictum, an caelum nobis ultro natura alienum

deferat aut aliquid quo non consuevimus uti, quod nos adventu possit temptare recenti.

Haec ratio quondam morborum et mortifer aesthes finibus in Cecropis funestos reddidit agros vastavitque vias, exhaustit civibus urbem.

nam penitus veniens Aegypti finibus ortus, aera permensus multum camposque natantis, incubuit tandem populo Pandionis omni.

inde catervatim morbo mortique dabantur.

principio caput incensum fervore gerebant
et duplicis oculos suffusa luce rubentes.

sudabant etiam fauces intrinsecus atrae
sanguine et ulceribus vocis viae saepa coibat
atque animi interpres manabat lingua crure
debilitata malis, motu gravis, aspera tactu.

inde ubi per fauces pectus commolerat et ipsum
morbida vis in cor maestum confluxerat aegris,
omnia tum vero vitai clastra lababant.

spiritus ore foras taetrum volvebat odorem,

rancida quo perolent proiecta cadavera ritu.

atque animi prorsum tum vires totius, omne
languet corpus leti iam limine in ipso.

intolerabilibusque malis erat anxius angor
adsidue comes et gemitu commixta querela.

ingultusque freqens noctem per saepe diemque

corripere adsidue nervos et membra coactans
dissolvebat eos, defessos ante, fatigans.

for calabibus. talaribus Nice. old eds. 1185 ultrim Avane. for vitro. intro

Nico. vitio Flor. 81 Camb. alienum Bentl. for coruptum: so 1119 and 1124:
corruptum being a mere gloss, though read by Isidor. de nat. rer. 89. coortum


Turneb. and Auratus. coruptum Lamb. ed. 1 and Wak. 1138 mortifer

aestus Macrob. sat. vi 27, Pont. Ald. 1 Junt. for mortifer ae: the last

letters having dropped out. mortifer aer Lamb. in notes. mortiferai Camb.
mortis ferai Lach. who is then driven to read in 1141 morbus for ortus: orcus

Avanc. 1139 in Cecropis Macrob. l. l. Flor. 81 Camb. Pont. Junt. for in Ce-
cropis. in Cecropis A corr. Nico. Finibu' Cecropis Lamb. 1143 omnei

Lach. omni Marul. Avanc. for omnem A Nice. omnes B. omnes Unde Junt.,

Ald. 1 Junt. Lamb. arae ms. of Macrob. vi 2 9. 1156 tum added by

Wak. after prorsum. Flor. 81 Ver. Ven. vulg. add et before omne, perhaps
nec nimio cuiquam posses arduce tueri
corporis in summo summam fervescere partem,
sed 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 flagravit ad ossa,
flagravit stomacho flamma ut fornacibus intus.
nil adeo posses cuiquam leve tenveque membris
vertere in utilitatem, at ventum et frigora semper.
in fluvios partim gelidos ardentia morbo
membra dabant nudum iacentes corpus in undas.

multi praecipites lymphis putealibus alte
inciderunt ipso venientes ore patente:
insedabiliter sitis arida, corpora mersans,
aequabat multum parvis umoribus imbrem.
nec requies erat utlala mali: defessa iacebant
corpora, mussabat tacito medicina timore,
quippe patentia cum totiens ardentia morbis
lumina versarent oculorum expertia somno.
mutataque praeterea mortis tum signa dabantur,
perturbata animi mens in maerore metuque,
triste supercilium, furiosus voltus et acer,
sollicitae porro plenaque sonoribus aures,
creber spiritus aut ingens raroque coortus,
sudoriseque madens per collum splendidus umor,
tenvia sputa minuta, croci contacta colore
salsaque, per fauces raucas vix edita tussi.
1190 a patiente caremore in remota aestate.

1195 illa autem cum in summum genui segeratur.

1200 at primo preciosa, si non, semper a pairus.

1205 praecepta praebent semper in aggera, quae tota

1210 in sua tamen et perfecta remensa parent:

1196 rigidis


1212 his Mon. Brix. Junt. for iis. in Flor. 31
atque etiam quosdam cepere oblivia rerum

cunctarum, neque se possent cognoscere ut ipsi.
multaque humi cum inhumata iacerent corpora supra
corporibus, tamen alitum genus atque ferarum

aut procul aspiliebat, ut acrem exiret odorem,
aut, ubi gustarat, languebat morte propinquar

tamen omnino temere illis solibus ulla

comparebat avis, nec tristia saecla ferarum

exibant silvis. languebant pleraque morbo

et moriebantur. cum primis fida canum vis
:strata viis animam ponebat in omnibus aegrer ;

extorquebat enim vitam vis morbida membris.

[incomitata rapi certabant funera vasta.]  

nec ratio remedi communis certa dabatur ;

nam quod ali dederat vitalis aeris auras

volvere in ore licere et caeli templam tueri,
hoc aliis erat exitio letumque parabat.

illud in his rebus miserandum 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 alios avidi contagia morbi,

lanigeras tamquam pecudes et bucera saecla.

idque vel in primis cumulabat funere funus.

nam quicumque suus fugitabant visere ad aegros,
vitae nimium cupidos mortisque timentis

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.

inque aliis alium, populum sepelire suorum
certantes: lacrimis lassii luctuque redibant;
inde bonam partem in lectum maerore dabatur.
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 iacebant
corpora paupertate et morbo dedita morti.
exanimis pueris super examinata parentum
corpora nonnumquam posses retroque videre
matribus et patribus natos super edere vitam.
nec minimam partem ex agris is maeror in urbem
confluxit, languens quem contulit agricolarum
copia conveniens ex omni morbida parte.
onmia complebant loca tectaque; quo magis aestus

multa siti protraga viam per proque voluta.


1240 Poenibat Turneb. sp. Lamb. for Poenibus
at (i.e. Poenib. at) B, Poenibus et A Nice. etc.: comp. v 1071.

1245 nec morce nec luctus temptaret tempore tali.

1246 optimus hoc leti genus ergo quisque subibat.

1250 nec poterat quisquam reperiri, quem neque morbus
nec mors nec luctus temptaret tempore tali.

1255 Praeterea iam pastor et armentarius omnis
et robustus item curvi moderator aratri
languebat, penitusque casa contrusa iacebant
corpora paupertate et morbo dedita morti.
exanimis pueris super examinata parentum
corpora nonnumquam posses retroque videre
matribus et patribus natos super edere vitam.
inque aliis alium, populum sepelire suorum
certantes: lacrimis lassii luctuque redibant;
inde bonam partem in lectum maerore dabatur.


1259 ex agris is maeror Ed.
for ex agris maeroris. is was absorbed by agris; then maeroris was written to fill
up the verse.

1260 Confuxit, languens. Confuxit labes Lach.: a violent
alteration.

1261 complebant. complebant Junt. not Pont. or Mar., comple-
bant Lamb. for condeabant. condeabant A corr. Nice. aequus. aequus Lach. aequus
however agrees so entirely with the words of Thucydides, that I think a verse
has fallen out such as quo magis aequus Conficebat eos eet. aequus Mar. Junt.

1263 prostrata Lach. for prostrata: Wak. reads structa for strata in

Bern. 1264 prostrata Lach. for prostrata: Wak. reads structa for strata in
VI

corpora silanos ad aquarum strata iacebant
interclusa anima nimia ab dulcedine aquarum,
multaque per populi passim loca prompta viasque
languida semanimo cum corpore membra videres
horrida paedo et pannis cooperta perire
corporis inluvie, pelli super ossibus una,
ulceribus taetris prope iam sordique sepulta.
omnia denique sancta deum delubra replerat
corporibus mors examinis onerataque passim
cuncta cadaveribus caelestum templum manebant,
hospitibus loca quae complerant aedituentes.
nec iam religio divom nec numina magni
pendebantur enim: praesens dolor exsuperabat.
nec mos ille sepulturae remanebat in urbe,
quos pius hic populus semper consuerat humari;
pertiurbatus enim totus tropidabat, et unus
quisque suum pro re praesenti maestus humabat.
multaque res subita et paupertas horrida suasit;
namque suos consanguineos aliena rogorum
insuper extracta ingenti clamore locabant
subdebanque faces, multo cum sanguine saepe
rixantes potius quam corpora desererentur.

LUCRETIUS.

NOTES II

EXPLAINING AND ILLUSTRATING THE POEM

JEROME in his additions to the Eusebian chronicle has these words Titus Lucretius poeta nascitur qui postea amatorio poculo in furorem versus, cum aliquot libros per intervalla insanias conscribisset, quos postea Cicero emendavit, propria se manu interfecit anno aetatis XLIV. Donatus in his life of Virgil writes thus according to Reifferscheid Suetonii reliq. p. 55, initia aetatis Cremonae egit [Vergilius] usque ad virilem togam, quam xv anno natali suo accepta idem illis consulibus iterum duobus quibus erat natus, eventique ut eo ipso die Lucretius poeta decederet. If this be true, Lucretius died about the ides of October U. C. 699 in the second consulate of Pompey and Crassus. His birth then would fall to the year 655. But the passage of Jerome is assigned to cl. 171 2 by Scaliger and most of the older authorities as well as by Mommsen Abb. d. saec. Ges. II p. 677 and Reifferscheid l. l. p. 38. Mai alone in his edition of the chronicle, script. vet. coll. viii p. 365, gives it to the year 655: on what authority? mere conjecture, I fear, in order to adapt it to the account of Donatus, though in his preface he says that this part of the chronicle has been entirely changed by the help of many Vatican mss. However that may be, whether Jerome or his copyists are in fault, 655 must I think be right; for no one who has read what so many scholars have written on the question, Joseph Scaliger, Ritschl parergon p. 609—638, Mommsen l. l. p. 669—693, Reifferscheid l. l. p. 363—425, and others, will doubt that the whole of 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 any-
thing 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. Sellar 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. fratrem 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 Publius and Spurius are more common among the Tricipitini, 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 292. Flavus 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. 65; 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 ceter.* This is the only occasion on which he ever mentions the poet's name, and it proves that four months after the death of Lucretius he and his brother Quintus had read the poem which, as we saw in the introduction to notes I, could not have been published in the author's lifetime. Now this seems too short a time for the Ciceros to have read and to be writing about the work, if neither of them had had anything to do with preparing it for publication. But to which of the two brothers does Jerome allude? in Latin or English when Cicero or Caesar is mentioned, if there is nothing else to determine who is spoken of, the orator or the dictator is naturally implied; and Jerome in a dozen of his additions to the Eusebian chronicle thus denotes Marcus. But both Lachmann and Bernays decide that Quintus must be meant: 'in re notae' says the former 'nihil opus fuit ut Ciceronis praenomen poneret, cum nemo ignoraret Quintum intellegendum esse'. But why it should
be a res nots to Jerome and his contemporaries or even to Suetonius I cannot see. Had Jerome found Quintus in his original, he must have added it, nor would Suetonius himself have omitted to express it. Nor can I perceive the least internal probability in favour of Quintus, who in those very months must have been thinking more of the art of war than the art of poetry; for in the summer of 700 he was fighting as Caesar's legate in Gaul and Britain. And why should not Marcus be the editor? he does not appear to have been very actively employed during those months; and moreover he was one of those busy men who always find time for any fresh work they are called upon to do. It may have been a dying request of the poet's; for it is more than likely from what he says of Memmius that he would look on Cicero with admiration and esteem him as the saviour of his country. Cicero's virtues and abilities were just of the sort to excite the love and wonder of a retired student, who is more apt in practice to overrate than undervalue those who are engaged in active life, whatever his speculative sentiments may be. And here we are not left solely to conjecture: the many imitations we find in Lucretius of the few hundred extant lines of Cicero's Aratea prove, little as it might have been expected, that he looked upon this translation as one of his poetical models. Cicero, though he set small store on Epicurus and his system, was on terms of intimate friendship with the leading 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. iii 15 who thus writes to his friend Proculus, Petis ut libellos tuos in secessu 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 poetarum ingenia fovisse. The exemplum in question may well have been the poem of Lucretius. 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 Tusculan, 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 Atticus 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 academies: 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 in n. to II 1092, 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 diffe-
rent 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 allude 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 desairs of procuring for him accurate copies of Latin writers, ita mendose et scribuntur et veventur. It is not easy in any other way to explain the agreement of Macrobius and Nonius with the archetype of all existing manuscripts in many indisputable corruptions. The story of his madness has been examined by Prof. Sellar 1.1. p. 200. Whether there is any truth in it or not, it cannot be doubted that it was already current in Suetonius' time; yet few will deny 'that it would be strange if so remarkable a poem had been written in the lucid intervals of insanity'. This poem was designed to be a complete exposition of the physical system of Epicurus, not for the sake of the system itself, but in order to free the minds of men from the two greatest of all ills, fear of death and fear of the gods, by explaining to them the true nature of things. So far he followed in the steps of his master who with the same end in view composed among many other works one entitled περὶ φύσεως in 37 books, of which some wretchedly scanty and incomplete fragments have been published in the Herculaneum 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. 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 at least in its general outline. Then look at their sterile wisdom and still more barren virtue with their repudiation of all that constitutes the soul of poetry. Lucretius on the other hand can preach up virtue and temperance and wisdom and sober reason with as loud a voice as any of your stoics; and then what inexhaustible resources does he leave himself in his alma Venus and duas vitas dia voluptas! 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 dulness and tedious obscurity of the stoic Manilius; or compare the rich humour and winning ways and ease of a Horace with the hardness and thinness and forced wit of a Persius. All this it may be said is in the men, not their systems. Yes, but the proper choice of a subject is half the battle. And yet the picturesque English historian speaks of the epicurean as the meanest and silliest of all systems; and one German critic after another sees fit to denounce it as beneath contempt. In this as in many other points the poet has received more justice at the hands of his latest English critic. Lessing in his essay to prove that Pope because a poet could not be a metaphysician says ‘if I am asked whether I know 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 a few lines in the first and certain portions of the second, pointed out in their several places. The greater part of these books is devoted to a very complete and systematical account of the natures and properties which belong to the two great constituents of the universe, atoms and void. Given to him this universe in working order there is much that is striking, much even that may be true, much at all events that Newton accepted, in this description. We of course care, not for its scientific value or truth, but for its poetical grandeur and efficacy upon our imaginations; and in these respects we are most amply satisfied. The least interesting portions of these books are perhaps the episodes in which the rival systems of Heraclitus Empedocles and Anaxagoras are examined and refuted. They are closely connected with the general subject and the poet is much in earnest, but, as was indeed to be expected and as is pointed out in the proper place, he could only criticise them from his own point of view and starting from his own principles. The third book is likewise highly finished; and in no portion of his work does he more fully display his power of sustained and systematical reasoning. Here too, if his 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 shew acute observation. The concluding two hundred verses are very peculiar and display a satirical vein as powerful and much more subtle than that of Juvenal. The fifth book is also unequal: some few lines, pointed out in their place, are almost unworthy of the poet and seem to have been written down to fill up a gap until he found time to change them for better.
The portions too in which he describes the movements of the sun and moon and stars will not afford any great gratification. But more than half the book, namely 416—508 and 771 to the end, are in his noblest manner. Nothing in Latin poetry surpasses, if it even equals these verses, in grandeur sublimity and varied beauty: occasionally too some fine touches of earnest satire are met with: in these passages, as well as in those mentioned above, he nobly maintains the reputation claimed for his countrymen in that style of writing. The sixth book is unequal like the fifth: the beginning as far as 95 is very unsatisfactory and confused, as has been pointed out in the notes. Then follow some hundred verses in which the nature and working of thunder and lightning, the formation of clouds rain and the like are described. This portion is most carefully elaborated. There is not much room for the highest virtues of poetry; but still great qualities are here brought into play, quickness of observation and power of describing what is observed, vivacity of narrative, fine perception of analogy and much ingenuity of speculation: the language is simple terse direct telling. Most of these merits are displayed in greater or less measure even in the flattest and most prosaic portions of the poem; but the verses here spoken of are not of this number. Quite recently I was glad to find the opinion I had long entertained of this section of the poem confirmed by the greatest of German critics in Riemer's Mittheilungen neuber Goethe II p. 645; and this is not the only place in which Goethe expresses the most unbounded admiration for our poet. What follows is not so satisfactory: Lucretius has to include a great variety of questions in a very limited space. These seem to be selected sometimes at hap-hazard: nearly 200 lines are given to the magnet, good and lively verses enough and very ingenious, but out of all proportion to the subject-matter. The description of the plague of Athens concludes the book: it is manifestly unfinished; and though it contains much noble poetry, it suffers from the unavoidable comparison with the austere beauty and simple grandeur of its original, which the poet has not always understood and from which he has sometimes departed without good cause. He has shewn himself here both too much and too little of a physician: he is too technical for the poet, too inaccurate for the philosopher.

[An accomplished scholar in the 249th number of the Edinburgh review gives an estimate of Lucretius differing widely from that of the preceding pages. He finds not only his rhythm, but his style and language as well, to be immature, prolix, incondite; his garrulity to him is like the utterance of a child; his maris navigorum, campi vi- rentes, pedibus vestigia pressa bisulcis suggest the bread and milk of the
nursery rather than the stately manner in which Lucretius designates them. That Lucretius is surpassed by Virgil in the dignity and technical excellence of his verse is what he himself avowed, but to me his language appears inferior in no sense in which Horace or Caesar may not be said to be inferior to Lucretius. And in this belief I am glad to be confirmed by the Laennecs and Scudiers of the sixteenth, the Goitses and Lacaimans of the seventeenth century. For Lucretius' sake I am not sorry to find Catullus put by his side and declared to be as much below Horace as Lucretius is below Virgil.

Though Catullus' heroic poem was I believe one of his last, I do not look on it as a first elegy as the happiest specimen of his genius; but his lyrics to my taste are perfect gems, unsurpassed in Latin, unsurpassed in Greek poetry. Horace, when he wrote his epodes and earlier odes, was probably older than Catullus was when he died. Yet in the metres common to them both, in the Bacchus for instance, and the glyconic, who will say that the former with all his labour and care has obtained the same mastery over them which Catullus displays, who would seem to have thrown them off at once without effort according as the soul or the art constrained him at the moment to write! His language is as undefiled a well of Latin as that of Plato, and is withall the very quintessence of poetry. To return to Lucretius, the reviewer finds about 700 brilliant lines in the whole poem: I find at least that number in the fifth book alone; and in these verses the highest efforts of his genius are to be sought for, not in the second or third book, impressive though they be. Lucretius did not sit down to write didactic poetry with malice aforethought, like Aratus and the other Alexandrines with whom this critic compares him. He was didactic, because his whole nature compelled him to be that or nothing; and from this earnestness is derived what is most noble and attractive in his poem, no less than that which at first may be somewhat dry and repelling; in which however I for one discover neither prolixity nor childishness; but rather, with Lessmann a terse and manly simplicity.

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 Attius: 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 Thucydides and Hippocrates. Doubtless too he had carefully studied the old philosophers Democritus Anaxagoras and Heraclitus, 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, and in this as in so many other respects unlike his teacher Epicurus, 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. Lucretius we cannot picture to ourselves as joining in the lampoons on Caesar, much as to all appearance he disapproved of his policy.

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

In three places Lucretius complains of the poverty of his native tongue: 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 830 foll, where he observes that the poverty of his native speech does not permit him to express in Latin Anaxagoras' homeocomerias, 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 homœusia, or the τὸ τι ἢ
αὐτὸ 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 εἶδος
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 εἶδος 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 Ter-
tullian 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. Ulphilas no doubt
found his Gothic, Alfred his English, when those idioms were in their
prime, quite as poor in their scientific terminology compared with the
degenerate Latin of their times, as Lucretius found his Latin com-
pared with Greek. That however he, like Cicero, sometimes enter-
tained 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 pongo Carmina, musaeo contingens cuncta lepore.

The Lucretian hexameter occupies an important place in the his-
tory 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 gulph 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 dactyIs at the beginning Religionibus atque minis, Omnia denique sancta, Suscipliendaeque curarit, Quippe potentia cum, Vertice Palladis ad templum: with a sponde and dactyl Ergo vivida vis, At primordia gignundis,
Prætermittere et humanis, Aut extrinsecus ut: more rarely a dactyl and spondee or two spondees, but then a monosyllable must follow, Sive voluptas est, Non temere ullæ vi; Immortali sunt, Nam cum multo sunt, Vis est, quarum nos: once indeed with great boldness, but with singularly happy effect, iii 527 Et membra tum vita tern deper- dere sensum. Instances of such rhythms in Virgil may be counted on the fingers: he has Scilicet omnibus est labor inpendendus, Armen- tarius Affer, Sed tu desine velle, Spargens umida mella, probably all 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 Aratea similar instances are found, Verum tempora sunt, Inclination 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 finitas potestas, Detulit ex Helicone perenni, Amnibus inveniuntur aperto, Finita variare figurarum ra- tione, 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 videtis, aquai dulcis alumnæ, Cum clamore paratis inanis fundere voce, Absurdoque sono fontis et stagna cietis...vocibus instat, Vocibus instat et adsiduas iacit 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 material simplicitate, or vis animai, saeclo animantium, mente animoque, and does not even avoid such harsh elisions as quandoquidem extat, perpetuo aeo, praetera usquam. Now in Virgil such endings as quadrupedantium ancipitem- que, and in Catullus such a one as egredientem are exceedingly un- common. But these poets make one striking exception in favour of Greek words and delight to close a verse with hymenæus Deiopæa Theristochumque 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 magnum cui mentem animumque and simul hoc animo hauri in acknowledgment doubtless of his obli- gations to Lucretius: they produce a striking effect in the Aeneid from their extreme rarity: Lucretius again does not decline spondaic endings as naturai, aesternumque, et mortalis, sint in motu; once even

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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 egredientem and the like: Catullus luxuriates in movements like these Nereides admirantes, ae dea Larisa, flactus salis ulludebant, and Virgil and Ovid both affect such terminations to a line as Jovis incrementum, Phrygia agmina circumspexit; but more in Greek than in Latin words. This however is no concession to ancient practice, but a mere modern prettiness introduced by the school of Alexandrine imitators mentioned above: see Cicero ad Att. vii 2 1 ita belle nobis Flavit ab Epiro lenissimus onchesmites. hunc οξονδειάξωρα si cui voles τῷ νεωρίπῳ πρὸ τοῦ vendita. Was it scorn of such affectation that made Lucretius altogether avoid such οξονδειάξωρες in his last book? Other forms of spondaic endings, borrowed from the Greek and mostly applied to Greek words, are common in Catullus Virgil and Ovid. They need not be mentioned here, as they generally carry with them an air of affectation, quite alien to the nature of Lucretius. He never puts more than two spondees together at the end of the line, while the other three do not reject such rhythms as Nereidum matre et Neptuno Aegaeo after the manner of the Greeks. Lucretius does not avoid sometimes very harsh and prosaic endings such as constare: id ita esse. When Virgil has such terminations of a verse as pocumbit humi bos, it is done for effect; Lucretius employs them sometimes for a purpose, oftener without any. He is especially fond of elisions after the fourth foot like these, perdelirum esse videtur, permutato ordine solo, minus oblato acri et ictu, nisi concilio ante coacto: in elisions generally he is sometimes less, sometimes more violent than Virgil. One other point is worth noticing: Lucretius loves to have the fourth foot wholly contained in one word and ending with that word: in the first 43 verses of his poem, a highly elaborated passage, more than half the number have movements like these, quae terras frugiferentis, not terras quae; exortum lumina solis, tibi navis daedala tellus, not suavis tibi; tibi rident aequora ponti, diffuso lumine caelum, 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 Troias qui primus, not qui Troias; 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
TO NOTES II

Virgil. The effect which his grandest passages produce is owing more to the vigour and originality of the thought and the force and freshness of the expression than to studied polish and elaboration. Yet for all that he is perhaps as a writer of Latin heroic verse to be placed next to Virgil: Catullus in his hexameters does not shew on the whole more skill and finished workmanship, and his rhythm has a far less majestic march. Ovid in his hexameter poem with all his ease and fluency does not make any advance upon, but rather falls behind Virgil: his heroic wants body and flavour, variety even. How inferior is he to Lucretius in those passages, in which he seems to be competing with him! As for the slavish pack of imitators who followed in the track of Virgil or Ovid, it were a shame even to discuss their claims to superiority.

One of the most marked peculiarities of the old Latin writers is their extreme fondness for alliteration, assonance, repetition of the same or similar words syllables and sounds, often brought together and combined in the most complex fashion. In Latin, as in some other languages, this usage was clearly transmitted from most ancient times, and is not the invention of any one writer. Ennius and the serious 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 apsumedo, quanta callo calamitas, Quanta laniis lassitudo, quanta porcinariis, 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 poem by hundreds, nay thousands, and many are noted in different parts of our commentary. His alliterations comprise almost every letter of the alphabet: the more effective letters such as m p v pronounced ω are often used with striking effect. The last sometimes expresses pity as its sound well fits it to do: Viva videns vivo sepeliri viscera busto: comp. Virgil’s Neu patriae validas in viscera vertite vires; and Cicero’s vivus, 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 pervicit, venti vis verberat, ventorum validis viribus, Vel violenta viri vis, quid volnera vellent: comp. Virgil’s Fit via vi, Livy’s vi viam faciunt, Ennius’ vidi Priamo vi vitam evitari; for effects of living shunning and the like are expressed by it in Lucretius also. Often various letters are used in combination: the following is a good instance of m p and v: parare Non potuit, pedibus qui pontum per vada possent Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saecla: comp.
Ennius' *Marsia manus, Paeligna 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, seiungi seques gregari, disturbans dissoluentesque, retroque repulsa reverti, condensco conciliatu, Exos et exanguis, perturbum congesta quasi in vas Commoda perfluxere atque ingrata interire: comp. Virgil's *Insontem infando indicio* and the like. Then he loves to bring together the same or like-sounding words or examples of oxymoron in conjunction with other alliterations and assonances or by themselves: omnes omnia, omnibus omnino; tempore in omni omnibus ornatum rebus; again and again *Multa modis multitum multarum rerum; pueri circum puerum; Nil sint ad summam summam totius omnem; Tactus enim tactus; aurea dica, Aurea; sonitu sonanti, penitus penetrare, funditus fundamenti; casta incoete, Innumerabilem enim numerum, Innumerum numero, Immortalia mortali; tempore iniquo aequo 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 satisy: often within the compass of two or three lines he will use some of his favourite words, such as *res ratio* or *corpora*, three or four or five times, without there being any point or force whatever in their repetition. The most glaring examples are pointed out in their places. Many other modes of producing effect might be noted in Lucretius; such as his habit of putting together substantives without any copula: *Prata lacus rivos segetes; Ossa cruris venae color unor viscera nervi*: but let the examples given suffice. In his alliterations and assonances as well as in the rhythmical movements of his verse and the style and colour generally which he imparts to his poem Lucretius seeks rather for the most direct and obvious means of producing effect, than for the more subtle and recondite arts of Virgil. His ornament therefore is apt sometimes to be in excess, sometimes to be deficient; yet even the plainest and most prosaic parts of his poem shew a sincerity of thought, a force of reasoning and a racy idiomatic flavour of style which render them less dull and uninteresting than the flatter portions of many more carefully elaborated works.

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 terrigenuś horrisonus or terrigenuś Troiugena etc., many of them 
äwos λεγώμενα, such as silvifragus fluctifragus. Now these words are just as regularly and organically formed as any in Greek: prī-
miogenus seems as legitimate as πρωτόγονος, terrigenuς as γηγενής.
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 perterricirepūs: this word Cicero in one of
his latest works the orator 164 quotes from an old poet and con-
demns for 'asperitas', as well as versutilogus. Now these two
adjectives are formed quite regularly; and so are the repandirostrum
incurvicericum of Pacuvius; but Quintilian, who in his instit.
1 6 65—70 states the limits within which the Latin of his day
might form compounds, observes 'cum κυραύχα brirati sumus, in-
curvicericum vix a risu defendimus'. See also Livy quoted in n.
to v 839. The right of forming compound nouns and verbs by pre-
fixing 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 evi-
dence 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 prede-
cessors, Ennius Lucretius Catullus: they obtained the unanimous
suffrages of the best critics of the empire, at the head of whom stood
Quintilian. The reaction in favour of the older literature seems to
have been headed by unskilful and too zealous leaders and thus to
have exposed itself to the shafts of satire. The effect which Dryden and Pope produced for some generations on English poetry gives but a faint notion of the sovereignty exercised by the Augustan poets. And yet Lucretius had no slight influence on the poetry of succeeding ages, although the first mention of his verses according to the interpretation usually given is anything but complimentary. I allude of course to a sentence of Cicero written a few months after the poet's death and probably at the very time when his poem was first published. At the end of a short letter to his brother Quintus, III 11, written early in 700, occurs this sentence as it is given in all ms. Lucretii poemata ut scribis ita sunt multis luminibus ingenii multae 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 multis 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 νεωρέως, 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 multis tamen etiam artis or multis etiam artis is hardly, if at all a greater change than to insert non. Lachmann however has no doubt that non must come before multis: he says Cicero could not deny to Lucretius art: 'quod in Marco sane mirandum estet, quippe qui eius artis qua Lucretius pollet ne minimam quidem partem in carminibus suis adscecet usset. contra idem cur pauca ingenii lumina in Lucretii carmine animadverterit, non potest obscurum esse: nam ei Ennius et Attius ea re ingeniōsī videbantur, quod oblectando doerent 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 Quaevius ingenio non valet, arte valet, of himself broken by calamity Nec tamen ingenium nobis respondet, ut ante...Impetus ille sacer qui vatuum pectora nutrit, Qui prius in nobis esse solebat, abest; what Horace means by ingenii benigna vena; what Juvenal means when he says of Demosthenes and Cicero utrumque Largus et exundans lcto 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 Aratea must have been written thirty years or more before this letter, and he may well have been so far converted by the almost unanimous tendency of the poets of the day towards that style of diction and verse which was gradually leading up to the works of Virgil and Horace, as to deny Ennius and Lucretius much art. 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 i 21 records, he spoke of Lucretius as poetae ingenio et facundia praecellentis. [But in this new edition I cannot help suggesting, what I have long suspected, that the correction 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 luminibus ingenii multae tamen artis sed cum veneris virum te putabo si Salustii Empedocleae 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 luminibus ingenii: multae tamen artis esse cum invenios, virum te putabo; si Salustii Empedocleae legeris, hominem non putabo: it is manifest how easily the es of esse might be absorbed in the te of artis; the in of invenios in the m 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.]

Catullus, though the poem was published so short a time, perhaps not more than a year, 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. Though he does not appear however to have given to the world his collected works until very shortly before his early death, many of them it is more than likely were known to Lucretius, who may in his turn have even imitated them: on this point compare the passages brought together in the note to III 57. 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 or Creech turned their thoughts to the same task. In more recent times he has been perhaps less praised and read. The critics of Germany have in general shewn little sympathy for him: full of their heraclitean fire they will not tolerate anything epicurean. Goethe is a brilliant exception: his sympathy and admiration for Lucretius never failed. In this country the most recent account of the philosophy and poetry of Lucretius is at the same time the fullest and most favourable and by far the best: I speak of that given by Professor Sellar in the Roman poets of the republic.
BOOK I

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

1 Aen. genetrix: her peculiar relation to the children of Aeneas is placed in vivid contrast with that which she bears to the whole of animate and inanimate nature. Lucr. may have had in his mind Ennius ann. 53 Venus et genetrix patris nostrri. Ovid without doubt alludes to Lucr. both in trist. II 261 Sumpserit, Aeneadum genetrix ubi prima: requiret, Aeneadum genetrix unde sit alma Venus, and fasti iv 90 foll. where the whole of our passage is brought under contribution: 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 genitrix are now declared spurious; some I doubt not have been wrongly copied. Lamb. compares meretrix meritus with genetrix genitus: Lach. adds genetivus and obstetric 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 obstetric too is intermediate between stator and institor: comp. recept o accedere and the like. This is true; but authority calls imperiously for genetrix, and genetrix 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 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 almas Veneris vicus; and the cosmographia Aethici p. 716 ed. A. Gronovius says of the island between Portus and Ostia igitur autem vernali tempore rosa vel ceteris floribus adimplens ut praes nimitates sui odoris et floris insula ipsa libanus almas Veneris nuncupetur. Macrobi. sat. III 8 Lasvinus etiam sic ait Venerem igitur
almum adorans, aive femin aive mas est, ita uti alma Noctiluca est. Plautus rudens 694 has Venus alma; Apul. metam. iv 30 the godness in wrath says of herself en rerum naturae priusca parent, en elementorum origo initialis, en orbis totius alma Venus. Empedocles termed her ζευδωρος: 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 proverb: mare terra caeleum di vostrum sedem, says Plaut. trin. 1070; ita mihi videntur omnia, mare terra caeleum consequi Iam ut opprimar, Anph. 1055; ut nulla pars caelo mari terra, ut poete loquar, praetermissa sit, says Cic. de fin. v 9. Ovid fasti iv 93 thus imitates Lucr. Iuvaque dat caelo terras natalibus undis Perque suos initius continet omne genus. Bentl. points out that Lucr. has himself imitated Eurip. Hipp. 449 φοιτή δ' ἄν αἰθίρ' ἐστι δ' ἐν θαλασσώι κλώδωι Κύπρις, πάντα δ' ἐκ τούτης ἔρχεται, and 1261 Ποτάμα δ' ἔτι γαῖαν νάχτητον θ' Ἀλμυρόν ἔτι πότονον. Ὁθλησε δ' ἔρως, ἕ μανομένα κραδία πτανός ἐφορμάσῃ Χρυσοφάνης, φίνων Ὄρεστον χειλάκων Πελαγίων θ' ὡσα τε γα τρέφει, Τῶν ἀλοις αἰθομένων δεκτεύει, Ἀνδρας τε συμπάντων δὲ Βασιλεία τιμαί, Κύπρις, Τάυνι δέκα κρατούσις: the last clause is parallel with 21 Quae quoniam etc. But both Eurip. and Lucr. seem indebted to the Homeric hymn iv 1 Ἀφροδίτης Κύπριος ὤτε θεοῦν ἐτι γλυκῶν ἰμερον ὡφέι Καὶ τ' ἐδαμάσσατο φοῦλα καταβατηνων αἰνήρων Ὀλυνούς τε διατέτασι καὶ θηρία πάντα Ἡμέν δο' ἑκέρω τολλα τρέφει ἕδ' ὡσα πότονοι: the orphic hymn iv 4 follows in the same track. Πάντα γάρ ἐκ σταθεν ὕτιν ὑπεζεύξω δι τ' ὑκόμων Καὶ κρατεῖς τριστῶν μορφῶν, γεννᾷ δὲ τὰ πάντα Ὅσνα τ' ἐν σφαρές ἐστὶ καὶ ἐν γαῖῃ πολυκάρφῃ Ἐν πότον τε βυθη. 2 caeli lab. signa: Aen. iii 515 Sidera...tacito 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. Cit. 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 v 630. frugiferentias appears to be a ἄνεξ λεγό-μανον. 4 Concelebras rightly explained by Waks. 'uno tempore frequentas, permeas': its first meaning seems to be that of a multitude filling, crowding a place, as ii 344 varias volucres laeantia quae loca aquarum Concelebrant...Et quae pervolgant nemora avia pervolitantes, where Concelebrant and pervolgant might clearly change
places: comp. also Cic. de imp. Cn. Pomp. 61 At eam quoque rem populos Romanus non modo vidit, sed omnium etiam studio visendam et concelebrandam putavit: the goddess therefore fills at once with her presence, pervolvat, earth and sea, and thus performs the part of a multitude: this sense is therefore more poetical than and also implies that of peopling. 5 lumina solis: in the nom. and acc. the plur. is much oftener used than the sing. by Lucri. to express the φῶς υἱόνου. 6 te...Adventumque tuum: comp. 12 te...tuumque initium: this form of expression is singularly stately. 7 daedala well explained in Paulus Festi p. 68 (52): daedalum a variestate rerum artificiorumque dictam esse apud Lucretium terram, apud Ennium Minervam, apud Virgilium Circen, facile est intelligere, cum Græce δαεδάλευς significet variare. Lucri. applies it also to nature and to the tongue, followed by a gen.; and in a pass. sense to poems and to statues. 8 Summittit a favourite word of Lucri. in this signification. rident here, as Π 559 ridet placidii pellacia ponti and v 1005 ridentibus undis, has simply the sense of nitet diffuso lumine in 9, and rident in III 22: there seems to be no allusion to that plashing ringing ripple so often seen on Greek and Italian seas in spring which Aeschylus expresses by γέλασμα, and Aristot. probl. ΧΧΠΙ 1 and 24 by ἐπιγέλασμα: that is rather the cachinni and cachinнат of Catullus and Attius. 9 Placatunque: vi 48 Ventorum ex ira ut placentur; so Virg. tumida aequora placat and placataque venti Dant maria, the opposite of Horace’s iratum mare.

10 Nam etc. a poet’s logic: he assumes the sunshine and the spring to follow on the advent of Venus, because when they do come, all living things turn to thoughts of love: It ver et Venus et veris praemunientes ante Pennatus graditum zephyrus. species verna diei i.e. species veris: comp. 119 Per gentis Italas hominum, and n. there; and v 733 Cerberoasque canum facies: it means that aspect of day which belongs to spring. v 137 mundi speciem violare serenam. 11 reserata: the sera being removed from the door of its prison. Ovid fasti Π 453 et sex reserata diebus Carceris Aelolit iamua laca patet. genitabilis used this once by Lucri. and with the active sense in which genitalis is so often employed by him. Varro de ling. Lat. v 17 Aetheris et terrae genitabile quasiere tempus, which is rightly given to Lucilius though the mas. assign it to Lucri.: the word is also used actively by Avienus and Arnobius. vi 805 mactatis is qui mactat: so Virg. penetrabile telum and frigus; Ovid penetrabile telum and fulmen = quod penetrat, in which sense Lucri. more than once has penetrat; in Horace dissociabilis = qui dissociat, in Plautus impenetrabilis = qui impetrat, in Plautus Cicero Livy and Tacitus exitialbis = exitialis; in Livy and Tacitus permitiabilis = permitialis; in Terence
placabilius est twice = aptius ad placandum, in Persius reparabilis = qui reparat, in Ovid resonabilis = qui resonat: comp. in Horace illacrimabilem Plutona with illacrimabiles urgentur. terribilis = qui terret, horribilis = qui horretur. With gen. aura fav. comp. Catul. lxiv 282 aura tepidi secunda favoni, and Pliny nat. hist. xvi 93 Hic est gentialis spiritus mundi a favendo dictus, ut quidam existimavere. 12 Aeriae: v 825 Aeriaeque simul volucres; Manil. i 237 Aeriaeque 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 hir corages’. 13 percusae is literally ‘knocked down, struck to the ground’: see Forcellinus and Bentl. to Hor. epod. xi 2: hence often ‘stunned, smitten through all the frame’ by a strong passion, as here by love, 261 by a strong natural craving: comp. Plaut. trin. 242 Nam qui amat, quod amat, quom exemplo eius saviis percusus est, where percusus 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. Wak. misquotes Martial, and besides him only quotes or misquotes were barbarians in language Hilary and Tertullian to support ferae pec.: Forbiger refers to Varro de rust. ii 1 5 and Colum. ix 1, passages which make strongly against him: by pecudes ferae Varro means tame animals or pecudes found in a wild state, viz. sheep goats swine bulls asses horses; Columella goats deer boars, which though wild may yet be kept in herds on an estate. Again ferae is awkward, as tame beasts are as much moved as wild: Ovid fasti iv, where he is imitating Lucr. speaks of tame brutes only; Virg. geor. iii 242 foll. of both tame and wild, and it is of mares he says fluxina tranant. Can ferae pec. mean brutes made headstrong by passion? comp. Cat. lxi 56 Tu fero iuveni in manus Floridam ipe puellulam Dedis: otherwise fere seems highly prob. ‘generally’, ‘without exception’: so ii 370 Ad sua quisque fere decurrunt ubera lactis; and 218 incerto tempore fere ‘at quite an uncertain time’, and iii 65 Turpis enim fere contemptus ‘without exception’; v 242 Haec eadem fere mortalia cernimus esse: comp. Virg. Aen. iii 135 Iamque fere sicco subductae liores puppes, where I do not understand the doubts of editors: Livy xli 3 4 cetera deformis turba...praedae fere futura, si belli hostes meminissent. Yet Statius silv. i 2 184 makes alma Venus say Alituum pecudumque mihi durique ferarum Non renuere greges
 NOTES II 335
cet. * per pab. laeta: here again, as throughout this address, the epithet is at once poetical and idiomatic: *pab. laet.* occurs 6 or 7 times with armenta, arbusta, vineta: thus Virg. laetas segetes and the like. But it was also a word of the people: see Cato and Varro in Forcell. and comp. Cic. de orat. III 155 laetas segetes etiam rustici dicunt; and orator 81 where he says the same: Livy too 1:7.4 has pabulo laeto, xxiv 3:4 laeta pascua; Manil. III 654 imitates Lucr. Tunc pecudum volucrumque genus per pabula laeta In Venerem partumque ruunt.
15 *ita capta...Te sequitur...quo quamque ind. per. = ita quaeque capta...Te s. quo; or quo quamque ind. per., te sequitur: such constructions are not uncommon in Lucr.: 170 Inde enascitur atque oras in lumine exit Materies ubi instet cuiusque = quieque enas...inde ubi eius mat. instet: Ov. ars am. III 135 quod quamque decebit Eligat is regular: see Mayor Cic. phil. II 119. Not unlike is v 1110 diversae atque dedere Pro facie cuiusque = cuique pro facie eius: like in principle are r 152 Quod multa in terris fieri caeleque tuentur Quorum operum causas nulla ratione videre Possunt; 695 Unde hic cognitum est ies quem nominat ignem: III 133 et in illam Transtulerunt, proprio quae tum res nomine egebat; vi 313 ex illa quae tum res excipit ictum: with these comp. Hor. sat. i 4 2 Atque alii quorum comoedia prisca virorum est; 10 16 Illi, scripta quibus comoedia prisca viris 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 quae sit; II 1143 Iure igitur pereunt, cum rarefacta fluendo Sunt et cum externis succumbunt omnia plagis = omnia pereunt cum cet.; III 836 In dubioque fuere utrorum ad regna cadendum Omnibus humanis esset = In d. fuere humani utrorum cet.; v 853 habere cet. = habere utrumque Mutuo qui cet. vi 266 Nec tanto posse venientes opprimere imbr...Si non extraxis foret alle nibibus aether: i.e. venientes [nubes] cet. : 503 Concipiunt [i.e. nubila]...Cum suprema magnum mare venti nibula portant. III 620 ita multi-modis partitis artibus esse, Membrorum ut numquam existat praeposterus ordo also I think = esse membra, ut cet.; II 91 neque habere ubi corpora prima Consistant = habere corpora ubi: quite similar is Ov. trist. III 5 53, causelessly tampered with by editors, Spes igitur superest facturum ut molliat ips...poenam = facturum ipsum ut molliat. iv 387 Qua velimur navi 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 Exstantique procur cet. and n. there.
17 Denique not in the sense it usually bears in Lucr. as a synonyme of præterea, porro, 'again' 'once more', introducing a new argument: here it places the sentence in apposition with what pre-
cedes, 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. 1 21 Denique quiesquis erat castris iugulatus Achivi; 4 84 Denique nostra iuvat lumina quidquid agis. Terence is fond of this use: comp. eun. 40 denique Nulium est iam dictum quod non sit dictum prius; heaut. 69 denique Nulium remittis tempus neque te respicis, where Cicero de fin. 1 3 inadvertently joins denique with what precedes. But in Lucr. himself 1 464 Denique Tyndaridem cet. and 471 Denique matres 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 si 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. 3 242. rapacis is well explained by Ovid met. viii 550 nec te committe rapacibus undis: Ferre trabes solidas obliquaque volvere magnā Murmure saxa solent. vii contemina ripas Cum gregibus stabula alta trahi: Virgil also applies it to rivers, Seneca to a torrent, Ennius (1) ann. 303 to a sea-current. 18 Virg. georg. ii 209 Antiquasque domos arium. 19 incitientes more usually applied to fear or some other bad passion; but 924 to love as here: comp. too Hor. epist. i 14 22 Incitvent urbis desiderium; though there perhaps it is satirical: Livy xxxix 22 4 tantaque admiratio incussa. 20 generativum ‘kind by kind’: of adverbs in -tim or -sim generally with this force there are from twenty to thirty in Lucr. Bopp vergl. gram. 3 243 points out that they are adverbial accusatives of lost abstract substantives: tractim prop. ‘with drawing’, cursim ‘with running’, caesim ‘with cutting’, confertim ‘with massing together’: see too Corssen Lat. Formenl. p. 281 foll. who enumerates more than 200 of them. saecula 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 too 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 nearly all the best mss. and inscriptions: also quique and quicquid in the sense of quique; but usually quicquid as a relative: see Lach. to v 264. dias: can Lucr. by this word mean either ‘bright’ or
NOTES II

'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, 1172 'dia voluptas and 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 66 'hoc idem magis ostendit antiquius Iovis nomen; nam olim Diovis 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 (1) Caelitum camilla, expectata advenis, salve hospita, and after explaining camillus and camilla continues 'hinc casmilus nominatur Samothrace mysteriis dius qui-dam administrer diis magnis': then too surely the name of the mysterious dea dia, who had her attendant camilli, whether she were Tellus, Ceres, Ops, Flora, Fauna or Diana, or all or none, had some connexion with the bright open air; so also that of Diana. Virgil uses the word only once, xi 557 'dia Camilla, who 543 is also Cassilla and consecrated to Diana. While correcting these notes, I find a passage in Max Mueller's science of language, 2nd series, p. 453 which shows that Sanscrit scholars find a similar uncertainty: 'we get the Sanskrit deva, originally bright, afterwards god. It is curious that this, the etymological meaning of deva, is passed over in the dict. of Boehlingk and Roth. It is clearly passed over intentionally and in order to show that in all the passages where deva occurs in the Veda it may be translated by god or divine. That it may be so translated would be difficult to disprove; but that there are many passages where the original meaning of bright is more appropriate, can easily be established'. lumenis 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 orae in its proper sense, that of an edge or coast or limiting line. The phrase is found twice in the annals of Ennius, and twice in Virgil. 24 scribendis versibus are of course datives: comp. georg. 13 habendo pecori and the note on it in terminalia p. 3; see also Madvig emend. Liv. to ix 9 where he properly reads vilia haec capita luendae sponsoni feramus: 'dativo gerundivi in consilio significando admodum libere Livius utitur, ut i 24 me gerendo bello ducem creare, i 3 5 his avertendis terroribus in triduum feriae indiciae, ix 26 14 dictatorem deligere exercendis quaestionibus, 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 peri physikos in 37 books, of which some miserable and ill-deciphered fragments are published in the volum. Herculaneums. The same title was given by Empedocles to
his chief poem in 3 books, which must in some degree have served Lucr. for a model. What he means by rerum natura will sufficiently appear in the course of the poem: they are two of four words, corpus and ratio being the other two, which occur with such curious frequency. Perhaps every one of the many meanings which natura has in Cicero or nature in English is found in Lucr. Sometimes it is an active force or agency, sometimes an inert mass; sometimes an abstract term; sometimes, as 1 419, it seems synonymous with the omne. Res has with him many abstract meanings; but as a physical term it always signifies composite things in being in contradistinction to the primordia or corpora prima out of which things are made: 1 420, 449, 504 are apparent rather than real exceptions: natura rerum is therefore coextensive with the summa rerum, comprehending the infinity of worlds in being throughout the omne, and denoting sometimes this summa itself, sometimes that universally pervading agency by which the summa goes on. If natura rerum sometimes seems like the summa rerum to be the same as the omne, it arises maybe from Lucretius, like all other philosophers, until perhaps the age of Newton, thinking all infinitely great things and all infinitely small things to be respectively equal; the occasion as we shall see of so many paralogisms. rv 385 naturam noscere rerum = causae cognoscere rerum, natura often meaning the inner nature and essence of things. ‘pangere figere, unde plantae pangi dicuntur, omn in terram demittuntur; inde etiam versus pangi vel figi in cera dicuntur’ Paulus Festi p. 212: comp. Colum. x 251 ceu littera...Pangitur in cera docti mucrone magistri. 26 Memmiadas a hybrid word formed on the analogy of, though more regularly than Scipidas which latter word Lucr. Virgil and Horace have all borrowed from Lucilius, unless Ennius employed it before him. 27 Od. 8 725 Παντοτίς ἀρέτης κεκατειγένος έν Δαναοίς: Cia. pro Cornel. frag. 2 Q. Metell. adulcidentia ad summan laudem omnibus rebus ornata: excellere being much the same as ad summan laudem; de imp. Cn. Pomp. 20 maximas Mithridatis copias omnibus rebus ornatas atque instructas fuisse.

29 and 32 moenera: this antique form Lucr. uses three times, as well as moerorum twice, and poeniceus and poenibat: see also n. to 11 830 poeniceus. moen. mil. and belli moen.: v. 1308 in munere belli. militiæ: Lucr. employs this old form of the gen. very often in the case of substantives, more rarely in that of adjectives: see n. to 11 52: a dat. in -ai is quite unknown to him. 30 sopia: Paterc. 11 89 sopitus ubique armorum furor; 125 haec omnia...sopit ac sustulit. 31 tranqu. pace: even in prose, Livy xxvi 26 11 qui vel in pace tranquilla bellum excitare possent. 32 Mav. Arm.: Aen. ix 717 Mars ar-
mipotens. 33 in gr. se Rei.: Ter. Andr. 135 Tum illa, ut consuetum facio amorem cerneres, Reiiciit se in eum. 34 Reiiciit or reieiict, never reieict; and so of the other compounds of tacio: these are the only spellings known in the best ages. aet. dev. vuln. am.: Virg. Aen. viii 394 varies the phrase: aeterno fatur devinctus amore. vulnus and cognate metaphors are frequently applied to love in iv. 35 ter. cer. rep.: Cic. Arat. frag. viii has tereti cervice reflexum of Draco's head: Aen. viii 633 tereti cervice reflexam of the she-wolf: Ov. met. x 558 of Venus Inque sinu iuvenis posita cervice reclinis. teres is defined by Festus 'in longitudine rotundatum', and Servius more than once gives a similar explanation. Right, if a cylinder or pole be in question: so teretes trunci and teres oliva in Virgil. It is connected with tero and similar Greek words, and seems to denote that the thing with which it is joined is of the proper shape, neither too thick nor too thin: thus a teres cervix is a neck that has the true outline of beauty, neither lean nor fleshy, neither too long nor too short: so brachiolum teres in Catullus, teretes surae and teres puer in Horace. Apul. florid. 15 p. 51 says of a beautiful statue cervix suci plena, malae uberes, genae teretes, where the epithets are nearly synonymous: comp. too iv 58 the teretis tunicas and v 803 Folliculos teretis of the cicada, i.e. coats of equal and regular thinness and fineness all over. Hence metaphorically aures teretes in Lucr. and Cic., oratio teres in Cic., orae teres in Persius, teres atque rotundus in Horace. 36 Pascit, avidos, inhians: the simple directness of these terms has a singular force: comp. Tasso Ger. lib. xvi 19 E i famelici sguardi 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. inhians in: the verb generally takes a dat. or acc.; but Cic. Brut. 22 in te intuenti, 26 in quam cum intueor. Esdras i 4 31 The king gaping 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 pendere.

38 corpore sancto seems to belong both to recubantem and circumfusa. 39 circumf.: Ov. met. iv 360 Et nunc hac iuveni, nunc circumfundit uillac, and xiv 585 colloque parentis Circumfusa sui: in both which places it governs a dat., as in Pliny ii 161 circumfundis terras undique homines: comp. 87 the accus. virgineos circumdata comptus with vi 1036 the dat. rebus circumdatus adpositique, which is the prose constr. as Cic. in Catil. iii 2 Tectis ac moenisus subjectos prope iam ignes circumdatosque. Virg. Aen. viii 406 has Conius quies quies circumdatosque: the husband in the arms of Venus. loquellas, also querella, and prob. luella: see Lach. to iii 1015, who says the l is
doubled after the long vowel, when a short one precedes it: so also medella etc.; but suadela tutela and the like, when a long vowel precedes the long vowel: a canon fully borne out by inscriptions and the best mss. 40 plac. pac.: vi 73 placida cum pace: placida pace is twice found in the Aeneid. inclutu: Plautus Pers. 251 has Iovi incluto. 41 agere hoc: here and iv 969 Nos agere hoc autem et naturam quaeerere rerum Lucr. alludes to the famous sacrificial formula hoc age, so often adopted by Latin writers: it seems to have struck Plutarch as a foreigner: he more than once explains the OK ATE, as in Coriol. p. 225, προσέχαν τοὺς ἱεροὺς καὶ μυθὲν ἔργον ἔμβαλαν μεταξὺ μυθὴ χρείαν ἀσχολίας. 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 Ext-rito senatu 'hoc agamus' inquit 'P. C. seditionis pauculi meo iussu occiduntur': Juvenal, speaking of poetry, vii 20 Hoc agite, 48 Nos tamen hoc agimus. 43 desse: Cic. pro Sest. 101 Propugnaeis autem reipublicae qui esse voluerunt, si leviros sunt, desciscunt; si timidiores, desunt; ad fam. vi 6 6 veritus sum desse Pompeii saluti, cum ille aliquando non defuisset meae; Caesar de bel. Gall. v 33 2 Cotta...nulla in re communi saluti deerrat; Livy xxviii 44 8 id est viri et ducis, non deesse fortuna reaे bene se. desse, and 711 derrasse 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 designatus, in fierce opposition to Caesar and at that time on the side of the senate with Cicero and doubtless Lucrctius. There was almost a reign of terror: see Livy epist. 103 Leges agrariae a Caesare consule cum magna contentione, invito senatu et altero consule M. Bibulo, latae sunt. Hear what Cic. says, writing to his brother in that year, i 2 15 Rempublicam funditus amissimus...si qui antea aut alieniores fuerant aut languidiores, nunc horum regum odio se cum bonis coniungunt....praetores habemus amisissimos et acerrimos cives, Domitium Nigidium Memmiium Lentulum; bonos etiam alias, hos singulares. It could scarcely have been later than 696, as in the spring of 697 Memmius went as proprætor 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 Gemellus to C. Memmius Gem.: see Mommsen Roem. Muenzw. p. 597.
He would appear to have been a hard selfish unprincipled man to judge from history and the character given him by Catullus in his 10th and 28th poems, which form a curious comment on the 'worth and sweet friendship' which Lucr. found in him, deceived, as men of his temperament so often are, by the specious qualities of a worldly man. But he was already dead when Memmius so flagrantly disgraced himself in the matter of the consulship, and went into exile, abandoned by Caesar to whose party he had impudently gone over. His country found that 'the general weal' could easily enough dispense with his services. His contempt for Latin letters which Cicero mentions would also seem to fit him but little for patron to so genuine a Latin poet. Did Lucr. address Memmius as a believer in Epicurus? or did he rather seek to convert him to that creed? 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 sot [Atticus] ex ipsis [epicureis]; est enim omni liberali doctrina politissimus; sed vale valde dilegit Patronem, vale Phaedrum avavit'. And surely Lucr. too had exceedingly esteemed Patro, exceedingly loved Phaedrus: Id cinerem aut manis credis curare sepultos!

Most readers of this opening address, like the one who of old placed in the margin of the ms. the six lines from the 2nd book, must have been struck by its curious contrast with the poet's philosophical principles. Bayle in his article on Lucr. n. I says it is most reasonable to call it a 'jeu d'esprit'. Lucr. seeing that all poets invoked the muses at the beginning of a great work, did not wish to be without a like ornament and chose Venus as the divinity most suitable to a natural philosopher: in the same way he invokes Calliope vi 94. There is some plausibility in this: Calliope we at once feel to be an ordinary personification of the epic muse; and had Lucretius' address to Venus had no more depth of feeling in it than that to Calliope, or other poets' invocations of the muses, we should have accepted her
as a simple impersonation of the active energy of nature. But the
intense earnestness of the language, the words plain and simple
in themselves, yet instinct with life and passion, make us feel that
there is more than this. If the poet began with such an intention,
his headstrong muse has got the better of his philosophy, and con-
strained him to follow her guidance. This perhaps is his best defence,
if defence be needed: νυκτερεια μὴν υπὲρ τῶν πολλῶν ὡς παρακλήσεων
ἐποιεύεται δὲ λέηθε τοις πολλοῖς. 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
reict, pascit, inhiens, molli, bete, meatalas, labefacta, pentet, percur-
rit, et cette noble circumfusa mère du gentil infusus, j’ay deSadain de
ces menuës pointes et allusions verbales qui nascirent depuis’. How
tame even Spenser’s elegant paraphrase and Dryden’s translation are
by the side of the original. Lamb, cites with approbation P. Victo-
rion who argues from Plut. adv. Col. and Cic. de nat. deor. i 45, that
Epic did not forbid sacrifice and prayer to the gods; ‘habet enim’
says Velleius ‘venerationem iustam quidquid excellit’; but he adds
that Lucr. prays here not as a philosopher, but as a poet.

Many motives doubtless were acting at once on the poet’s mind.
Venus was symbol of the all-pervading living force of nature; she
was legendary mother of the Romans: Mars ruled the first, she the
second month of spring and the year. Mars indeed in the old Italian
mythology was the youthful and beneficent god of plenty, father of
the Latin races: ‘cum Hodieque’ says Macrob. sat. i 12 8 ‘in sacris
Martem patrem, Venerem genetricem vocemus’. Why then does
Lucr. desert the true old conception of this god, one seemingly well-
suited to his purpose, and adopt the Greek legend? From the time
of Ennius at least the Roman poets good and bad alike borrowed
the setting of their poetry from Greece: the fauns and cassiopeiae had
yielded for ever before the muses of Helicon. ‘Inmortalis mortalis
si foret fas flere, Flerent 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 Em-
pedocles 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 Aparodite the symbol of his love, their release by Hephaestus the symbol of his hate: Heraclides in his allegories declares that Homer, in naming strife Ares and love Aphrodite, confirmed the τά Ξυαλικά δόγματα or doctrine of Empedocles.

Long as this discussion is, I will call attention to another point: observe 26 Memmiadæ nostro quem tu, dea, cet. and compare the coins of the Memmius in Cohen's médailles consul. and esp. Mommsen's Roem. Muenz w. p. 597: it will be seen that Venus crowned by Cupid appears on the coins of this Memmius and apparently his elder brother Lucius. You come to the flatterers of the Julii before you find so large a proportion of the coins of any family with Venus on them. We know from Virgil, who is said to have taken it from the Punic war of Naevis, that the Memmius claimed descent from the Trojan Mnestheus. In Aen. xii 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 Memmius which have a head of Hercules; and Mommsen p. 642 describes two struck by the son of our Memmius, one with a head of Ceres, in honour of his father; the other in honour of a remoter ancestor, with a Ceres and the legend ΜΕΜΜΙΟΥΣ· ΑΕΡ· ΧΕΡΜΑΛΙΑ· ΦΡΕΙΜΙΟΥ· FECIT. At the opening of book v Ceres is spoken of and a long enumeration made of the deeds of Hercules, which are shewn to be far inferior to those of Epicurus. In the beg. of vi the discovery of corn is recorded, but declared 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. Sellar's Roman poets of the republic p. 276 foll.

50—51 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 interp. Verg. misquotes and refers to iv 912 tenuis aures animunque sagacem; which is not probable: the omission of part of the v. in AB suggests a still greater disturbance. Quod superest a favourite expression of Lucr. for ‘to proceed to what remains’ ‘moreover’; and often put in the middle of a sentence at the beg. of the apodosis, as here: compare II 39, 491, vi 1000 etc.: see also II 546 and iv 205, where it is in another part of the sentence: perhaps Aen. ix 157 is likewise a case in point. vacas auris is well illustrated by Quintil. inst. x 1 32 Neque illa Sallustiana brevitae qua nihil apud aures vacas atque eruditas potest esse perfectus, apud occupatum variis cogitationibus iudicem et saepius ineruditum captanda nobis est. Livy xliv 14 2 praecoccupatis non auribus magis quam animis ab Eumene rege, omnis et defensio et deprecatio legatorum respuebatur, where respue. illustrates contempta relinquas of 53; xl v 19 9 is ad occupatas iam aures sollicitatunques iam animum cum venisset; 31 6 implevore aures: Plautus has vocivas auris; Horace vacas auris. sagacem a favourite epithet in Lucr. of animus and mens: the metaphor is from the scent of dogs, and is well illustrated in Forccl. where however de nat. deor. should be de divin.

(51 Sem. a curis: wisdom and happiness being unattainable without araphatia or perfect exemption from care and trouble. veram ad rationem = Epicuri philosophiam: comp. v 9 vitae rationem invenit eam quae 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 sint ratione…rationes sagaci within three lines: the auctor ad Heren. iv 18 gives as an instance of faulty repetition nam cuius rationis ratio non exstat, si 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 vigilare serenas. disposta, as iii 420 pergam disponere carmina: it has the same sense as digerere.) 54 de sum. cae. rat. as below 127 superis de rebus habendae Nobis est ratio. 55 incipiam rather attempt than simply begin; so iv 29 Nunc agere incipiam: see Conington to Aen. ii 13, who refers to Henry: the two meanings however easily pass into one another: vi 432 Rumperes quam coepit nubem; and so inceptum, coeptum.

55 foll. rerum primordia or primordia alone is here declared by Lucr. to be his proper and distinctive term for the atoms or first elements of things. Once, iv 28, he 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 principiis, in the plur. only: 707 principium
applies to those philosophers who had only one first-beginning. princi- pia he never employs, thus shewing that primordia is his proper and distinctive term, and the other a mere substitute, which he need not therefore here mention: II 313 primorum is used for principi- orum. 'First-beginnings' seems to me to give the peculiar force of the term better than any other word I can hit upon: ἀρχαὶ, τῶν ἄρχων ἀρχαὶ and the like are the equivalents in Epicurus and others. He goes on to enumerate several synonyms: materiae i.q. ζύν, 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 ai ἄτομα 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 elements which is frequently found in his poem and answers to one of the commonest Greek words στοιχεῖα. ὕγκος, 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: figure and 'shapes' is not unfrequent with him for his atoms, corresponding in this sense to the δῶρα and δία of Democritus who also has φῶς and the strange δία.

58 57 Unde = ex quibus, Quove = et in quae. Unde, Quove, Quae all refer to primordia. Quove: III 34 Quove; but in the spurious repetition iv 47 Quoque. v 71 184 and 776 Quove: 168 and 176 are not in point, as ve has there its proper force. vi 29 Quidve: II 64 Quaegue: v 185 Quidque. In the above cases the ve 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 quiaue: thus III 34 Quoque modo possint res ex his quaeque creari would have been ambiguous. As quique, not quidque, is the neut. of quisque, there would be no objection to quidque which is found in v 185; yet in II 64 AB Gott. etc. have also Quaeque; and iv 634 and vi 533 quareve = quareque, which would not be ambiguous. 57 eadem is of course fem., perempta being synon. with res peremptas. Lucr. has no objection to change to the neut.: 157 res quaegue, 158 quaegue neut.: this of course has no bearing on Wakefield's absurd argument that 190 Crescentes = res crescentes. Lucr. like the older writers generally, does not seem to have felt the ambiguity of perempta in the neut. coming next to natura: comp. v 1414 1416 and 1417.
58 gen. corp. rebus seems = cor. quae sunt gen. rebus: see 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 suemus and other parts of the verb are disyll. or trisyll. indifferently in Lucr. usurpare: 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 exordia primis Omnia.

This paragraph, 50—61, is in many respects the least satisfactory in the 1st book. It has no connexion with what precedes: but that, as we have seen may be owing to the accidental loss of some verses: it has no proper connexion with what follows; for the poet passes on to Epicurus, almost as abruptly as he left Venus for Memmius. Next let us test the passage itself: he tells Memmius what he is going to sing of: first of heaven and the gods. That occupies only a portion of books 5 and 6. Then in the rest of the paragraph he says he will explain the nature of his first-beginnings. That explanation fills a part of books 1 and 2. Thus he puts what is to come in the last two books before what comes in the first two; and he says not a word of the matters discussed in the rest of these four books and in the whole of the 3rd and 4th. Then the language of 56—61 seems clumsy disjointed and ill-arranged. If now we turn to 127—135, we see that he first repeats in other words what he had said in 54 more briefly; then 129 adds qua vi quaque gerantur In terris, which may be said to form the subject of the rest of books 5 and 6; and then 130 foll. he proceeds, tum cum primis must we discuss the nature of the soul and mind, and the theory of images; which topics occupy precisely the 3rd and 4th books: which in the former summary were wholly omitted. But here on the other hand he says nothing of his first-beginnings, which in the former passages were dwelt upon almost exclusively; and yet the course of his poem almost directly after turns to this very question which is then fully and systematically discussed. On the whole one is tempted to surmise that nothing has been lost before 50; but, what comes to the same thing, that the passage was left imperfect by the poet and not properly connected with what precedes and follows: what connexion there is is both very abrupt and very constrained and artificial. It strikes me that this want of finish might thus be explained: he first began his poem with 62 Humana ante oculos cet., just as he opens iii iv and vi with a panegyric on Epicurus: A te principium, tibi desinet, he well might feel. The paragraph much resembles in spirit those exordia and is well suited for such a commencement. Afterwards,
perhaps for some of the reasons given above, he wrote the address to Venus. Finding it was not easy to connect it with the lines on Epicurus, he contrived the ill-arranged paragraph, 50—61. We could then understand his beginning his summary with the *Nam tibi de summa caeli ratione deumque* of 54, this having an apparent, but forced connexion with 62 foll.; and his speaking next at more length of his primordia, which are the true subject of the first part of his poem. Finding himself embarrassed he may have left the paragraph unfinished, and then in 127—137 tried with some awkwardness to complete the outline of his design.

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: *relig. only once*, v 114, in AB. 65 *super* often in Lucr. has the sense of *inasuper* or *praeterea*, never I think that of *desuper*: the former may be its meaning here; though that would be weak; I take it therefore as in 39 *circumfusa super* ‘being above him’, and Aen. ix 168 *Haec super e vallo prospectant 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 *inauper*: yet there is no question that *supere*, 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*. toll. con. oc.: Livy vi 16 3 *nec adversus dictatoriam vim aut tribuni plebis aut ipsa plebs attollere oculos aut hiscere audebant*: Prop. x 15 37 *Et contra magnum potes hos [oculos] attollere solem? contra* at the end of this and the next verse are of course in intentional apposition, as are *primus* and *primum*. 68 *fama deum*: see notes 1: so Livy x 24 17 *ad famam populi Romani pertinere*. Heyne and Conington seem to me rightly to explain in the same way Aen. iv 218 *famamque foenus 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*. *arta* always; so *autumnus*, but *auctus* and the like: comp. *quintus*, *Quintus*, but *Quinctius*; in the list of *ποτένων* in Wecker and Foucart’s inscript.
rec. ᾠ Delphes no. 18 we find the praenomen Κώντος more than once, but l. 112 Τήρος Κώνττος of Flamininus: yet in the new corp. inscr. Lat. 1008 Quinctus is once found; and Plaut. trin. 524 A has quincto, merc. 66 B a has quicto; 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 quintilis and Quinctilius; the old ms. of the last five books of Livy both Quinctilius and Quinctilius Varus; comp. too fartus varius, sectius, in Plautus still sectius, tortus indultus fultus. 71 cupiret: Enn. ann. 10 Ova parire solet; 384 si vivimus sive morimur; Ov. met. xiv 215 cupidusque moriri: from Plautus and Terence many similar forms might be given.

73 Epic. is of course the subject of Processit and peragrasit.

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 complexus cetera saepius, imitated in paradise lost iii 721 The rest in circuit walls this universe: the use of ‘universe’ is of course quite unequivalent. 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 Flammatarum 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 with his usual heaviness 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 mundos infinitasque regiones quorum nulla esset ora, nulla extremitas, mente peragrovissent: see Madvig: and Hor. od. i 28 5 animoque rotundum Percurisse polum moriuto. mente animoque a mere 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 probably thinking of these words and this rhythm in Aen. vi 11 magnam cui mentem animumque; though the expression is common in prose, as Cic. de leg. i 59 animo ac mente conceperit, and Tac. Germ. 29 and Cæs. de bell. Gall. i 39, de bell. civ. i 21 6: de bell. Gall. vii 5 1 he says emphatically totus et mente et animo in bellum...insistit; Livy xxxvii 45 12 animos, qui nostrae mentis sunt. 75 Lamb. seems right in comparing refert victor with Aen. iv 93 laudem et spolia ampla refertis:
where referreus however is simply ‘carry home’, as Plaut. Poen. iv 225 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: see Madv. Cic. de fin. p. 311, who says Livy first used it for narrare: Virgil has used it in the same way: 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 vitae depactus terminus alte; Aen. iv 614 hic terminus haeret: not unlike are Attius 481 Veter fatorum terminus sic iusserat, and Hor. carm. saec. 26 stabilisique rerum T-rminus. 78 pedibus subiecta: Livy xlv 31 3 obnoxios pedibus eorum subiectit; xxxviii 46 3 pedibus paene hostium aciem subiectit: Virg. georg. II 490 Felix qui potuit rerum cognoscere causas Atque metus omnis et inexorabile fatum Subiecit pedibus strepitumque Acherontis avari evidently alludes to this and some other passages, III 37 Et metus ille foras praeceps Acheruntis agendus, 1072 Naturam primum student cognoscere rerum, and v 1185 quibus ilid sieret cognoscere causa. Many even suppose the Felix qui is Lucr. himself: perhaps Virgil alludes to some ideal philosopher, such as Eurip. fragm. inc. 101 Dind. paints "Ολύμπος δότις τῆς ἱστορίας Ἐσχῆ μάθησιν κ.τ.λ. Lucretius and the magni docta dicta Syronis would have prompted Virgil to think rather of Epicurus than of Lucr. himself; and Virgil’s words point more to a philosophical teacher than a poet.

80—101 think it not sinful thus to spurn religion: nay rather it is religion who is the mother of unholy deeds; such as the sacrifice of Iphigenia by her own father. | 80 Illud in his rebus, a prosaic, but very favourite phrase of Lucr. to denote some special point in the general question. 82 indugredi; also indupedire and indupreator are often used by him; indeptus and iacere indu for inicere 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: induaudire and indipisor do occur in Plautus. quod contra: quod is used absolutely, as 623 Quod quoniam ratio reclamat, where see note: comp. Cic. de fin. v 76 Quod item fratric puto; where Madvig compares the Cato 84 Quod contra decuit ab illo meum, and two other passages already quoted by Lamb. and Faber: Seyffert in his ed. of the Laelius and some others make quod the accus. after contra, and perhaps they are right. illa emphatic in a bad sense, as Iv 181 and 910 ille grumum clamor: II 362 Fluminaque illa in a good sense. 84 quo pacto, as 912.
86 prima vir. a harsh expression, like Ov. am. i 9 37 Summa ducum Atrides, enclosed in brackets by Luc. Mueller: Statius perhaps imitates Lucr. in silv. iii 3 197 tibi cuntia tuorum Parebunt, and v 1 79 qui cuntia tuorum Novit: τὰ πυρά followed by a masc. gen. is common enough in Greek. 87 insula a flock of wool knotted regularly along a vitta or riband, fastened by this riband round the head and hanging down pari parte over each side of the head: worn by priests and victims, as often seen on works of art: comp. Rich's companion s.v.: also georg. iii 487, and Ov. ex Ponto iii 2 74 Ambiat ut fulvas 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 virgineas comptus; these words probably implying that her hair was arranged in the sex crines for her expected marriage: Ov. fasti ii 557 Nec tibi, quae cupidae matura videbere matri, Comat virgineas hacta recusva 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. there. comptus, that is compa coma, used by Afranius also according to Festus. 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 flexumque genu submisit: and vii 191 in dura summisso poplite terra: Valer. Max. vi 8 4 ut se tremibunda Pindari genibus summiteret, the constr. is quite different; though it is just possible that genibus in Lucr. also may be the knees of others: Sueton. iii 20 sequre patri ad genua summisit. petebat more graphic than the perf. 93 in tali tem.: Lucr. is fond of this use of in: 26 tempore in omni, 98 tempore in ipso, 234 in eo spatio: and so throughout: it is not uncommon in older and later writers, even Cicero. 94 Lamb. compares Eurip. Iph. A. 1222 πρώτη σ' εκάλεσα πατέρα καὶ σο παῖς ἵμι, which Lucr. imitates, and not, as Blomfield thinks, Aesch. Agam. 214 (220). 95 tremibunda AB: see Lach.: and so mss. of Aen. x 522, and A of Kempf Valer. Max. vi 8 4.

95—100 a highly elaborated passage: in the first part a studied ambiguity in the terms which are common to marriage and sacrifice; in the last a studied contrast between the youth and innocence of the victim and her cruel fate. sublata like λαβέων ἀμφότεροι 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. tremiβ. expressing at once the trembling
of the victim, and the burning sacrifice of the victim, sacrifices made of the victim, is also a proper term for expressing the union to her husband, which signifies a union or marriage in a Greek epitaph found at Beneventum, forming part of the new or new maior Lat. and 1623 of Marcus the master Neron, a merchant with name Neron data sum. Latin is a measure of our money. Lucr. 4. 1. 166 igne et aqua Styx in. 96 only gives the measure of the money, etc., in the most ancient form of marriage. For the eyes of which we have a specimen in Horace, and the inscriptions 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. Conrad 1352 and 1376 see Fear. 92 99 the position of the victim is very similar, whereas, whereas, the pollution of blood is separated from sacrifices in order to reconcile better with castus and casta. to a time when all ceremonies of purification should be far away: macellus defined from levis and pur between numerals and parentis great additional force; then a time must pass, the father who should give away the bride, is the who numbers them too the place in the verse of levis and macellus seems intended to be parallel with that of Euripides and Plautus, Euripides in the old Castile: Castile insinuate sec. 122. 123. 99 macellus seems a word for placing. 120 Euripides the setting sail from Aulis: comp. iv 314. 121 Excerpt. macellus is found in the Ciris 455 cited by Wack, as well as in v 226 (e i saint ooc). What did Lawer think of the fate of his own countrymen the Deci. In the above passage I find no trace of imitation of the Agamemnon, unless the very doubtful one of la Beirut epy, in 95; but clear indications here as elsewhere that Lawer had carefully studied Euripides. 94 we saw is almost a translation of a line of Iph. Aul. Again with 98 99 comp. 1178 full. of that play, ἐκεῖ ἱερὸς τοῦ τεκνών, ἐν τῇ ἵδρυ ἔτηios τοῦ, ἐν ἁλλοὶ νεοὶ ἀλλήλων, and 1315 ἐν τῇ ἱδρυ ἔτη...φωνέων οὐκέν ἄγγελος Eρμοῦ ἀνέοισαν ἄντοιχον πατρίς: and with 101 comp. 1334 μεγάλα πάθην αὐτ. where Helen takes the place of religion. Again one of the most striking things in this description is the allusion to the rites of marriage: now just after the passage last quoted Achilles, to whom Iphigenia was betrothed, enters on the scene and offers to rescue his bride from death.

102—135: you will yourself at times fall away from me, frightened by vain tales of eternal punishment, which men adopt from ignorance of the soul; about the nature of which there are many false theories: one is that of transmigration adopted by Ennius; his hell being peopled only by phantoms of the living. I must therefore in addition to what I have already promised explain the true nature
of the soul, as well as of those idols which frighten us in sickness or sleep. 102 *Tutemet* or *tutimet*, 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 Luu. Mueller de re metr. p. 65 foll., fell into complete contempt and was discarded for *poeta*: this latter name is given to themselves by Naevius Ennius Pacuvius, to Homer by Ennius; and is used in a good sense by Cicero Lucr. and Catullus. By Virgil and succeeding writers *vates* was again brought into honour and was used for an inspired bard, something higher than *poeta*, as Virg. ecl. ix 34: the same again brought into fashion the antiquated and despised *camenae* or *cas-menae*, even confounding them with their rivals and conquerors the muses. With Lucr. here and 109 it is a term of contempt to denote apparently singers of old prophecies and denouncers of coming ills, like the Marcus of the 2nd Punic war cited by Livy and Macrobius: comp. Horace's *annosa volumina vatum*: the epicurean Velleius in Cic. de nat. deor. i 55 contemnously joins *haruspices augures harioli vates coniectores*: Enn. trag. 356 *superstitiosi vates impudentesque arioli*: Livy xxx 1 8 *sacrificuli ac vates ceperant hominum mentes*: xxxix 8 3 *sacrificulus et vates*: 16 8 *sacrificulos vatesque*. Zeuss gram. Celt. i p. 57 shews that the word is the same as the old Irish *faith*, Strabo mentioning as the three highest classes among the Gauls *βάρδοι* ιε και νόμες και δρωιδα, and explaining νόμες to be *ἰερωτού καὶ φυσιόλογοι*. 103 *terriloquis*: lexicons give no other instance of the use of this word: Virg. Aen. v 524 has *terrifici ceci-nerunt carmina vates*. The poet's mistrust of Memnius 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. som.:* Virg. ecl. viii 108 *ipsi 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*: Wak. compares Aen. xi 400 *omnia magno Ne cesva turbare metu*. 107 *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 muliebris religionibus te implicateuisses*, though elsewhere he wrongly derives it from *relegere*. 110 *restandi common enough in the poets* for *resistendi*: see Forc. 111 Lach. here and v 302 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. Lamb. cites 5 other instances from Lucr. of this
gerundial constr.: add v 44 pericula tumst ingratis insinuandum,
and comp. Serv. l. l. where pacem petendum is read on his authority
and that of other grammarians against the best mss.: Livy xlii 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 genus pinnis con-
decoratum, Non animam; et post venit divinitu pulsit Ipsa
anima. 115 lacunas may mean pools of water, as v 794, vi 552;
or merely hollows, chasms, as apparently vi 538, and Cic. Arat. 427
Insula discessit disiectaque saxa revellens Percutit et caecas iustravit
lucis lacunas. 116 pecudes alia seems clearly a Grecism, like
Herod. i 216 θῶνοι μν καὶ ἄλλα πρόβατα ἀμα αὐτῳ, and Empedocles
141 Karsten ἀνθρωποί τε καὶ ἄλλων άθεα θηρων. Aen. vi 411 alia
animas...Deturbat...simul accipit...Aenean. insinuet 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 Verbiu quos olim Faunet
vatesque canebant; Cum neque musarum scopulos quiesquam superaratur
Nec dicti studiose erat: the mus. scop. being the rocks of Helicon.
To this Porcius Licin. refers ap. Gall. xvii 21 45 Poenico bello secundo
musa pinnato gradu Intulit se bellicosam in Romuli gentem serum.

119 gentis It. hom. seems simply to mean those races of men which
are Italian, not unlike iv 733 Cerbereaque canum facies; but see n.
to 474; and comp. 10 species verna diei. clueret, a favourite archaism
of Lucr. = sometimes audio, sometimes simply sum. Ennius ann. 4,
if the reading of Vahlen is right, speaks even more proudly, Latos
but this reading 120 fall: but though he holds this opinion, 

"sed autem sua Clara ducunt: but this reading

Clara, or aclat, is found in Acheron, teaching however that only 

120 Etsi praet. tam. is somewhat prosaic.

Acheron, the dead dwell there; one of which appeared to him 

Lucr. is very fond of the expression 

Acheron, and various epiteths; he has also "cælestia and mundi

shaped temple occurs also in 25, and is found in Ennius. trag. 107

"munda" temple with various epithets; he has also "cælestia and mundi

shaped temple: it is not uncommon in Ennius and others: the phrase seems

shaped temple: hence it conveyed a stately solemn notion; and is

Acheron; Plutarch's miles 413 has in locis Neptunis templisque turbu-

shaped temple, where see note.

122 body and soul do not hold together and reach this Acheron, 

but only pale idols. permaneunt seems especially said of the 

body continuing after death, like "dieum" etc.: comp. Sext. Emp. adv. 

math. ix 72 cui vel eura de "dieum" etc. [ai phyxai], quia quae se j

"dieum" etc. sic: and 74 quod dieum" etc. ai phyxai. Cic. Tusc. disp. 1

108 verae circunlucis condunt ut quam maxime permaneunt diuturna 

corpora: of the soul more than once, as ib. 36 permanere animos 

arbitrarum consensu nationum omnium; qua 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, aperto ex ostio Altar Acherontis, falsa sanguine, mortuorum 

imaginibus, as it is read in Baiter and Halm's cd.: Ennius may have got 

the word himself from Epicharmus: frag. B 7 Lorenz ἄνα το τεύμα 

δειμνεῖ καρ' οὐράνῳ. It may be said that with Ennius the soul did 

not dissolve: that is so; but it went into another body and entirely 

changed its condition; and Ennius no doubt thought of the dissolution 

of the old body and soul as complete. With Quo perman. i.e.

uniique ad Acher. templum, Lach. compares several passages: Ovid 

ars ii 120 Solus ad extremos permanet ille rogos is perhaps the most 

in point. 123 Virg. has at least four imitations of this v.: georg.

r 477 repeats the very words. 124 Ennius ann. 6 Visus Homerus 


adess: poetia is a fragm. of this vision: Cicero more than once infers 

from these words that it was a dream, not a real vision. 125 the 

ears 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. ș

105. 126 expander = v 54 rerum naturam pandere: it is a 

rare word. 127 alludes of course to 54, where I have spoken 

of this passage; which, like the other, appears to me somewhat con-

strained both in itself and in its connexion with what precedes. To
refute the dream of a poet seems scarcely a sufficient final cause of so
certain a portion of his work. 128 meatus, a favourite word of
his: v 76 solis cursus lunaeque meatus. 130 tum cum primis cet.
that we may know the real nature of the soul; unde, out of what
elements, viz. bodily; and so not be misled like Ennius and others,
or dread eternal punishment. tum cum: tum 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: it speaks well for our mss. that they err so rarely: 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’, ἀκόλουθοι, which are shed from all things, not the
bloodless phantoms, which Ennius feigns to issue out of Acheron;
and which terrify us when sick or asleep. The constr. of this verse
misunderstood by Creerh is shewn by iv 33, which is the best com-
ment on it, Atque eadem (simulacra) nobis vigilantibus obvia mentes
Terrificant atque in somnis, cum saepè figuras Continuimur miras
simulacraque luce caretum: it thus appears that vigilatibus and
mort. adf. are here in apposition. The emphatic repetition of these
horrid visions seen in sickness might seem to confirm what is related
of the poet 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 qui-
dem medicamento, sed quod in furorem vererit. incitabatur insomnia
maxime; neque enim plus quam tribus nocturnis horis quiescebat, ac
ne iis quidem placida quieta, sed pavid a miris rerum imaginibus’:
comp. Lucr. figuras Continuimur miras. 133 som. sep.: v 975 som-
noque sepulti: 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 ossa: Cicero
also uses morte obita. As he treats of the soul and these images
at such elaborate length in III and iv, it might seem that the motives
he here assigns are too narrow; but the fact is that like a true
disciple of 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—145: the task is difficult; but love of you and your worth
courages me to labour to make these questions clear. 136 Nec

23—2
per populos terrasque poemata nostra Clara cluebunt: but this reading is more than doubtful. 120 foll.: but though he holds this opinion, he yet moreover believes in Acheron, teaching however that only bloodless idols of the dead dwell there; one of which appeared to him in the shape of Homer. 120 Etsi praet. tam. is somewhat prosaic. Acher. templ a occurs also 11125, and is found in Enn. trag. 107 Acherusia templ a alta Ori. Lucr. is very fond of the expression caeli templ a with various epithets; he has also caelestia and mundi templ a: it is not uncommon in Ennius and others: the phrase seems evidently adopted from the augural division of the heaven into templ a: hence it conveyed a stately solemn notion; and is applied to Acheron; Plautus miles 413 has in locis Neptuni templaque turbulentia: v 103 humanum in pectus templaque mentis; iv 624 linguai templ a, where see note.

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' αυτάς δὲ διαμένονσιν [αἰ ψυχαί], καὶ οὐχ ὡς ἔλεγεν ὁ Ἐπίκουρος κ.τ.λ. and 74 εἰ ὡς διαμένονσιν αἱ ψυχαί. Cic. Tusc. disp. i 108 cera circumliitos condunt ut quam maximé permaneant divisura corpora: of the soul more than once, as ib. 36 permanere animos arbitramur consensus nationum omnium; qua in sede maneant cet.: below he quotes a passage from an old tragedian, probably Ennius, to which possibly Lucr. may here refer, Unde animae excitantur obscura umbra, aperto ex ostio Altas Acheries, falsa sanguine, mortuorum imagines, as it is read in Baiter and Halu's ed.: Ennius may have got the word himself from Epicharmus: frag. B 7 Lorenz ἄνω τὸ πνεύμα διαμεῖναι καὶ οὐρανόν. It may be said that with Ennius the soul did not dissolve: that is so; but it went into another body and entirely changed its condition; and Ennius no doubt thought of the dissolution of the old body and soul as complete. With Quo perman. i.e. usque ad Acher. templ a, Lach. compares several passages: Ovid ars ii 120 Solus ad extremos permanet ille rogos is perhaps the most in point. 123 Virg. has at least four imitations of this v.: georg. i 477 repeats the very words. 124 Ennius ann. 6 View Homerus adesse poeta is a fragm. of this vision: Cicero more than once infers from these words that it was a dream, not a real vision. 125 the tears were doubtless in regret for life: Aen. ii 271 Hector seems to weep for his own wounds and the fall of Troy: comp. too II. ψ 105. 126 expandere = v 54 rerum naturam pandere: it is a rare word. 127 alludes of course to 54, where I have spoken of this passage; which, like the other, appears to me somewhat constrained both in itself and in its connexion with what precedes. To
refute the dream of a poet seems scarcely a sufficient final cause of so important a portion of his work. 128 meatus, a favourite word of his: v 76 solis cursus lunaeque meatus. 130 tum cum primis cet. that we may know the real nature of the soul; unde, out of what elements, viz. bodily; and so not be misled like Ennius and others, or dread eternal punishment. tum cum: tunc cum 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: it speaks well for our ms. that they err so rarely: 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', εἰδωλα, which are shed from all things, not the bloodless phantoms, which Ennius seems to issue out of Acheron; and which terrify us when sick or asleep. The constr. of this verse misunderstood by Creech is shewn by iv 33, which is the best comment on it, Atque eadem (simulacra) nobis vigilantibus obvia mentes Terrificant atque in somnis, cum saepè figuras Contuimur miras simulacraque luce carentum: it thus appears that vigilantibus and morb. adj. are here in apposition. 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 fuorem versus' is furnished by the same Suetonius in what he says of Caligula iv 50 'creditur potionatus a Cacsonia uxore amatorio quidem medicamento, sed quod in fuorem vererit. incitabatur insomnia maxime; neque enim plus quam tribus nocturnis horis quiescebat, ac ne iis quidem placida quiete, sed pavida miris rerum imaginibus': comp. Lucr. figuras Contuimur miras. 133 som. sep.: v 975 som-noques sepultii: 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 ossa: Cicero also uses morte obita. As he treats of the soul and these images at such elaborate length in iii and iv, it might seem that the motives he here assigns are too narrow; but the fact is that like a true disciple of 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—145: the task is difficult; but love of you and your worth encourages me to labour to make these questions clear. 136 Nec
me animi fallit is found also 922 and v 97: Ter. eun. 274 ut falsus animi est: this use of animi is common after many verbs and adjectives: pendere animi is in Cicero; Plautus trin. 454 has Satin tu ex 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 comicos et Lucretium (spud quem est animi fallit) genitivum illum adiunxit nisi iis verbis, quae dubitationem et sollicitudinem significat'. 138 Multa...agendum the same constr. as 111 poenas tim. 139 on this and similar passages see what is said above p. 319—321. 141 amicitiae, with reference probably to the great importance Epicurus attached to the cultivation of suitable friendships. Observe that Lucr. speaks only of the hope of Memmius' friendship, not of its possession. sufferre laborem occurs in Enn. ann. 405. 142 noctes serenas: comp. Virg. ecl. ix 44 te pura solum sub nocte canentem: serenas seems merely a poetical epithet. 143 demum: comp. 486 solido vinctum ea corpore demum; Æn. i 629 hac demum voluit consister terra. 144 prae-pand. lum. Lamb. explains 'διανυσθτω, praeferre faceis: praefervero faceis lumen aperire. uno verbo Latino praecucere'; and comp. v 657 auroram differt et lumina pandit; Cíc. Arat. 40 hiberni prae-pandens 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. 146 147 148: these verses are repeated in the 2nd 3rd and 6th books, and form in fact the keystone 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 κως δοξα ap. Diog. Laernt. x 142 ei μηθεν ημας αι περι των μετεώρων υποφαι ημιχλων και αι περιθαναν μητοσε προς ημας οτε...ουκ αν προσεδεομεθα φυσιολογια: Cíc. de fn. i 64 the epicurean Torquatus says Sic e physicis et fortitudo sumitur contra mortis timorem et constantia contra metum religionis et sedatio animi omnium rerum occultarum ignorance sublata. 147 though connected by the disjunctive neque, luc. tela are the radii solis: comp. 479 Non... constare 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' φυσιολογια. 149 cuius i.e. naturae: it is monosyll. also in Lucilius, as is eius in Cíc. Arat. fragm. xiv: Atque eius ipse manet: and this is the usual scansion of cuius and eius in the scenic poets. exordia sumet: v 331 neque pridem exordia cepit. Cicero has exordium ducat: the metaphor is doubtless from
beginning a web: see Forc. a.v. ordior and exordior: the same
metaph. is kept up 418 ut repetam coeptum perexitere dictis, and vi 42
inceptum pergam pertexere dictis: the auctor ad Heren. ii 42 quotes
from an old poet Nunc ego te ab summo iam detexam exordio: id. iii
11 principium sumetur aut a; iv 19 principia sumuntur; Aen. iv
284 quae prima exordia sumat; all of them perhaps pointing to the same
metaphor. 150 so Diog. Laert. ix 44 of Democritus, μηδεν ἐκ τοῦ
μὴ ὄντος γίνοντα. 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. nilo: nil is always a monosyll. in Lucr., nilum and nilo are
always dissyll. as is proved by this, that in most cases they must be,
in all cases they may be of this quantity; and in no case must be
dissyll. and trisyll. respectively. After the usual fashion of mss. A
and B with hardly an exception write nihil, nihilum, nihilo: see
Lachmann’s precise note, who shews that Virgil in reality uses nihil
only twice as a dissyll. 153 Quor. operum: see n. to 15. 158
(157) quod sequimur Bentl. explains by τὸ ἡπτούμενον, τὸ ἀπορούμενον,
as vi 808 ubi argenti venas aurique secundur: it has much the same
force ν 529 plurisque sequor disponere causas. 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)
quaque is neut.: comp. 57. opera sine divom is said perhaps with
reference to Attius 159 Nam non facile sine deum opera humana
propria sunt bona.

159—214: if things could come from nothing, any animal might
be born any where, any fruit grow on any tree. But that every
ting comes 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 masterly clearness and
power: some of his arguments even Newton seems not to have dis-
dained 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, οὐδὲν γίνεται ἐκ τοῦ μὴ ὄντος· πᾶν γὰρ ἐκ παντὸς ἐγίνετ' ἀν σπέρ-
ματος ἐγενόμενον. 161 mare: Forc. cites several in-
stances of this abl. from Ovid and others: add to his examples Ovid
ars am. iii 94, Ibis 196 (200): Ovid seems licentious in this point:
he has caeleste bimestre and other such ablatives: the antiquarian Fronto, ad M. Caes. III 13, recalls in mare. primum followed by no deinde or other particle: vi 1068 Sannia videt primum cet.: this form of expression is common enough in Cicero and others: Ter. Andr. 211 primum iam de amore hoc comperit: Me insanus servat cet.: Virg. georg. III 384 primum aspera silva cet.; Juv. II 4 Indocti primum. 182 is squamigerum nom. sing. or gen. plur. ? for the former you have mortale, humanum genus and the like; but Lucr. also says hominum genus, etc. and elsewhere he uses the word only as a subst., squamigerum pecudes occurring twice: Lamb. marks it as a gen.: v 1156 divum genus humanumque shews how indifferently he uses both constructions: iii 73 the gen. consanguineum seems a harsher contraction than squamigerum; or iv 586 genus agricolum, or Aeneadum: see also n. to v 727 Chaldaeum. Cic. orator 155 156 quotes some harsh instances from the old poets and then points out when use admits or requires the contraction: he allows himself, he says, to use either pro deum or pro deorum; but only trium virum, sesertium, numnum, 'quod in his consuetudo varia non est, planeque duorum virorum judicium aut trium virorum capitalium aut decem virorum stlitibus iudicandis dico nunquam'. 183 arm. at. al. pec. may be looked upon as one clause in appos. with gen. om. fer. 166 Virg. georg. ii 109 Nec vero terrae ferre omnes omnis possunt: the expression is prob. almost proverbial, like non omnia possimus omnes. 187 Quipe is here joined with 168 Qui: ubi—evique being a separate clause: so 242 QUIPE belongs to quorum: ubi—corpora being a separate clause: but 182 Quipe ubi are of course connected: he never cares to avoid such ambiguities of construction. gen. corp.: see n. to 58. 169 At 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 quvo. 171 materies and corpora prima are of course synonym.; see n. to 58 foll. 172 common as quare is in Lucr., this is the only instance of hac re = hanc ob rem: Balbus ap. Cic. ad Att. IX 7 B 2 hac re mihi placet...te ad eum scribere; Balbus and Oppius ib. A 2 quid hac re acturus sit: Cicero himself more than once has ea re, and the auctor ad Heren.often; Fronto too uses it. 173 secreta means distinct and peculiar to each. 174 Cic. Tusc. disp. v 37 says neque est ullum quod non ut vigeat...ut aut flores aut fruges fundat aut bacas: the flores aut fruges fundat answers precisely to rosum—frumenta—fundi; but then for vites you would expect vivas to complete the parallel; so that vites
fundis seems to be said with a change of meaning and to = fundere se;
i.e. fetus; comp. 351 Crescunt arbusta et fetus in tempore fundunt.
178 tempestates from the context implies the due seasons, as Lamb.
rightly interprets: Cic. ad fam. xiv 4 5 si esset licitum per nautas, qui
tempestatem praetermittere nobuerunt: for adeunt can hardly mean,
as Wak. explains it, 'are propitious': a god adest, stands by, and by
that very act is praesens or propitious: again a patron adest, πάρεις,
to advocate your cause: Livy xxvi 48 7 sociis C. Laelius praefectus
classis, legionariis M. Sempronius Tuditanus aderat: but neither of
these uses applies to tempestat.
181 at. al. par. an.: Virg. was prob. thinking of this expression and rhythm when he said georg. ii
149 atque alieni mensibus aestas. 183 concilio is one of his regu-
lar 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 disertissimus: the words there, as
here, admitting no ambiguity: 1021, repeated v 419, has also three,
neque consilio primordia rerum Ordine se suo quaesque sagaci mente
locarunt: comp. vii 218 Ponderibus propriis incerto tempore ferme In-
certisque loci spatiiis decellere; v 296 multa caligine taedae Consainili
properant ratione ardore suinistro Suppediatae: comp. too Caes. de bell.
Gall. vii 24 3 eodemque tempore tota muro clamore sublato duabus
portis ab utroque latere turrium erupit diebat. 184 porro a very
favourite word of Lucr. with all the senses primary and secondary of
our 'further'. 185 ad after or upon: vii 316 ad iustum: Cic.
Verr. iv 32 quo solitus esset uti ad hospitum adventum; Sen. de
benef. iv 6 6 nunc ad surgentem iam aetatem...pubertas.
186 in-
fanibus parvis: comp. Cic. orator 161 quod iam subrusticum videtur,
olim aulem politius, eorum verborum, quorum caedem erant postremae
duae litterae quae sunt in optimus, postremam litteram detrahebant,
nisi vocalis insequebatur. ita non erat ea officio in versibus quam
nunc fugiunt poetae novi. ita enim loquebamus qui est omnibus'
princeps non omnibus princeps et vita illa dignu' locoque non dignus.
This suppression of s is common in Lucr. and is not avoided by Cicero
himself in his verses: in all the older poets, Ennius Lucilii etc. it
is of course very frequent. Prob. Cic. includes Catullus among the
poetae novi; though he has one instance of the licence in the last
v. of his poems, tu dab ' supplicium: our mss. 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 scriebamus. 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 he indeed
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did deny it him: see introduction p. 328. 

is iur. ex in.: III 761
cur e sapienti Stulta quaeat fieri; Livy xxiv 10 10 ex muliere Spoleti
virum factum; xxxviii 49 7 an...plana ex arduis et culta ex silves-
tribus facere potui. 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 apparently its ordinary meaning
of plantations of trees. 188 quando in the sense of quoniam or
quandoquidem and always governing an indic. is common in Lucr.
and the older writers: Madv. de fin. p. 649 allows it also in Cicero:
it occurs below in 206: with 188—190 comp. II 707 Quorum nil
fieri manifestum est, omnia quando Seminibus certa certa generatrice
creat a Conservare genus crescentia posse videmus. 191 grandescere,
used twice again by Lucr. and by Cic. Arat. prognost. fragm. 5.

192 Huc accedit uti, a proseic but very common phrase in Lucr.:
also h. ac. item quod. 197 he several times repeats this comparison
of the elements of words with the elements of things, led to it doub-
tless by the common name. It is a favourite and natural artifice of
his to give colour to his arguments on abstruse matters by illus-
trations 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 saecla
in Lucr. has its ordinary sense; the other two being III 948 and
1090: see n. to 20 saecla: so that vit. saecla will here mean the
number of years over which a life, probably a human life, extends:
comp. Virgil's imitation in georg. II 295 Multa virum volvens duran-
do saeacula vincit; and Aen. xi 160 vivendo vici mea fata: in all
these cases the alliteration has influenced the phrase. 207 Aeries..
auras and aeriae auras are very favourite pleonasms for aer in Lucr.
teneras: II 146 Aera per tenerum: the air has the same epithet in
Einius Virgil and Ovid: it implies what is soft yielding elastic;
comp. Ov. trist. III 8 7 tenera nostris cedente volatibus aura and Cic.
de or. III 176 nihil est enim tam tenerum neque tam flexibile neque
quod tam facile sequatur quocumque ducas, quam oratio, where it
has the same force; as also orator 52: de nat. deor. II 65 he trans-
lates by aethera, Qui tenero terram circumiectu amplectitur the aithra,
ka tēn πέρι ξονθ' ύπαίς ἐν ἀγκάλαις of Euripides. 209 manibus
is the abl. instr., by manual labour, = II 1165 manuum labores. mel.
red. fat.: comp. Cic. de orat. II 131 quo meliores fetus posit et grandi-
ores edere (ager): reddere is regularly used in this sense. fetus 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 globosa*: Forc. will give other instances from other authors a v. v.: 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. *cinus* he uses only in these two places, ciere being the com. form: m 303 percit; vi 410 concit; m 327 excitum: he also has *exitus*. 213 214 if there were no first-beginnings, things might be much worse or much better quite independently of our control.

215—264: nothing can be reduced to nothing: things dissolve only into their first-beginnings: if this were not so, a thing might pass away in a moment without any force: again how could all things, animate and inanimate, be replenished? if nothing were imperishable, infinite time past must have reduced all things to nothing: a mere touch would destroy all things alike: rains pass away; but the earth which receives them sends forth her produce; and from it all animals are nourished: nothing therefore is utterly destroyed. 216 Epic. after what is quoted to 159, *continues καὶ εἰ ἔφθαρσε δὲ τὸ ἀφαντόμενον εἰς τὸ μη δὴν, πάντ᾽ ἄν ἀπολύει τὰ πράγματα, οὐκ ὅτεν τὰν εἰς ἀ διελύετο*. *dissoluta*: as in 3 places, i 559 ii 706 vi 446, this word must be of 4 syllables from the necessity of the metre, Lucr. never ending a verse with 3 spondeees, 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. *interemut* and 226 *peremīt*: A and B, as all good ms. of all good authors, invariably thus spell these words; as also *nego* and *intellego*. 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 γὰρ: occasionally we find them in three successive clauses: m 749 *enim*, 751 *enim*, 753 *Nam*; m 754 *enim*, 756 *enim*, 757 *enim*; v 7 *Nam*, 13 *enim*, 14 *Namque*. 221 *Quod nunc*: see n. to 169 and also to 623. *aet. const. sem.*: Madv. Cic. de fin. p. 517 says that Cic. never has the simple abl. after *consto* but always *ex*: in Lucr. the former is very frequent; more so than the latter: he also employs both constructions with *consisto*. 222 *Donec vis obiit = exactly 246 dum...Vis obeat*: *donec* and *donique* always, unless I am mistaken, in Lucr. take a past indic. with the exception of iv 997 *Donec...redeant*; and this is the usual constr. at least in the older writers: the word is scarcely found in Cicero, though *uaque eo, donec...venimus* has been pointed out to me in the Verr. (2) i 17. 224 *videri* here has the force of *esse*, which *faiovβαι* so often has in Greek: 262 it has its usual sense of ‘to seem’, and 270 it is a simple passive of *video*: Lucr. uses homonymes in this way again and again without its ap-
pearing to strike him that there can be any ambiguity: we meet for instance in the same or in contiguous vss. with corpora in its ordinary sense and in that of atoms; as 11 714 multaque caecis Corporibus fugiunt e corpore: res and ratio are likewise found with quite different meanings. 227 lumina vitae occurs again more than once; it is also used by Virgil. 228 Redducit always has this quantity in Lucr. and generally this spelling in AB: the same is true of recidere which occurs thrice, redducere occurring four times: the ancient and sole ms. of the last 5 books of Livy has redducit, redducendi, redducturum, but reductum; Plautus and Terence always redduco, at least where the verse shows the quantity: comp. reddo: but Menaech. 520 recident; whereas Ovid Propertius Juvenal (Virgil does not use the word) have reccido; but most hexameter and other poets reduco: the perf. repulsi repperi retulsi reccidi are of course necessarily long. 230 ingenuus is almost sui: comp. vi 613 Adde suis fontis of the sea: Plant. miles 632 unites sua sibi inguena indoles, i.e. nativa. externa is the opposite of this, ‘which come from without,’ adventicia: comp. Cic. de nat. deor. 11 26 Nec enim ille externus et adventicius habendus est tepor, sed ex intimation maris partibus agitatione excitatus: comp. too Juv. iii 20 nec ingenuum violent marmora tosum, who was prob. thinking of Ov. met. iii 160 levibus tos nativum duxerat arcum. Sense and context so imperiously require mare to be the accus. after suppl. that I now concede it, my attention having been directed to Cic. in Catil. 11 25, cited by Forc., si omisset his rebus quibus nos supervitamur, 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 ‘suppeditor hac re’; longe: Livy xxv 12 9 vomicaeque quae gentium venit longe. 231 aeth. 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 dum sidera pascet. 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.

233 consumpsē: sumpser seems to occur in Naevius triphallus, fragm. comic. 97: Lucr. iii 650 has abstraxe, v 1159 prostraxe; Virgil traxe, Horace surrexe, Catullus promisse; many others, dixē and the like, are found in Plautus: cognosse remosse cresce in Lucr. are simpler contractions like nosse: 1987 confluxer: comp. vicet extinctem in Virgil, erepsemus in Horace; the abundance of such forms in Plautus and the general use of faxo ausim shew that they belonged to the language of common life. dixi is found even in Cicero: see
NOTES II

Madv. de fin. p. 153. *diesque*: see n. to 557: the argument too of this v. is there more fully enforced: comp. too Cic. pro Cael. 77 *iam aetas omnia*, *iam usus*, *iam dies mitigavit*; Livy xxii 39 12 *meliores...nos tempus diesque facit*. 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. p. 285 says that *satis esset causa leti* = letum satis efficeret, 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 te...praesidii* for *praesidium*. Yet in several passages *satis* seems to have the force of an adjective: auctor ad Heren. at beg. *vix satis otiurn studio suppedivitare possumus*, where Madvig would read *oti*; ad Att. xii 50 *si satis consilium quadam de re haberem*, where Lamb. reads *consilii*: he also refers to Ovid met. 1149 *Fortunamque dies habuit satis* and Virg. Aen. xi 366 *sat funera suisi Vidimus*. Comp. also Aen. vii 470 *Se satis ambodus...venire*: in Lucr. *causa leti* may I think be in appos. with *taetus*: *tac.*, *ut causa l.*, *satis esset*. 245 *constant* = sunt, as so often in Lucr. 249 *corp. mat.* another term for his first-beginnings.

250 *percut*: the rains perish as rains; yet 262 *haud penitus percut*: but reappear in other shapes. Comp. Virg. georg. ii 325 *Tun pater omnipotens secundis imbribus aether Coniugis in gremium lactae descendit et omnis Magnus alit magno commixtus corpore fetus*; and Aesch. frag. of Danaid. *"Oμβρος δ' απ' σφάντος σφαιροφ πεσών Ἐκεῖ γαίαν 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 pergilium Veneris poets and philosophers love to celebrate 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 quickened all things: hence the Agni of the Rig-Veda cooperating with the mighty parents heaven and earth to shed abundant showers. This notion too has induced Lucr. here and elsewhere, where he speaks of *aetheriae nubes* and the like, to forget or suppress for a moment his calm cloudless unsullied ether, and confound it with this upper generator of heat and rain: the *semper innubilit aether* of iii seems in vi *omnia in imbrem vertier*.

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 antea collesque nitidissimos viridissimosque vidissem, hos ita vastatos nunc ac desertos videbam, ut*; Virg. georg. i 153
interque nitentia culta. fruges in Lucr. signifies grain-crops alone or includes only leguminous products in contradistinction to fruits of trees etc. 253 Wakefield well observes that Virg. ecl. x 54 Arboribus: crescent illae, crescentis amores, imitates the language and rhythm of this verse, while the sense is quite different. Comp. also with ii 2, georg. i 158 magnum alterius frustra spectabis acervum; with ii 32 and v 1395, georg. ii 310 Praevertim si tempestas; with ii 408 et mala tactu, georg. 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, georg. i 114 Collectum umorem; vi 458 with georg. iii 478 coorta est Tempestas: in each case the words are the same, the meaning is altogether dissimilar: comp. also Aen. xii 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 295: comp. however Virg. georg. ii 328 resonant avibus virgultae canoris. 257 pingui used as a subst. by Virg. georg. iii 124 denso pingus: as well as catal. vii 4 Scholasticorum natio madens pingui: it often occurs in Pliny nat. hist. 258 Corp. dep. Bentl. says 'scil. cum parturient': can he mean that corpora are the young of the cattle; as he reads in 257 fetae? of course Lucr. means merely what Virg. Aen. vii 108 does, Corpora sub ramis deponunt, or Hor. od. ii 7 18 fessum militia latus Depone. 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 λέυκον: comp. i 945 and iv 20 suaviloquenti Carmine Pierio...Et quasi musaeo dulci...melle; v 1194 O genus infelix humanum; vi 387 fulgentia caelestia templo; and see Wagner to Aen. vii 24, where among other instances from Virgil he cites toris genialisibus alis, corpus exangue Hectoreum, sinusque crepantis Carbaseos: Lucr. is certainly not harsher than Virgil: comp. too iii 342 mutaeque natantes Squamigerum pecudes; and see n. to v 13 divina antiqua reperta, where the instances are somewhat different. Lucr. is fond of this periphrastic use of umor: he has umor aquae, aquai, aquarum, sudoris, some of them repeatedly. 260 Artibus: this form is retained by our ms. in four other places: once only, v 1077, we find artibus: this is one out of many instances of their value in points of spelling: doubtless the u remained longer in this than in other words, to distinguish it from the dat. and abl. of ars. 261 percules: see n. to 13. 262 videntur (perire). 263 alid Lucr. uses not unfrequently; ali the dat. sing. more than once, but alid never: Catullus has alid, and alis nom. sing. 263
Lucr. is fond of this doctrine that the death of one thing is the birth of another and that the uniformity of nature is thereby maintained. We shall have to say more at 11 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. 11 2 p. 994 b 5 ἐὰν θανάτου φθορά θανάτου ἑστὶ γένεσι.

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 seashore; yet the process of growth and decay is unseen in all. 265 Nunc age, a not unfrequent formula in Lucr. by which he bids his reader to give heed, when he is passing to a new question: it is used more than once in the same way by Virgil, and often by Manilius: Cicero has age nunc: comp. too Empedocles 248 Karsten Νῦν δ’ αἴγ’ ὀσμ...τῶν κλών and 182 El δ’ ἄγε, νῦν τοι ἄγε λέγω, and 101 ἈΛΛ’ ἄγε μύθων κλίτε, and 124. 270 videri = cerni: a sense common in Lucr., not very unusual in Cicero; as de off. III 38 ibi cum palam eius anuli ad palamam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, cum in locum anulum inverterat: ib. i 14 he translates the ἐναγίες κ.τ.λ. of Plato by si oculis cernetur; de fin. 11 52 by si videretur: Caes. de bell. civ. III 36 8 ut simul Domitianis exercitus pulvis cerneretur et primi antecursores Scipioniis viderentur. 271 portus: the wind beats against the ports and prevents all ingress to ships. 272 ruit used 289 and 292 in same sense: Plautus and Terence appear each to use it once and only once actively; Virgil more frequently. Virg. georg. III 197 has arida differt Nubila. 274 montis supremos is found in Virg. georg. iv 460. 275 Silvificris: 305 fluxifragio: Lucr. seems the only classic who uses these words, which are both active. perfurit Cum frem. saev. murr. a striking tautology; unless indeed, as I sometimes think, the pontus of mss. can be defended, saevitis—pontus being a clause apart and finishing the comparison in a way so often followed
by Virgil; as georg. i 334 Nunc nemora ingenti vento, nunc litora plangunt, which may indeed be a reminiscence of Lucr. cum fremitu or fremitu, murmure or cum murmure, all equally Latin: iv 539 cum summo clamore profusus; but vi 147 magno clamore trucidet; 1284 ingenti clamore locabant: Enn. ann. 477 Cum magno strepitu Volcanum ventu' vegebat; Plaut. Amphitr. 244 maximo Cum clamore involant. 277 nimium = ne mirum = non mirum: Donat. to Ter. eun. 508 'solve nimium [a proof by the way that he wrote it as one word] et fac non est mirum...nem ni ne significat et ne 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'. mirum ni, mirum est ni, mira sunt ni have much the same force in Plautus. Lucr. is peculiarly fond of this word: he generally employs it in drawing what he thinks a certain conclusion from what precedes. corp. caeca, as 295: sometimes he applies the phrase to his invisible first-beginnings; as 328 Corporibus caecis = 1110 primordia caeca. 278 deniques 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, ii 1081 sic montivagum...sic hominum...sic denique mutas Squamigerum cet.; iv 783 Si mare, si terrast cordi, si denique caelum; v 434 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: ii 414 Neve similis...cum...Et cum; 418 Neve similis constare...qui...Et qui; iv 544 Nec similis...Cum...Et validis...Cum; v 1073 non differre...ubi...Et...Et cum; 1081 alias...voce...Et quom; iii 1092 Nec minus ille...et ille: in most of these cases the et of comparison is followed by c or qu or a vowel: see Haupt obs. crit. p. 36, who shews that Lucr. like Virgil never has ac before c g or qu with one exception, vi 440 simul ac gravidam, as simul ut was not used by him: simul ac foll. by c is the sole exception to the rule in Catullus and Ovid: it is observed by Propertius: Livy often violates it. For this use of et in Cicero see Madv. de fin. p. 177. 281 foll.: there are three similes in the Iliad, Δ 452, E 87, Α 492, each of which, especially the two last, Lucr. may here have had in his mind: ποταμῷ πλήθοντι τοιούχοι Κεμάρρῳ ὃς ὁκα μένων ἑκάστως γεφύρας. Τῶν δ’ οὐτ’ ὁρ τ’ γέφυραι ἑρμηνεύαται ἰσχανότων, οὕτ’ ἀρα ἐρκει ἅλωσιν ἐρεθήλων 'Ελπίνατ’ ἐκεῖνης, ὃτ’ ἐπιμέρισθι Δίως ὑμβρος καὶ πλήθων ποταμῶς πεδίοντε κάτεισιν Χεμάρρους καὶ ὀρεσφύν ὁπαλῶμενος Δίως ὑμβροφ. Πολλάς δὲ δρῶς ἄξολας, πολλάς δὲ τ’ πτεύκος ἑσφέρεται. Virg. Aen. xi 523 ubi decursu rapido de montibus altis cet. was thinking of 283; and so was Spenser faerie quene ii 11 18 Like a great waterfall 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 ii 232 corpus aquae naturaque tenvis Aei; v 148 Tenvis enim natura deum; ii 646 Omnis enim divum natura, where see note. natura aquae = simply aqua; so natura animi, deum, and the like again and again. 284 coniciens is used in its first meaning also vi 731 Nubila coniciunt in; and so coniciens the particip. more than once. 287 Molibus are of course the piers of the bridges; and grandia saxa in 289 are the stones of these and the other parts of the bridges swept away by the flood. validis cum viribus occurs in Enn. ann. 301: Virg. Aen. v 368 has vastis cum viribus; Cic. Arat. 146 funestum magnis cum viribus anneum which Lucr. may have had in mind: 195 Cicero writes validis viribus austrum without cum. vi 73 placida cum pace quietos, 279 ipsa sua cum Mobilitate calescit are like in principle; and vi 1233 maesto cum corde iacebant. Cicero in his Aratea quite revels in this use of cum: in the few hundred lines which remain I have counted 23 instances more or less similar to those quoted. 288 dat stragen: see n. to iv 41. sub undis...volvit is found in Aen. i 100. 289 aqua which is used already three times in this simile, is here in contrast to venti quoque of next verse. Lamb. Bentl. and Wagner lect. Verg. in Philologus suppl. i p. 366 in vain defend the ms. reading qua quidquid: Bentl. compares Ovid met. viii 342 spargitque canes ut quisque ruenti Obstat; but there quidquid is each of the particular dogs mentioned: here aliquid, not quicquid or its synonym quicquid, would be required; again mss. have quidquid, not quicquid: see n. to 22 quicquam. 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. georg. i 51 Ventos et varium caeli praediscere morem; which Pliny xviii 206 thus expresses quippe Vergilio iubente praedisci ventos ante omnia ac siderum mores. 297 aperto the opposite to caecus.

300 tuimur: also tuuantur tuère are found in Lucr.—for tuuantur tuère, and contuimur: comp. cimus above. 301 Usur. oc.: iv 975 sensibus usurpare. Plautus too has neque oculis neque pedibus neque oculis usurpavi: see Forc. 306 saedem: eadem and eodem are found as dissyll. in Lucr. as well as idem (plur.) and idem. dispansa: dispensus 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 Vergilius docte georg. i [461] unde serenas Ventus agat nubes',
BOOK I

having just explained servum by siccatum. 307 umor umidus umec-
to and numerus are rightly read in AB. 311—314 comp. Ov. ara
1 473 Ferreus addiduo consumitur anulus usu. Interit adiduo torer
adventus annua. 311 solis annis, because the annus was made by
the revolution of the sun: Varro de ling. Lat. vi 8 'tempus a bruma
ad brumam, dum sol reedit, vocatur annus, quod ut parvi circuli anuli,
sic magni dicebantur circitos ani, unde annus; but in Lucr. the
coming together of annis and Anulus is quite accidental; v 644 Quas
colrunt magnos in magnis orbibus annos, of stellar years. 312
anulus, not ann. habendo has not the same subject as the sentence;
so Virg. georg. ii 250 lentescit habendo: comp. also iv 1102 Nec
satire queunt spectando corpora coram; 1068 Ucles enim vivescit et
inverteriscit alendo; and Virgil’s imitation, georg. iii 454 alitur vitium
ravitque tegendo: v 1369 indulgende blandique colendo of the earth;
Plaut. asin. 223 Bene salutando consuecvent, compellando blanditer,
Ausculando; Livy xxix 2 1 ne gliseret prima negligendo bellum;
xlii 17 7 se daturum, quod nec in dando nec datum ullo signo der-
prendi posset. 313 Stilicic i: Lach. in a masterly note shews that
when a long vowel is followed by ll, one l 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 stilicidum;
for stria shews that the i of stilla is long. According to this rule
Polio is right, and Servius recognises both Pollio and Pollio, and
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Pollio; and so the ms. of Virgil; but Pal. and Med. fail in the four
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race; the Pithoesanus of Juvenal vi 387 Polio, 1x 7 Pollio; the pa-
limpest of Fronto twice Polio. Augustus in his r.s gestae has one
striking violation of this law: he always writes millia millibus milli-
en; and one or other of these words occurs more than 20 times: he
probably so spelt from some notion of consistency; comp. his stinus
for sumus: milites militare etc. he spells in the usual way. 314
occulte: Forc. gives from Ovid an exactly similar use of the word.
315 strata vi. Sax. = stratas saxo vias: strata having the epithet saxae
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aeneas, 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. 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 praeculusit: this verb he uses v 373 in its literal sense of shutting the door against. Prof. Conington has pointed out to me that this v. is quite sound and requires only to be rightly understood: videndi is gen. after natura: he compares Persius v 101 natura medendi. speciem = visum: comp. iv 236, 242, v 707, 724: there it 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 cernimus, qua pupula vocatur. contenta is well explained by iv 802 and 809. 325 is rightly joined by Lamb. with what follows: Lach. and Ed. in small ed. wrongly connected it with what precedes. 326 mare quae suspendunt: 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 incidunt ipsas; where see note: so v 608 accidere has an accus. vescos denotes the small fine particles of spray; and a similar sense would suit every passage where the word occurs; as vescas frondes, vescum papaver in Virgil: see Conington to georg. iii 175; and Ovid fasti iii 446 vescaque parva vocant, a decisive authority. But Gellius xvi 5 6 perplexes the matter by deriving vescus from ve and esca, and makes it signify in Lucr. 'eating much', in Lucilius 'eating little': then too it would be active here, passive in Virgil, if with him it meant 'edible'. Probably mere similarity of sound had in Gellius' time confused the meaning of the word; and it is curious that the passages in Virgil and Lucr. and perhaps some others favour this ambiguity: Philargyrius too to georg. iii 175 says 'Lucretius certe pro edace possit'; but Pliny nat. hist. vii 81 is as decisive for 'little' as Ovid: corpore vesce sed eximia viribus: and Ovid and Pliny of course far outweigh Gellius and Philargyrius. Plaut. trin. 888 ves- culum (i) vinarium. 327 possis = precisely potest of 324: ii 763 possis, 850 Quoad licet ac possis; where I now see Lach. to be wrong in reading potis ex: see n. to ii 41 Cum videas, and Madv. Lat. gram. 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 possimus: i 515 Si non relinquas; ii 4 quibus careas; 36 si iacteris; 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 capias; 1070 foll. con-
having just explained serescit by siccatur. 307 umor unidus unsecto and numerus are rightly read in AB. 311—314 comp. Ov. ars 1473 Ferreus adsiduo consumitur anulus usu. Interit adsidua vomer aduncus humo. 311 solidis annis, because the annus was made by the revolution of the sun: Varro de ling. Lat. vi 8 'tempus a bruma ad brumam, dum sol reedit, vocatur annus, quod ut parvi circuli anuli, sic magni dicelbantur circites ani, unde annus; but in Lucr. the coming together of annis and Anulus is quite accidental: v 644 Quas volvunt magnos in magnis orbibus annos, of stellar years. 312 anulus, not ann. habendo has not the same subject as the sentence: so Virg. georg. ii 250 lentescit habendo: comp. also iv 1102 Nec satiare queunt spectando corpora coram; 1068 Ulcus enim vivescit et inveterascit alendo; and Virgil's imitation, georg. iii 454 alitum vitium vivitque tegendo: v 1369 indigendo blandique colendo of the earth; Plaut. asin. 222 Bene salutando consuercunt, compellando blanditer, Ausculando; Livy xxix 2 1 ne gliseret prima ne-lgendo bellum; xlii 17 7 se daturum, quod nec in dando nec datum uto signo deprendi possit. 313 Stilici i: Lach. in a masterly note shews that when a long vowel is followed by u, one l is withdrawn when an i follows, if this i be not merely the mark of a case, asvilla villis: thus Messalla Messalina; mille milia; villa vilicus; stilla stilicidium; for stiri a shews that the i of stilla is long. According to this rule Polio is right, and Servius recognises both Polio and Pollio, and Poliō is the usual Greek form; but Roman usage seems to have declared for Pollio; in the new corpus inscr. Lat. vol. i Pollio is found 6 times, Pollio 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 Pithocanus of Juvenal vi 387 Polio, ix 7 Pollio; the palimpsest of Fronto twice Polio. Augustus in his r.s gestae has one striking violation of this law: he always writes millia millibus milli-ens; and one or other of these words occurs more than 20 times: he probably so spelt from some notion of necessity; comp. his simus for sumus: milites militares etc. he spells in the usual way. 314 occulte: Forc. gives from Ovid an exactly similar use of the word. 315 strata vi. Sax. = stratas saxo vias: strata having the epithet saxa 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 Cunington 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.: Mr J. E. B. Mayor refers me to Varro de ling. Lat. v 58 quas Samothracia ante portas statuit duas virilis speciss
aeneas, 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. 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 has pointed out to me that this v. is quite sound and requires only to be rightly understood: videndi is gen. after natura: he compares Persius v 101 natura medendi. speciem = visum: comp. iv 236, 242, v 707, 724: there it 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 cernimus, quae pupula vocatur. contenta is well explained by iv 802 and 809. 325 is rightly joined by Lamb. with what follows: Lach. and Ed. in small ed. wrongly connected it with what precedes. 326 mare 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 ipsas; where see note: so v 608 accidere has an accus. vesco denotes the small fine particles of spray; and a similar sense would suit every passage where the word occurs; as vescas froudes, vescum papaver in Virgil: see Conington to georg. iii 175; and Ovid fasti iii 446 vescaque parva vocant, a decisive authority. But Gellius xvi 5 6 perplexes the matter by deriving vescaus from ve and esca, and makes it signify in Lucr. 'eating much', in Lucilius 'eating little': then too it would be active here, passive in Virgil, if with him it meant 'edible'. Probably mere similarity of sound had in Gellius' time confused the meaning of the word; and it is curious that the passages in Virgil and Lucr. and perhaps some others favour this ambiguity: Philargyrios too to georg. iii 175 says 'Lucretius certe pro edace posuit'; but Pliny nat. hist. vii 81 is as decisive for 'little' as Ovid: corpore vescus sed eximiis viribus: and Ovid and Pliny of course far outweigh Gellius and Philargyrios. Plaut. trin. 888 ves- culum (i) vinarium. 327 possis = precisely potest of 324: ii 763 possis, 850 Quoad licet ac possis; where I now see Lach. to be wrong in reading potis es: see n. to ii 41 Cum videas, and Madv. Lat. gram. 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 possimus: i 515 Si non relinquas; ii 4 quibus careas; 36 si iacteris; 1090 si teneas; 220 tantum quod diceris 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 capias; 1070 foll. con-
turbes, cures, possis; 1231 possis; vi 113 possis; 168 videae; 706 Concepiæas; 708 possis; 1163, 1170 and 1257 posses; 1268 and v 1332 videeres. 328 Corp. caec.: see n. to 277. 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 dicimus natura constare administranque mundum.

329—369: but there is void as well as body in things; else there could be no motion, no birth, no growth: the hardest things can be penetrated; and therefore have void in them: again things of equal size are not all of equal weight, only because one contains more or less void than another. 329 the whole universe of things is not solid dense body; there is also void in things. corporea natura = corpore, as animi natura, mundi natura, etc. = animus, mundus, etc. stipata, a favourite word to express what is close packed, pressed, rammed together: Wbk. well compares σωματικῶθαι used in the same sense by Aristot. phys. iv 9 near beg. 330 in rebus, things in being, things formed, in contradistinction to the atoms: see n. to 419: Persius' parody 1 1 o quantum est in rebus inane shews Lucretius' expression was in vulgar use: comp. also Pers. iii 83 gigni De nihilo nihil, in nihilum nil posse reverti. inane his most general term for void, used as a subst.; the τὸ κεφῶν of the Greeks: he also uses vacuum, vacuum inane, inane vacanque and the like: spatium, omnes quod est spatium, vacuum spatium, locus, locus ac spatium and the like express space in its extension, wherein things are and through which atoms move, = χώρα, τόσο: it is intactile or manet intactum; αἰναφιὴς φύσις, as it is defined by Epicurus. 331 Quod cognossee = a nomin. subst. as shewn by Nec sine: 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 vitae; and our ‘to be to seek’. 333 summa rerum, properly the whole sum, universe of things in being, while haec rerum summa is this our single world, as explained in n. to 235; but comp. what I say at 1008 on rer. sum, where I attempt to account for the occasional ambiguity of this term: it is most important in Lucr. always to bear in mind what res means in such connexion.

336 officium, Officers: one of his favourite plays on words, united with alliteration obstare...omnī...Omnibus; on which comp. what is said above p. 326: the words are simple homonyms, as in Cic. pro Sex. Rosc. 112 cur mihi te offers ac meis commodis officio simulato officis et obetas. 340 subl. caeli: see n. to 315. sublima: Enn. trag. 5 seems to have sublimas, and Attius sublimo
and sublima; Forc. quotes sublima nebula from Sallust frag.: Lucr. uses more than once the adv. sublime, but never the adj. sublimis: he has also hilaro, but not the other form of that adj.: 845 sterila: 621 violenti A Nicc. violentis B; v 1231 violento A Nicc. violenter B. 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 ratus. 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 flent: Virg. in lacrimat, Ovid lacrimavit ebur; for which Seneca Thyestes 702 has flevit in templis ebur: but in Lucr. of course there is no secondary implying of real weeping. 351 in tem.: 1037 reparare in tempora quaeque. 352 totas agrees with arbores implied in arbusta which, as is observed to 187, he alway uses for the former: quite similar is vi 188 Quam sint lata magis quam sursum extracta, referring to subibus; and on the other hand 215 eas, though 214 nubila caeli is the immediate antecedent, not nubes: 757 quadripedes...ut si sint maactata; for which Lach. unskillfully reads fit maactatu; and not unlike is iv 933 aeris auris...eius, where see note. 355 rigidum seems to personify cold as if it were stiff like frost. 356 qua: iii 498 Qua quasi consuerunt; 736 qua possint via nulla videtur; Virg. georg. i 90 vias et, Spiramenta, qua; Aen. v 590 Milie 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 omnibus Res...rebus; iv 1166 temporar temporibus praesentia confert Praeteritus, and vi 1085 Ut cava conveniant plenis haec illius illa Huiesque. 360 glomere; but glomerari glomerata glomeramen; and Horace Ut vinosa glomus: Lach. in a note exhausting the subject gives many other instances of varying quantity; thus Lucr. and Plautus coturnices, Ovid and Juvenal coturnices; Lucr. etc. vietas, Hor. vietas; Lucr. vactillo and vacillo. 363 insanis is of course the gen. of inane, as 365: comp. 517 inane rerum which most editors causelessly alter: natura insanis therefore is like natura animi, aquas, etc. 367 Dedicat used by Lucr. three times and always in this sense: comp. indicare: it is synon. with declarat in 365: Attius 78 te esse Alcmaeonis fratem factis dedicat. With these vv. comp. what Theophr. peri aviths. 61 says of Democritus, beta mou oni kai koofon to megithi diairei Demokritos [in his dmuca or
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 under-
stood. praecurrere: the metaphor. is obvious: to run before a thing,
and so meet it by anticipation. 372 squamigeris: 378 squamigeris
i.e. pisces: prob. also 162 Squamigerum: see n. there; and comp. the
graphic pennipotentium for birds; and 887 lanigerae = oves. 381
priv. corp. a constr. of which we have had above two instances, 111
and 138, and shall have many more. 383 init. movendi: initium
motus occurs II 269 III 271: this use of initium for initium seems
peculiar to Lucr. 384 de is explained 'after': perhaps it ex-
presses 'at once from a state of': Faber quotes Plaut. most. 697
Non bonum somnus de prandio and Aen. II 662 Iamque aderit multo
Priami de sanguine Pyrrhus: comp. also the phrase diem de die
differre, and Cic. ad Att. xii 3 1 velim seire hodie statim de aucturion
et (aur) quo die venias: somewhat like is vi 290 Quo de concussu.
385 cito = cito: Plaut. Amph. 1115 Citus e cunio exils: for other
instances see Freund lex. s. v. 2. 386 possidat: is this a ἄραξ
λέγομαινή 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. 1 33 ut et prima quaque pars, ut exposita est in
partitione, sic ordine transigatur et omnibus explicatis peroratum sit...
et ad primam quamque partem primum accessit et omnibus absolutis
finem dicendi fecit; auctor ad Heren. III 37 ut identidem primos
quoque locos imaginum renovandarum causa animo pervagemus;
Livy xlii 32 7 cum tribuni militum, qui centuriones essent, primum
quamque citarent: and so v 291 primum iactum fulgoris quemque
perire: also 264 primum quiquid aquai, 284 primum quiquid ful-
goris, 304 primum quiquid flammarum, Lucretius loving the archaism
quiucquid for quicquique, as has been said above. 392 id fieri, i.e. that
the space left between the bodies continues to be filled with air with-
out any void, because the air which so fills it was condensed between
the bodies when they were close together: the subj. of course shewing
it was the erroneous judgment of the thinker, as quia linquent in 373. 392 condenseat and 395 denserier: Lucr. appears only to know the 2nd conj. : see notes 1 to v 491. 396 si iam posset: see n. to 968. 397 trahere neut. as vi 1190 nervi trahere: but if the law there laid down by Lach. be true, as it would appear to be, the cases are not like; and in se trahere rather resembles 787 inter se mutare: see n. there. part. cond. in un. repeated iii 534 ipsam se posse per artus Introsum trahere et partis conducere in unum: i 650 conductis partibus.

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 ducis amores. 400 possum: comp. Virg. georg. i 176 Possum multa tibi vesterum praeccepta referre; Cic. pro Caelio 53 quid ego nunc argumentis huic crimini quae sunt innumerabilia resistam? possum dicere ...possum etiam illa...perquirere...possum omnes latebras suspitionum peragrare dicendo ...sed hae...brevitatis causa relinguo omnia. 401 condradar is twice used in vi in its literal sense. 402 sagaci: see n. to 50: the metaph. is kept up in vestigia which furnish the scent; and the expressions naturally lead to the simile: comp. sagax nasum of Plautus, nare sagaci of Ennius. 404 montivagas agrees with ferai, as shown by ii 597 and 1081. 405 qui(es: I find no other instance of the word in this sense; but Cic. de off. i 103 and Sall. Cat. 15 use it in the plur. 406 instit. vestigia: so Virgil insistet viam, insieatis limen; and Plaut. capt. 794 omnes itinera insipient sus: the constr. is common enough; for the quantity of instit. comp. iv 975 desiterunt, v 415 Constiterunt: he uses also desierunt, excierunt, transaluterunt, dididerunt, exierunt, occiderunt, deciderunt, incide- runt, prodiderunt; vi 4 dedérunt, v 474 and elsewhere fuérunt which, like Virgil's tulérunt, show that the quantity does not arise from the mere necessity of the metre; and moreover this shortening is not uncommon in Plautus and Terence. 408 latebras: Cic. pro Caelio 53 omnes latebras suspitionum. 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 Attius. 411 de plano, e plano, ex aequo loco are opposed to pro tribunali or ex loco superiori: Cicero several times uses ex aequo loco in this sense; and comp. Sueton. iii 33 iudicesque aut e plano aut e quaeitoris tribunali...admonebat: Briseonius de verb. signif. a. 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. There appears to be no authority for de plano in the sense of plane. 412 e font. de pect. in one sentence: comp. iv 694 Ex alto quia vix emittitur ex re; vi 1012 ex elementis... e ferro; ii 447 In quo iam genere in primis; iv 97; vi 731. Aen. vi 404 Ad genitorem... descendit ad umbras. 413 meo diti de pect: this use of the poss. pron. with an adj. seems an imitation of Ennius’ 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 purroque simillimus anni Fundet opes Latiumque beabit divite lingua; Hor. applying dives to the lingua, which is supplied by the pectus; the heart being the seat of the intellect according to Lucr. and most ancient philosophers: 731 Carmina quin etiam divini pectoris eius; v 1 pollenti pectore carmen Condere: Wak. quotes Cic. de consul. suo 74 Fuderunt claras secundis pecoris artis. diti: on the other hand v 1115 Divitioris: he nowhere else uses either form. 414 tarda surely agrees with senectus: see n. to v 1414. 415 vit. cl.: this metaphor. he twice repeats, iii 396 magis est animus vitali claustra coercens; vi 1153 vitali claustra lababant: comp. too Cicero’s words cum ego claustra nobilitatis re-fregissem. 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 internoscer curat; v 1186 perfungium sibi habebant omnia divis Traders; vi 68 remittis Dis indigna putare; 1227 quod ali dederat vitalis aeris auras Volvere in ore licere et caeli templum tueri, where a second infin. depends on the first used as an accus. subst.: repet, then has precisely the force it has Ovid met. iii 151 Propositum repetamus opus, and ars iii 747 Sed repetamus opus: the metaphor. in pertexere is obvious: vi 42 inceptum pergam pertexere dictis. 419 igitur is more than once put by Lucr. in the apodosis and has misled editors: iv 199—203 si, quae... Quid quae sunt igitur; 862—865 quae quia sunt... His igitur rebus rarescit: 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; 682 the 6th word: ii 569 itaque comes 5th in the sentence, iv 705 4th: vi 1277 enim is the 9th word; i 219 and vi 701 the 5th in the sentence; iii 560 the 4th; it often comes third: not unlike is his carelessness with que and quoque; see n. to ii 1050. per se manifestly belongs to ut est, not to constituat 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 68 oioi oie kai iovai evn fivos [ra χιματα κτ.λ.] doxastec, and those cited at 445, which Lucr. almost translates.

419 duabus In rebus: 449 duabus Rebus: 503 duarum rerum: the only three cases, all too exactly similar, where Lucr. seems to depart from his ordinary use of the word res which occurs many hundred times in his poem. Elsewhere it has either one of its numerous abstract meanings; or denotes things in being opposed to the first-beginnings out of which things in being are formed. Here too it might be urged it has almost an abstract meaning, and denotes the general conception of body and void; which he expresses sometimes by natura. Lucr. might have employed the simple neut. of the adj. his duabus, and by long habit he seems to have looked on his duabus rebus as equivalent to that. A Greek poet could hardly have used ovia or the like; nor a modern 'entity' 'substance' or any such term, derived too in almost every instance from scholastic Latin. 420 what is the exact force of the perf. Constituit, which Lamb. and Creech will not tolerate? is it this: 'ever has been and remains grounded'? comp. v 150 Quas quoniam manuum sensum suffugit. Const. in: Caes. de bel. Gall. vi 21 3 vita omnis in venationibus atque in studiis rei militaris consistit; 22 1 maiorque pars corum victus in lacte caseo carne consistit: Lucr. nowhere else uses this constr.: Cic. phil. iii 19 and ii 53 in is omitted by Halm in his large ed. on the authority of the best ms. 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 την των δυτων φωνν σωματα ειναι και κενων. 422 comm. sensus: comp. Epic. in Diog.
Laert. x 39 τα σώματα ὡς ἥτων αὐτῆ ἢ αἰσθήσεις ἐπὶ πάντων μαρτυρεῖ, καθ’ ἥν ἀναγκαῖον τὸ ἄδηλον τῷ λογίσμῳ τεκμαίρεσθαι. communis sensus here has much the same force as naturalis sensus, the sense given by nature to all men: Arist. met. i 1 p. 981 b 13 εἰκός τον ὀπίσων εὐρύτα τέχνην παρὰ τὰς κοινὰς αἰσθήμεις θαυμάζεσθαι ὑπὸ τῶν αἰθρῶν. Cicero is fond of using it with the same meaning, whether in the sing. as Lucr. and Epicurus l. l.: pro Planc. 31 ‘vale-ret, inquam, communi sensu omnium et dulcissima commendatione naturae’; de orat. ii 68 ‘in sensu hominem communi, in natura, in moribus’: or in the plur. as Aristotle l. l.: thus pro Cluent. 17 ‘hoc quod in communibus hominum sensibus atque in ipsa natura positum atque infixum est’; de orat. iii 195 ‘quod ea sunt in communibus infixis sensibus nec earum rerum quemquam funditus natura esse voluit expertem’; passages shewing how nearly Cicero connected it with nature. But de orat. i 12 ‘a vulgari genere orationis atque a consuetudine communis sensus absurrore’; pro Planc. 34 ‘communis ille sensus in aliis fortasse latuit cet.’, and in Horace Seneca Quintilian and Juvenal the expression rather denotes ‘an acquired perception or feeling of the common 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 valebit must = cui firme habebitur: fundata would require the abl. as Lamb. felt who tacitly wrote quo. 426 foll. Lucr. again closely follows Epic. l. l. 40 εἰ μὴ ἦν δ’ κενόν καὶ χωρὰν καὶ ἀναφ’ φύσιν ὀνομάζωμεν, οὐκ ἐν εἴχε τα σώματα ὅτου ἦν οὐδὲ δ’ οὐ ἐκνεύρο, καθάπερ φαίνεται κυνομένα. 427 si nullum foret = si non foret: comp. Catul. viii 14 cum rogaberis nulla, and is nullus venit and the like so common in Plautus and Terence. 429 supera: 370 foll.

430—432 doubtless he dwells at such length and with such emphasis on this argument, because the stoics taught that all states qualities virtues etc. were body: take among many passages what Chrysippus says in Plut. de repugn. stoic. 43 p. 1053 F οὐδὲν ἄλλο τας ξεις πλὴν ἀδρας εἶναι, φησίν ὑπὸ τοῦτων γὰρ συνέχεται τὰ σώματα καὶ τοῦ πούν ἐκατόν ἂν αὶ τῶν ξει ἑπεχομένων αὐτοῦ ὁ συνέχων ἀὴρ ἐστιν, δν σκληρότητα μὲν ἐν σκίθρῳ κ.τ.λ and Sen. epist. 117 7 quod accidit aliqua, utrum extra id cui accidit est, an in eo cui accidit? si in eo est cui accidit, tam corpus est quam illud cui accidit. nihil enim accidere sine tali potest: quod tangit, corpus est. si extra est, posteaquam acciderat, recessit. quod recessit, motum habet. quod motum habet, corpus est. 432 tert. numero: this redundant use of numero is sufficiently illustrated by Forec. 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: glone-
ramen frustramen vexamen clinamen too he alone of classical writers employs. dum sit i.e. dummodo sit. 438 Corp. num.: the lexicon cite from Cicero and Caesar numerus vini, frumenti, oleri and the like; Livy also has magnum frumenti numerum; signati argenti
magnum numerum; Cic. pro Cluent. 87 joins numerus and summa, as here: cum ipsa pecunia...numero ac summa sua...ostendat. sequet-
tur: will make up the sum, explore summam. 437 intaktile, another δάδας λέγ. by which he translates the ἀναφές of Epicurus.
438 meanitem, 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 vacansque: 523 we find even spatium vacuum
inane. 440 faciet quid used of course in the technical sense of the Greek ποιησαι τι: fungi peculiar to Lucr. both in the technical sense as here and 443, and in the common sense as III 168 734 v 358, of
τάσχειν. 441 ipsum on its part in contrast to alii agentibus.
442 erit ut possint = simply poterunt: a very common periphrasis in Lucr.: so 620 Nil erit ut distet = nil distabit; III 715 haet erit ut
possint: I find also non est ut possit, est ut possit, est quoque ut possit, est ut percipiat, est ut videatur; non erat ut fieri posset; v 715 Est
etiam quare possit: fit ut, fit uti are still more common: he even ventures to say vi 727 fit uti fiat and 729 fit uti fiat. 443 Epic.
in Diog. Laert. x 67 το κα'νον οὔτε ποιήσαι οὔτε παθεῖν δύναται, ἀλλὰ
κάθ'σαι μόνον δι' ἑαυτοῦ τοὺς σώμασι παρέχεται. 445—450 comp.
Epic. ibid. 40 ταρά δὲ ταύτα οὖθεν ἐπιγνώθην δύναται οὔτε περιπληττός
οὔτε ἀνάλογος τοὺς περιπληττός, ως τὰ καθ' ἄλλα φύσεις λαμβανόμενα καὶ
μὴ ως τὰ τούτων συμπώματα ἢ συμβεβηκότα λεγόμενα: the τὰ κ. ὀλ.
φύσ. λαμ. = omnis ut est per se natura of 419; φύσει being applied to
body and void alike by the school of Democritus and Epicurus.
447 448 might be all expressed by οὔτε ἀλοθητὸν οὔτε νοητὸν. 448
apisci: so vi 1235 apisci contagia, and v 808 terram radicibus aptī.
449—482: all other things are either inseparable properties or
accidents of matter or void: time also exists not by itself: from the
things that go on follows the feeling of past present and future:
the actions done at the siege of Troy for instance did not exist
by themselves, but were mere accidents of the men there or the
places there: without body and space nothing which there happened
could have happened. 449 if quaece. cluent = sunt, after the com-
mon usage of Lucr., then alia is understood, all except body and
void; but perhaps it here means 'are said to be', cluent (esse), by
which he would chiefly refer to the stoics, who so greatly extended
the notion of body and void. coniuncta and eventa appear to have
been devised by Lucrius himself to distinguish the two kinds of \textit{συμβεβηκότα} or \textit{accidentia}, the \textit{καθ' αυτό} or \textit{per se}, and those not so: the editors after Lamb quote a passage of Porphyry and decide that \textit{coniuncta} = \textit{συμβεβηκότα}, \textit{eventa} = \textit{συμμετέχεται}. The truth is that in the passage quoted above from Epicurus, as well as in 67 and 68 of the same letter \textit{συμβεβηκ} and \textit{συμμετ.} are synonyms, denoting either kind of accident; just as Aristotle uses perpetually \textit{συμβεβηκός} both for his \textit{καθ' αυτό} \textit{συμβεβηκός} and for the \textit{μή καθ' αυτό}: see last chap. of metaph. v; and Cicero in the passage cited to 419 uses \textit{quaesque a his accident} for both kinds. Plut. de plac. phil. i 3 puts into Epicurus’ mouth the words \textit{συμβεβηκότα} τοῖς σάμμασι τριά παῦτα σχήμα μέγεθος βάρος: I might cite many passages from Sextus of the quite indifferent use of the two terms: compare adv. math. x 221 which bears directly on what follows, τούτων τῶν συμβεβηκότων τὰ μὲν ἄτην ἔχωρον τῶν οἰς συμβεβηκεν, τὰ δὲ κυριεύουσα τούτων πέρικει. ἔχωρον μὲν σὺν ἄτη τῶν οἰς συμβεβηκεν ἄρτερ η ἀντιπάρα μὲν τοῦ σαμματος, εἷς δὲ τοῦ κεφαλί. [454 might have been forged from this clause.]...οἷς ἔχωρον δὲ ἄτη τῶν οἰς συμβεβηκεν καθάτη ἡ κίνησις καὶ ἡ μορφ. 452 sequae gregari: 651 dieque suparat: so inque menses, inque peditur, inque pediis etc., inque tueri, inque gravescunt, inque prodi; conque globata, conque gregantur, conque putrescant, perque forare, perque plicatis; proque voluta, praeterque mentum, praeter creditiur ire, rareque facit, inter enim iactant, inter enim fugit, inter quasi rupida, inter enim saepit, inter quasi rampora, inter enim cursat; even inter quaequecumque pretantur, et facit are; though he does not rival Ennius’ cere conminuit brum.

459 foll. here too Lucr. is combating Chrysippus and the porch who taught that time was not only \textit{αὐτός} but also \textit{καθ' αυτό} τι \textit{νοούμενον} πράγμα: see Sextus l. l. 218: in this perhaps more consistent than Epicurus and Lucr. whose theory is somewhat dark; though on this most knotty question one may agree with St Austin: \textit{si nemo ex me quaerat quid sit tempus}, \textit{scio: si quaerenti explicare velim, nescio}. With these vs. should be comp. Epic. in Diog. Laert. x 72, or the fuller passage of Sextus l. l. 219 \textit{Εὐπνοος δὲ...τὸν χρόνον συμπτωμα συμμετωμάτων εἶναι λέγει ταπετομένων ἡμέρας τε καὶ νυκτι καὶ ὁρῶν καὶ πάθεων καὶ αἰσθάνεσθαι καὶ κινήσει καὶ μονάδι. πάντα γὰρ ταῦτα συμμετωμάτα ἵτι τινὶ συμβεβηκότα.} Time therefore is an accident of accidents: Lucrius treats the question with reference to the accidents of body and void last mentioned by Sextus, viz. states of motion and states of rest. 461 \textit{porro} is the connecting particle, \textit{deinde} belongs to \textit{sequatur}, as a connecting particle is wanted: otherwise Plautus joins \textit{deinde porro} and \textit{inde porro}. 464 and 471 \textit{Denique:} see n. to 17. 465 466 \textit{dicunt} and \textit{cogant} plainly
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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 haec the rape of Helen and the conquest of Troy. 469 as usual, to make his argument more vivid, he has taken a special case intelligible to all, the conquest of Troy; this illustration he continues: Teuceris therefore takes the place of the generic Corporis of 482, regionibus of loci: notice too the quodcumque erit actum of a special past event, not agitur. 471 he seems here to pass from time, the accident of accidents, to the more general question of 449, that of accidents generally. 473 constat keeping up the metaphor of a fire blown into flame. 474 Alex. Phryg. sub pec.: II 501 Thessalicus concharum tacta color; v 24 Nemeaevus magnus hiatus Ille iconis. Wak. compares Aen. viii 526 Tyrrenhusque tubae clangor: see there Gossauer: perhaps 119 gentis Italas hominum may be compared; but see n. there. giscens 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 obscum lingam. 476 durateus, the ἰπποῦ κόσμος Δωρατίου τὸν Ἑθεῶς ἵνα ὁρθίουν σὺν Ἀθηναι, made more famous by the 'timber' horse of bronze in the acropolis, out of which poepped Menestheus Teucer and the sons of Theseus, whence Virg. Aen. ii 262 probably got his Acamas. Trojanis is of course governed by clam: Lamb. Creech Wak. and others have strangely blundered here. partu: Aesch. Agam. 791 Ἄργεῖον δίκος ἰπποῦ χωστός. 477 equus our ms. this once: ecus or ecum three times: ecus once, which Lucr. would scarcely have written, but well equus. 479 constare and esse are here perfectly synon. 480 clure = esse. 481 Sed magis [ita esse et ita clure] 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 ἐστὶ συγκρίσεις, τὰ δὲ ἐστὶ συγκρίσεων πεποίηται. 483 corpora in its most general sense, as 420 nam 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 Arates: 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: ἀνομα καί ἀμέτραβλητα, says Epicurus himself. 499: vi 228 Transit enim validum fulmen per saepta domorum, Clamor ut ac voces: caeli fulmine occurs 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 conlabfacta; Aen. viii 390 Intravit calor et labefacta per ossa ocurririt. rigor: Virg. georg. i 143 Tum ferri rigor; Manil. ii 780 ferrique rigor. 493 glacies, a bold but expressive metaphor to which I know no exact parallel; but Mart. i 49 12 says Salone, qui ferrum gelat. 494 penetrare: Virg. georg. i 93 penetrabile frigus. 496 lymph. rore: 771 roremque liquoris; 777 cum rore; iv 438 rorem salis. 499 ades: Cic. pro Sulla 23 adestote omnes animis qui adesetis corporibus; Cic. de rep. vi 10 (somn. Scip.) ades, inquit, animo.

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. 506 sibi appears to be added merely to increase the force of per se and purum as in English we say ‘in and for itself’, ‘for and by itself’: iii 145 Idque sibi solum per se sapit; 684 per sibi vivere solam. This being a cardinal point in Epicurus' philosophy, the absolute distinctness of the atoms and void which alternate in everything in being, he puts the statement of this doctrine in a variety of shapes. The necessary result is the absolute hardness and impenetrability of his first-beginnings; and it is the absence of this perfect fulness and solidity in the elements of rival philosophers that he again and again most strongly inveighs against. 507—509 quacumque, qua, ea: Caes. de bello civ. i 64 3 ea transire flumen, qua traductus esset equitatus: so Livy xxiv 2 10 quacumque, ea; and qua, ea again and again. 508 tenet se = locum tenet, and tenet neut.: Livy v 35 2 intra Appeninum tamen sece tenuer: with him castris, muris, moenibus se tenere and the like are very common. 511 genitis 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 tenuis.
relinguas: this verb in the sense of conceding occurs not frequently 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 vocare: with the older writers voco, vocuus, vocatio etc. were the common, if not the only forms in use for voco, etc.: Fleckaisei, Bergk, Buecheler Rhen. mus. n. f. xiii p. 583, Mounmsen corp. inscr. Lat. i p. 71 have sufficiently shewn this; the Ambrosian in Plaut. trin. 11 has retained vocivas auris; the new corp. inscr. four times has vocatio, never vacatio; and an inscription of the age of Augustus vocuam: the a does not appear in inscriptions before the age of Domitian. 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 alias 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: Wack. and others by placing the comma after spatium utterly pervert the argument. The whole of this paragraph is rather an attempt to state clearly and fully what he means by his assumption that his atoms are impenetrably solid and imperishable; the demonstration of this will come in the succeeding sections. 525 naviter: so Cic. ad fam. v 12 3 cum bene et naviter oportet esse impudentem. omne or omne quod est is of course nomin. to extat. 529: so ii 539 penitus penetrari; and vi 698. rectexi: so 243 contextum for their structure: one cannot tell whether rectexi is gov. of possunt or queunt: Lachmann's punctuation assumes the latter. 530 templata labare: 537 templata labascit; ii 967 dolore Tempari; v 345 cum res tantis morbis tantisque periclis Temparentur: 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 confide... frangi = dissolvi extrinsecus icta: findi sec. = penetrare rectexi: 534 535 arc exs. of 530. 533 nec findi in bina secundo, the expression which comes nearest to the technical Greek name αρωζα or ἀρωζος, a literal rendering of which Lucr. with poetical tact always avoids. 534 manabile, a word formed by him to express what 494 he called penetrare: manare is a favourite word of his in similar senses. 536 Lucr. always says quo magis or quanto magis or, as once vi 460, quam quoque magis,—tam magis: never quam m., tam m. 543 supra: 149 foll. 546 supremo tempore recurs iii 595.
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’ ἐστὶν ἄρωμα καὶ ἀμεταβλητα, εἰσὶν μὴ μέλλαι πάντα εἰς τὸ μὴ ἐν φθορίσεσθαι, ἀλλ’ ἵσχύοντα ὑπομένειν ἐν ταῖς διαλύσει τῶν συγκρίσεων, πληρὴ τῆς φύσις ὅτα καὶ οὐκ ἑξελεῖ ὅτι ὅπως διαλυθήσεται: Plut. de plac. phil. 1 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. Horace l. 260, he wrote ‘it seems probable to me that God in the beginning formed matter in solid massy hard impenetrable moveable particles, of such sizes and figures and with such other properties and in such proportion to space, as most conduced 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 principia, unless he altered the last clause just quoted from his optics. Upon which Newton thanks him for explaining his objection and adds a fourth corollary, *Si omnes omnium corporum particularis solidae sint eiusdem densitatis neque absque poris rarefieri possint, vacuum datur*, thus coming to a complete agreement with Lucr.

551—576: if these first bodies did not set a limit to the division of things, nothing could come into being; for as things are destroyed more quickly than renewed, infinite time to come could not restore what infinite time past had gone on breaking up: again with solid first bodies the existence of soft things can be explained by help of void: with soft first bodies the existence of hard things cannot be understood. 553 *redacta* used absolutely without in or ad or some other prepos. is very rare: comp. Ter. heaut. 945 *eius animum...restundam*, redigam, ut quo se vertat nesciat; but both in Lucr. and Terence *eo* seems to be understood out of the clause with *ut*: *usque eo, ut*; as in Virg. ecl. ix 2 *vivi pervenimus, advena nostri...ut possessor agelli Diceret*; though Virgil’s expression is shewn to be proverbial from Petron. sat. 77 *satis vivus pervenero*. 554 a cer. tem.: 767 *Alternis gignuntur...tempore ab omni*; Livy xxiv 46 4 *imber ab nocte media coortus*. 555 *perv. ad auct.:* comp. ii 1121 *Hic natura suis refrenat viribus auctum* and v 846. *perv. ad* or in *to arrive at*: so Cicero *pervadere in Italian*, *in aures* and the like; but
pervadere animos 'to pervade the minds'; and so Varro de ling. Lat. vii 14, cited by Lach., quotes Attius (Accius) Pervade polum cet. and explains quare quod est pervade polum valet vade per polum. 557 full. an acute argument which may perhaps help to confute another of his theories in ii. Comp. the passage quoted from Newton in the next section. 557 the constr. is nowise clear: the simplest seems to be to suppose the clause a double one, quod longa diei actas, [hoc est] infinita actas ant. temp.: comp. 233 Infinita actas consumpsae antea acta diesque; from which Faber conjectures here longa dies et: comp. too Enn. ann. 401 longinquus dies quod fecerit actas. 560 relicus: this word, spelt sometimes reliquis, 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. ii 734 be not admitted, Persius Silius Statius Juvenal first used it as a trisyll.: comp. v 679 Conseque, the principle of which is the same. 564 comp. v 847 Nec potuere cupitum actatis tangere florem. 566 cum constant: yet ii 469 Scilicet esse globosa tamen, cum equalida constant; which is the ordinary usage. Lamb. an excellent judge says 'ne quis semidictus putet reponendum cum constant; illo enim modo potius loquebantur 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. ii 690 Cum tamen...necesse est; and see notes 1 to vi 130, which is essentially similar; comp. too vi 140 cum tamen alta Arbusta...haurit, where Lamb. again remarks 'cum iunxit cum indicativo, quod M. Tullio et bonis scriptoribus usitatum est, tametis secus existimet vulgus': the tamen would seem to make a difference. possit reddi = possit ratio reddi; answering precisely to 572 Non poterit ratio reddi: comp. ii 179 and v 197 aliesque ex rebus reddere multis with iii 258 quo pacto...vigeant rationem reddere and iv 572 rationem reddere possis...quo pacto. 571 silices 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, apparens aperte and the like. In illustration of 565—576 hear what Newton says in his optica 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 un-compounded matter...Now if compound bodies are so very hard as we find some of them to be, and yet are very porous and consist of parts which are
only laid together, the simple particles which are void of pores and were never yet divided must be much harder. For such hard particles being heaped together can scarce touch one another in more than a few points, and therefore must be separable by much less force than is requisite to break a solid particle whose parts touch in all the space between them without any pores or interstices to weaken their cohesion'.

577—588: again we do see things in being: they must have had first-beginnings: could then these first-beginnings, if soft, have withstood the blows of infinite time? the persistency too of specific marks in living creatures seems to prove an unchangeable matter at bottom. 
578 quaeque: see notes 1. 579 superare = superesse, as 672 and 790 repeated 11 751: in each case in the infin. : Virg. ecl. ix 27 superet modo Mantua nobis; Aen. iii 339 superatne? ; Livy xxix 7 7 aliquot horis die superante. 580 clueant again = sint. 582 Discrepat...potuisse: I know no other instance of this constr.: the infin. clause probably is the subject to Discr.; see n. to 331. 586 foed. nat. a favourite expression: so 11 254 fati foedera; also foedere alone: so in Virgil foedera and foedere; and Maui. 11 301 340 359 379. 587 sancitum an almost unexampled form; the instances quoted from Cicero are changed to sanctus in the latest editions: in Pison. 90 Halm reads sancitum, though the mss. have all sanctum: he refers to Diomedes p. 368 (370 Keil); but he only cites our passage and from Cassius Severus lege sancitum est. 588 quin constant: in ed. 1 I followed Lach. who says 'scribendum est constant. nam Lucretius quin cum indicativo non iungit, nisi ut eam conjunctionem quae est etiam adiciat, aut certe id pronomen quod prope idem significat, id est ipse. hoc semel usus est in libro 11 799 Lumine quin ipso mutatur'. But when the cases where quin is followed by etiam, or where it introduces a dependent relative clause, as quid dubitas quin and the like, are deducted, the remaining 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 1 1080, repeated 11 237, Quin...percat, and vi 321 Quin...veniat, in all of which the preceding infinitive clause seems to make the subj. necessary; and 11 1079 Quin...siet where the preceding Hoc accedit ut makes it uncertain whether quin siet is in apposition with or dependent upon quae signatur 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 is ? quin imus ? and the like. Plautus has scores of examples like these, trin. 932 Lubet audire nini molestumst.—Quin discupuncture dicere ; curc. 251 Palmarum, quid stas ? quin depromuntur mihi, Quae opus sunt. Precisely similar to our passage are these, epidicus ii 3 1 Nulsum est opinor ego agrum in agro Attico Aeque feracem : quin...Decutio argenti tantum quantum mihi lubet; Men. 687 Neque edepol te defraudandica causa posco: quin tibi Dico uxorem rescivisse ; mercator 215 non visus est [suspicari] : Quin quicque, ut dicebam, mihi credebat; Catull. lxi 101 Non tuus...viri...A tuis teneris volet Secubare papillis,...quin...Inpli- cabitur in tuum Complexum. Of many instances in Livy take xxi 11 41 4 Hannibal id damnnum haud aegerrime pati : quin potius credere ; xxiv 9 10 tempus ac necessitas bellii ac discrimen summam rerum facie- bant, ne quis aut exemplum exquireret....: quin laudabant potius magnitudinem animi ; xxv 36 14 luctus ex morte eorum non Romas maior quam per totam Hispaniam fuit : quin apud civis partem doloris...publica trahebat clades; xxxi 31 9 neque infitas imus...quin contra hoc et vos et omnes gentes scire volumus ; xxxv 26 10 nihil ea res animum...imminuit : quin contra...affirmabat. 589 variae, a favourite epithet of volucretes, meaning the different species: comp. v 825 volueces variantibus formis : so variae pecudes, gentes, arbores, varii...sonitus, colores, odores, mundi, conexus, varia tempora, etc. 593 revicta = simply victa : v 409 revictae = perhaps vicissim victae. 594 foll. repeated from 75 foll. Hear again what Newton l. l. p. 260 says to illustrate this and the preceding section 557—564, 'while the particles continue entire, they may compose bodies of one and the same nature and texture in all ages; but should they wear away or break in pieces, the nature of things depending on them would be changed. Water and earth composed of old worn particles and frag- ments 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 asso- ciations and motions of these permanent particles, compound bodies being apt to break not in the midst of solid particles, but where those particles are laid together and only touch in a few points'.

599—634: these first-beginnings have parts, but their parts are so small as not to admit of existence separate from the atom: the atom therefore has not been formed from a union of these parts, but they have existed in it unchangeably from eternity: such parts then are but one more proof that the first-beginnings are of everlasting singleness: again without such ultimate least things, the smallest and largest thing will alike consist of infinite parts, and thus will be
equal: again if nature went in division beyond the atom, such least things as these parts of the atom could not have the qualities which birth-giving matter must have, weight motion, power of striking and clashing and combining.—A passage necessarily obscure, because dealing with one of those questions which utterly elude the grasp of human reason. Epicurus building up his dogmatic system and hating all scepticism on first principles, determined that his atoms should have size shape weight, in his own words μέγεθος σχῆμα βάρος, and therefore extension. But if extension, then parts; and how can that which has parts be indivisible? This is the question which Lucr. here answers. That the atoms of Epicurus though extremely small were finite and had parts, abundant proof was given in Camb. journal of phil. i p. 28 foll. and 252 foll. Comp. Epicurus quoted a page after this and Stob. ecl. i 10 14 εἰρήναι δὲ ἄτομοι, οὐχ ὅτι οὐκ ἠλάχιστη ἄλλ' ὅτι οὐ δύναται τυμβόναι, ἀπαθής οὖσα καὶ ἀμέτοχος κενοῦ. Simplic. to Arist. phys. p. 216 a, a few lines from end, though he varies in his testimony about Democritus, says of Epicurus ἀμετρή μὲν οὐχ ἄγειται, ἄτομα δὲ αὐτὰ διὰ τὴν ἀπάθειαν ἄναι φοι: see the journal l. l. for proof that Democritus and Leucippus held the same doctrine which they probably derived from the pythagoreans. Doubtless the epureans long waged bitter war with the peripatetics who held the infinite divisibility of things: see Alex. Aphrod. to Arist. met. p. 745 4 Bon. πολλὰς γὰρ εὐθύνασ δεδωκεν ἢ τὰ ἄτομα μεγάθη εἰσάγουσα δόξα, an imitation of the περὶ ψυχῆς i 4: one of the commonest terms with Epic. for his atoms is δύναμι or bulks. Lucr. therefore seeks to maintain at the same time that cardinal point in the epurean 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 ἠλάχιστα of Epicurus, not able to exist alone, abiding therefore in the atom from all eternity in unchangeable justa-position.

599 extr. quodque cac. Corp. ill. = extremum cacumen, suum cuiusque, corporibus illis, since cuiusque could not be joined with Corporis illius: it resembles therefore 578 quaeque...corpora rebus; and seems to me to involve just the same principle as the use of suus quisque illustrated by Madvig de fin. p. 699 and Lach. to ii 371: thus Cic. de fin. v 46 says cuiusque partis naturae...sua quaeque vis sit, the first cuiusque making it not possible for him to say sua cuiusque vis: Caes. de bell. Gall. i 45 3 quod si antiquissimum quodque tempus spectari oporteret is not unlike; perhaps ii 433 tactor uterque might be compared; see n. there. 600 Corporis etc. is of course the atom: corpora or corpora prima we have already found to
be among his commonest terms for his atoms: 483 Corpora sunt porro partim primordia rerum; and so Stobaeus l. l. and Plut. de plac. phil. i 3 p. 877 D say that Epicurus defined τας ἀρχας των ὄστων σώματα λόγῳ θεωρητα κ.λ.λ.: corpus is thus used in the sing. in 606 naturam corporis, and II 484 cuiusvis in brevitate Corporis, and 490 totius corporis eius: though our present passage has been grievously misunderstood, the words added would seem to preclude any doubt, as well as the tonour of the whole passage: illius qu. n. c. s. Ian nequeunt he says; and so II 312 Omnis enim longe nostris ab sensibus infra Primorum natura iacet; quapropter ubi ipsa Cernere iam nequeas: the iam implying that when you arrive at the atom, it is already far below the ken of sense. With this passage must be compared 749 all. where he is blaming those who refuse to admit a limit to the division of things, Cum videamus id extremum cuiusque cacumen Eesse quod ad sensus nostros minimum esse videtur, Conicere ut possis ex hoc, quae cernere non quis Extremum quod habent minimum consistere in illis: then with this passage and the other must be compared Epicurus’ own words in Diog. Laert. x 58 τὸ τ’ ἐλάχιστον τὸ ἐν αἰσθήσει δεῖ κατανοῶν ὅτι οὔτε τοιοῦτον ἔστων οὐδ’ ὅτι τὰς μεταβάσεις ἔχον οὔτε πάντως ἀνόμοιον, ἀλλ’ ἔχον μὲν τινα κοινότητα τῶν μεταβάσεων διάλειψιν δὲ μερῶν οὐκ ἔχον... ταῦτα τῇ ἀναλογίᾳ νομισματο καὶ τὸ ἐν τῇ ἀτόμῳ ἐλάχιστον κατηχήθαι: μικρότητα γαρ ἐκείνα δήλον ὃς διαφέρει τοῦ κατὰ τὴν αἰσθήσεως θεωρουμένου, ἀναλογίᾳ δὲ τῇ αὐτῇ κάθεται: ἐπείπερ καὶ δι’ ἡμέρας ἔχει τ’ ἄτομος κατὰ τὴν ἐνταῦθα ἀναλογίαν κατηχομένην, μικρὸν τι μόνον, μακρὸν ἐκβάλλοντες. Epicurus and Lucr. are each comparing the ἐλάχιστον or minimum of an atom with the ἐλάχιστον or minimum in a visible thing. What is the cacumen of Lucr. in 599 and 749? Epicurus wrote περί τῆς ἐν τῇ ἀτόμῳ γωνίας, where he doubtless treated of the present question: if then a visible thing has an angular form, the τὸ ἐν αἰσθήσει ἐλάχιστον or cacumen seems to be the apex of the angle, which before it vanishes, appears to sense to be without parts and the least conceivable, and not to belong to what is on one side more than to what is on its other side: if again the form be spherical, the cacumen would seem to be the outermost surface edge at any point, and so with other shapes. The same analogy Epicurus and Lucr. hold to exist in the extremely small, but yet extended atom: there seemed to them no reason why a cacumen or minima pars should part off to one side more than the other, and therefore it would remain in the atom in eternal equipoise. Epicurus in his intricate prose might have dwelt on this more fully than Lucr. could do in his verse: the poet therefore seems tacitly to assume it and to pass in medias res; and he was right in so doing. In the visible thing however the cacumen seems to be a minimum, in the

25—2
atom it is a minimum, so small that nothing can be smaller and exist. From II 483 foll. it would appear that three of these minimae partes or cacumina were the fewest that could exist in an atom. 601 id, the cacumen of course: it has no parts, but is itself one of the parts of the atom, having no conceivable existence apart from the atom. 602 minima: in Lucr. this word, when it has a physical meaning, appears always to be, like Epicurus’ ἥλιος τοῦ ἀνθρώπου 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 ilud quidem physici credere aliquid esse minimum, and v 78 ea nos mala dictimus, 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 II 97, 428, 814, 869, 1086, III 819, 982, v 1203; Virg. eel. I 11 Non equidem invideo, miror magis: Faber compares Catul. LXXIII 30 Id, Mani, non est turpe, magis miserum: comp. too Ovid her. XVII 102 Nec tibi plus cordis, sed magis oris adest; Sall. Ing. 96 2 ipse ab nullo repetere, magis id laborare, ut; hist. III 61 17 neque ego vos ultum injurias hortor, magis ut requiem capiatis; Livy XL 20 3 speculatum magis inquisitumque missi de oet. 613 tam, as 601, when you get to the atom, division stops: see n. to II 246. In illustration of the above argument of Lucr. I cannot refrain from quoting out of many the following 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’. The mystery is as great today as it was in the age of Lucr. One of the latest and best teachers Birk, on matter and ether III 31, defines atoms as the dual particles of matter and ether
combined inseparably which constitute the first or ultimate elements of all ponderable substance: these by their dynamical action produce the effects of Epicurus’ statical atoms.

615 and 621 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 ποίημα γέρον, θυσίαν ἄθορατον, εἰς ἀπερίφρατά η τομή τυγχάνει, ἀπεικόνι ποιότητες μεταβάλλονται, εἰ μὴ μέλλει τις καὶ τοῖς μεγάλοις ἀπλῶς εἰς ἀπειρον αὐτής ἰκβάλλειν. 617 parzs—dimidia pars, understood from the context: Livy xxxi 26 2 dimidia parte militum...dimissa, cum parte ipse...consedit...6, diviso deinde exercitu rex cum parte,...cum parte; xxv 19 3 pars dimidia cives, pars socii. 618 praefinit: prae seems to express the getting before and so stopping: comp. praeccludo and the like. 619 rerum summam is almost a play on words: it means the universe of things in being, and at the same time the largest thing conceivable in opposition to minimum: probably Lucretius hardly felt the ambiguity, as the phrase is one. escit is quoted by Gellius xx 1 25, nec escit for non erit and escurt by Cicero, from the xii tables: Enn. ann. 486 and Attius 266 have superscuit. 620 Nil erit ut dist. = nil distabit: comp. n. to 442. 622 each will alike have infinite parts, and by the old paralogism would be equal, because all infinites are equal: precisely thus the Indian atomist Kanadi declared there would be no difference in size between a mustard seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles: see Daubeney’s atomic theory p. 8: Henry More too l. 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 paralogism lies in the position that all infinites are equal. The generality of mankind consider infinites no other ways then indefinitely; and in this sense they say all infinites are equal; though they would speak more truly if they should say they are neither equal nor unequal, nor have any certain difference or 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 paralogisms. So when men argue against the infinite divisibility of magnitude by saying that if an inch may be divided into an infinite number of parts, the sum of those parts 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'. 623 Quod quoniam: comp. 221 Quod nunc...quia; and Cic. de fin. i 67 quod quia nullo modo...iunctitatem vitae tenere possunus...idcirco et hoc ipsum efficitur cat.; Livy xxxviii 43 12 nihil est, quod se ab Aetolis separat. But in all those cases is quod the relative or the conjunction, and if the former, how does it differ thus used from the latter? from quod si for instance, if this again be not the relative? Id quoque in 655 is different: see also 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 Illa quoque, those atoms too, of which the minima are parts. esse... fatendum: on the omission of est comp. n. to 111. 628 if nature had gone in division beyond the atom, even to these absolutely least parts of the atom. 631 part. aucta = 625 praeda part.: so iii 626 Quinque...sensibus auctam; Catullus lxiv 165 quae nullis sensibus auctas; v 723 quae cumque est ignibus aucta. 632 habere belongs of course to possunt, as well as debet. 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 conexus, conecto, conicicus, conivere, conubium in our mss. and all good ms. are always spelt with one n: there is no authority whatever for nn.

635—644: to maintain therefore with Heraclitus and his followers that fire is the element of all things is absurd.—Lucr. having now 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. 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 shew, as we might expect, that he was not insensible to that style and those sayings which sound so grandly even now in the few fragments that have survived. One in the position of Lucri could only see and criticise a rival philosopher from his own point of view: even Aristotle is taxed with thus dealing with Heraclitus. The τῷρ δεῖξων φρόνιμων, the πάντα οἰκίζων κραυγώς, the ignis sincerus et sine ullius materiae permixtione, ut putat Heraclitus, would seem to Lucri. a mere outrage on nature and reason; and therefore he will have the heraclitean and stoical fire to be his own fire. 635 Quapropter has clear reference to what just precedes: simple fire as an element cannot have the properties which birth-giving matter must have, conexus pondera etc.: this word alone would refute the monstrous corruptions, ni and multia, 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 late tuer; Quintil. inst. v 13 59 inter duos diversarum sectarum velut duces non mediocri contentione quaesitum. 639 Clarus: a play on its double meaning, as 475 Clara accendisset. Clarus ob obscuram: see p. 326: for constr. comp. Hor. epist. ii 2 32 Clarus ob id factum; Livy xxviii 2 2 in cava valle atque ob id occultâ. ὁ σκοτεινός appears first in the de mundo 5 p. 396 b 20 attached to his name: Cic. de fin. ii 15 Heraclitus cognomento qui σκοτεινός perhibetur, quia de natura nimis obscure memoravit; Sen. epist. 12 7 Heraclitus cui cognomen fecit orationis obscuritas. 639 inanis, 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. 642 Inv. ver.: Ter. heaut. 372 has inversa verba, where the meaning is as uncertain as here: Quintil. inst. viii 6 44 ἄλληγορα, quam inversionem interpretantur, aliud verba aliud sensu ostendit, etiam interim contrarium; and this sense admirably suits the extant fragments of Heraclitus. Cic. de orat. ii 261 uses immutata oratio with this meaning, inversio verborum with that of our irony. The expression might apply equally well to words in a forced and unnatural position, and therefore obscure. 644 fucata sonore seems a very bold metaphor.

645—689: how could simple fire produce such a variety of things? it is of no use to condense or rarefy fire, if it always remains fire:
nay they deny void without which even this condensing and rarefying is impossible. But if they say the fire is extinguished in the process, they make things come from nothing. The truth is there are certain first bodies which are not like fire nor any thing in being, but which produce fire and all other things alike by their varied shapes motions arrangements collisions. 645 foll. Heracl. frag. 41 Schol. πυρὸς ἀνταμείβεται πάντα καὶ πῦρ ἀπάντων, ὁσπερ χρυσὸν χρήματα καὶ χρημάτων χρυσὸς: and Themistius ap. Schleierm. p. 95 says in exact conformity with Lucr. Ἡράκλειος τὸ πῦρ οἴεται μὸνον στοιχείων καὶ ἐκ τούτων γεγονότα τὸ πᾶν: the latest expositor however Brandis Gesch. d. Entwick. d. Gr. Phil. p. 67 says that this fire or warm exhalation of Heraclitus is that for which all things are exchanged, as wares for gold; but it changes itself as little into the things, as gold changes into these wares; and that later interpreters misapprehended him. However that be, Lucr. is here speaking of his followers, espec. the stoics, as remarked above. 648 rareferi and rarefacere always in Lucr. have εἰ: so vocēvit putrefactus expergēfactus, all more than once: conservēfacit; patēfectit and patēfact once, but oftener patēf.; so calēfectit, cinēfactus; liquēfīt, but liquēfacta: so labēfactat etc. labēfactus, tepēfactus, timēfactus, conlabēfactus, conlabēfient: facit are is uncertain: vidēlicet is of the same nature, and sometimes is shortened by Plautus and Terence; for the rare, are, cine, etc. = a neut. infin. generally of the 2nd conj.; the ε was therefore originally long, the Latinus having had a strong tendency to shorten final syllables. 649 super = insuper; as iii 672 901 v 763 vi 514: this sense is found in Virgil: Aen. i 29 ii 71 vii 462, and I think v 697 Implenturque super puppes, and in Ovid, as met. xii 206 Annuaret dedere atque super, ne. 653 variantia found also iii 318 seems to occur only in Lucr. and to be used for varietas for metrical reasons: thus aeger for aegritudo, maximitas for magnitudo, pestilitas for pestilentia, dispositura for dispositio, differentia for differentia, refutatus for refutatio, emmissus for emisso, commutatus for commutatio, opinatus for opinatio, formatura for conformatio, are confined to him, or to him and his constant imitator Arnobius: satias for satietas is more general, and impetis for impetu; but Lucr. has also impetis and impetus. 655 Id quoque: see n. to 623. I know no other instance of id quoque in this sense, 'here too', 'again': Plant. miles 1158 id nos ad te venimus the meaning is different; quod genus which is common in Lucr. appears to be not dissimilar. factant 'assume': so iii 878 factit esse sui quiddam super and iv 825; also ii 485 fac enim, a common use. 658 fugitans with an inf.: so iv 324 (299) fugitans vitantque tueri, and vi 1239. 659 viai belongs to Arada also. 662 rapiem, like other adverbs
in tim, is a favourite of Lucr. occurring at least 5 times. In this v. too sound seems to be an echo of sense. 665 potesse is found II 225 and 1010: he also has potis est, potissit, and pote more than once: see Lach. to v 880; and Fleckeisen krit. Miscellen p. 44—47, who restores potisset three times in the orations of Cicero. 666 mutareque: this annexing que to ἧ, which Virgil and Ovid appear wholly to avoid, is exceedingly common in Lucr. As Virgil and Ovid do not object to two or even three consecutive ἦ's, as in sērērē tremere and the like, why did they wholly shun esseque esseque or esseque? The whole history of the language proves that ἦ was shorter than ἤ or ᾅ; perhaps therefore the accent being thrown upon this ἦ by the enclitic made the contrast between its shortness and its accentuation appear harsh; yet Cicero does not object to the junction. 667 reparcem = simply parcent, as 593 revicta = victa: Plaut. truc. II 4 25 reparsus saviis = vicissim parcis. 670 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 quoies aliquid: then hoc has reference to the whole of this clause, this passing out of the fixed limits which held the thing in; it involves therefore the same doctrine as 76 so often repeated, finita potestas denique cuique Quanam si ut ratione atque alte 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 Epichar- mus quoted by Diog. Laert. III 11 § δι μεταλάσσει κατά φῶςν κοινόκ' ἐν ταύτῃ μένει."Ἐπερον εἰπὲ κα τὸι ἑγϊ ὑπὸ τῶν παρεξεκοπὼν, though the thought is different. 672 aliuit, quicquit, aliut are not unfreqently met with in our ms.: in A oftener than B, once or twice in both; the t has naturally been retained where no ambiguity is occasioned, such as by at, quot for ad, quod.

675 Nunc igitur: see n. to 169. certiss. corp. qu.: see n. to 521. 677 abitu aut aditu: comp. 457 where the contrary is asserted of mere eventa. 680 dec. ab. = abitu of 677; alia adtr. = aditu; and so 800 demptis paucis = abitu; paucis tributis = aditu. 683 omnimodis often used by Lucr. as an adv. = omnibus modis: multimodis too is used by Terence and him = multis modis: Cic. orator 153 sēpp brevitatis causa contrahabant ut ita dicerent multi' modis, vas' argenteis cet.; so that omnimodis seems formed by Lucr. on a false analogy: Plaut. trin. 931 nimium mirimodis mirabilis: there is no adj. omnimodus or multimodus, any more than omnigenus; omnigenum in Virgil is for omnigenarum: Lucr. uses omne genus like id genus, quod genus. 684 quaedam corp. = certiss. cor. qu. of 675 = corpora certa of 521; the atoms of course. 685 comp. 632—634. ordos positura figuras:
these words, repeated II 1021, come from Democritus: see Arist. metaph. viii 2 p. 1042 b 11 Δημοκρίτης μὲν οὖν τρεῖς διαφορὰς ἔσκεν οὐδεὶς εἶναι· τὸ μὲν γὰρ ὑποκαίμενον σῶμα τὴν ἅλην ἐν καὶ ταύτω, διαφέρειν δὴ ἢ ῥυσμῷ δὴ ἢ σχῆμα, ἢ τροπῇ δὴ ἢ τάξις, ἢ διάθεσιν δὴ ἢ τάξις τάξις. 688 mutatoque cet. i.e. quaque mut. ord. cet.: see n. to 718. 687 igni sim.: iv 363 paulum simulata; Forc. 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; rei is not found: so sī; but Ritschl notes that in the 7 places where sī occurs, it is always the last foot of the verse: also fidei not fidei. 689 adiectu: iv 673 naris adiectus odoris Tangat; v 566 ignes lumina possunt Adiōcere: 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, τὰς ἀτόμους νομοτέων μεθεῖμα τούτης τῶν φαινομένων προσφέρονδα πλὴν σχῆματος καὶ βάρους καὶ μεγέθους καὶ ὅσα ἐξ ἀνάγκης σχῆμα συμφῳν ἑστή: τούτως γὰρ πάσα μεταβάλλει, αἱ δὲ ἀτόμοι οὐδὲν μεταβάλλουσιν, ἐπιθύμητε δὲ τι ὑπομένων ἐν ταῖς διάλυσιν τῶν συγκρίσεων στερεοὶ καὶ ἀδιάλυτοι, δὲ τὰς μεταβολὰς οὐχ ἐλε τὸ μὴ ὑποζητεῖται οὐδὲ ἐκ τοῦ μὴ ζύγος, ἀλλὰ κατὰ μεταβολὴς μὲν πολλῶν, τυχόν δὲ καὶ προσόδους καὶ ἀφόδους. ὅθεν ἀναγκαῖον τὰ μὴ μετατιθέμενα ἀφθάρτα εἶναι καὶ τὴν τοῦ μεταβάλλοντος φύσιν οὐκ ἔχοντα.

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 perdelirum appears to be a ἀκαθ λέγομ. 693 contra s. ab s.: comp. auctor ad Heren. ii 9 communis loci sunt cum accusatoris tum defenseor ab testibus contra testes, ab questionibus contra questiones, ab argumentis contra argumenta, ab rumoribus contra rumores; Quintil. inst. vii 2 31 alii a propositione accusatoris contraque loci oriuntur; Pliny epist. vi 2 2 dextrum, si a petitore; alterum, si a possessore esset acturus. res contra repugnata 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 hippocratean τ. διάφις as there emended by him, διὰ τούτων [τῶν ἀληθήσεων] γνώσις ἀνθρωπου ἀγωνίς: but in what sense Heraclitus affirmed the senses could perceive fire truly, is far from clear; one would have thought that the ζύγος λόγος alone could discern the τῷρ ἄξικων, and that the material fire was as delusive as other things. Surely Lucret. 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 caloric 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 Haut erit occultus de rebus quo referentes Confirmare animi quicquam rationes queamus; Hor. od. iii 6 6 Hinc omne principium, hue refer exuitum: 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 recondite 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; as natura animi = animus** and the like. vertier: Lucr. has nearly forty of these infinitives, many of them more than once; but in every case the anteponult. is long. **715 anima** is used for the element of air also v 236 Aurorumque leves animae; Enn. Epich. 3 *Aqua 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: Attius 11 *vela ventorum animae inmittere*; Aen. viii 403 Quantum ignes animaeque valent; Hor. od. iv 12 2 animae Thraciae. *Imbri* for water recurs more than once in Lucr.; 784, 785, vi 149; Enn. ann. 511: both Ennius and Virgil use it for sea-water: Empedocles too 128, 216, 286 has ὤμπως 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. 718 quorum appears to be governed of cum primis, not est: comp. Cic. de orat. ii 224 sapientes homo cum primis nostrae 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. ges-sit = tulit, produced: so terra gerit fruges, malos platanis and the like: yet the notion may be 'bore in its womb', as vi 790 semina...Quod permixta gerit tellus. 718 Quam, 720 Angustoque...a fin. eius: comp. ii 87 durissima quae sint...neque quicquam a tergo ibus obstet; iv 962 Et quo...studio...Aut 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 eaque defixus, and Brutus 258 omnes tum feri qui nec extra urbem hanc vixerant nec eos aliquia barbaria domestica infuscaverat: in many cases, perhaps in these passages of Cicero, the relat. could not be repeated: comp. Madv. to Cic. de fin. i 42 quod ipsum nullam ad aliam rem, ad id autem res referuntur omnes: Madvig opusc. ii p. 177 and Conington to Virg. georg. ii 208 and Aen. vi 101 give other examples of clauses appended to relative ones in diverse ways: comp. 154 Quorum operum...ac fieri oct.; 684 quorum...686 mutatoque oct.; 848 foll. simili quae praedita constant Natura...neque ab exitio res ulla refrenat; ii 140 in solis quae lumine cernere quimus Nec quibus id faciant plagis apparat aperte; v 895 Quae neque florescant...neque sunt eadem iucunda: the simpler cases such as those quoted by Conington l.1 where the succeeding clauses are 'in material, but not in formal connexion' with the relative clause, are exceedingly numerous in Lucr.: comp. 21 foll. 58 foll.: as indeed in all writers; the Latin idiom making them not easy to avoid. 720 Ang. fretu seems governed by rapidum, the sea is rendered rapid by the narrowness of the channel: Livy xxviii 30 6 deprensum rapido in freto, of the straits of Gibraltar. fretu: Gell. xiii 21 15 quotes Cic. Verr. v 169 perangusto fretu divisa of this same strait: Charisius i p. 129 7 Keil quotes from Messalla angustiae fretus, from Cicero a Goditano fretu, from Augustus to Antonius fretu cessi: Cic. pro Sestio 18 Halm restores fretu from P1: Lucr. vi 364 has fretus nom. 722 vasta Char. is found in Catullus and Virgil: vasta implies that in which nothing lives. minatur...se coll.: Plaut. asinar. 604 ab hac minatur sese abire: comp. Ter. eun. 520 sperat se a me avellere; Cas. ap. Cic. ad Att. ix 13 A, cum in spem venero...aliquid me conficer. 723 foll. observe rursum, iterum, rursum. 724 Faucibus: vi 701 crateres, ut ipse Nominat; nos quod saevas perhibemus et ora. eruptos ignes: so v 598 erumpere lumen; vi 583 erumpitur; Cic.
Arat. 111 erumpit flatibus ignes: iv 1115 se erupit: prorumpitur is also found in Lucr. 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. i 271 Longam multa vi muniet Albam; but the sense differs: munita is here metaphorical. 730 carum seems to mean precious, τίμιον: comp. Livy xxxv 31 16 omnia quae hominibus sancta caraque sint; xxii 60 9 omnibus fere caris rebus...citra Pyreneum relictis; xxiii 42 6 omnia cari in promptu relictis. 731 pectoris the seat of the heart and intellect, and therefore of poetical genius: see n. to 413. 732 it is not easy to say whether vociferantur is neut. as ii 1050 res ipsaque per se Vociferatur; or act. as iii 14 ratio tua coepit vociferari Naturam rerum: both constr. are found in Cicero too. 733 Lucr. may have been thinking of what Empedocles says of himself 392 ἦγω δ’ ὑμῖν θεὸς ἄμβροτος οὐκέτι θνητὸς πωλεύματι μετὰ πάσι τετμενός, ἐστι περ ἔοικε. He no doubt looked upon Empedocles’ poem περὶ φύσεως as in some sense his poetical model, and therefore thought he owed him a debt of gratitude. With many differences there were also many points of resemblance between their two systems; this especially that the first-beginnings of each were imperishable, and that life and death were but the passing to and fro of elements into things, and things into elements. All this being considered, we may grant that his lofty panegyric is justified by the large fragments we possess of Empedocles’ chief poem, nearly 400 out of 2000 verses: yet the vociferantur cet. stands in striking contrast to Aristotle’s ἐ ψελλίζει τε λέγω Ἐμπεδοκλῆς: but that stern judge is alluding to the imperfect utterance of the first philosophy yet in its infancy, as may be seen a few pages later in the last chap. of metaph. 1; and we learn from Diog. Laert. viii 57 that Aristotle recognised his poetical genius, ἐν δὲ τῷ περὶ ποιησιῶν φησιν ὅτι καὶ Ομηρικός ὁ Ἐμπεδοκλῆς καὶ δεινός περὶ τῆν φράσιν γέγονε, μεταφορικός τ’ ὃν καὶ τοῖς ἄλλοις τοῖς περὶ ποιητικῆν ἐπιστεύμασι χρώματος.

734—762: he and the others have given responses truer than those of Phoebus; yet all alike have gone to wreck on the first-beginnings of things: they deny a void in things, yet give them motion and leave them soft and rare; and they set no limit to the division of things: if first-beginnings are soft, they were born and will die; all things therefore have come from and will return to nothing: again such elements are hostile one to the other; and thus, like lightning clouds winds, will be apt to fly asunder one from the other rather than combine. 734 supra, 705 foll.: quos diximus, Thales Phercydes Anaximenes, Diogenes of Apollonia, Hippasus Xeno-
phanes Oenopides, Hippo of Regium, Onomacritus, Idaeus of Himeria, Archelaus and the rest. 375 egregie from its place seems to go with multis: IV 342 multus partium hic est Mobilior multiformes minutor; Caelius ap. Cic. ad fam. viii 9 3 multus partibus pluriores; Caes. de bel. civ. iii 84 numero multae partibus esset inferior: Cicero uses omnibus partibus with much the same force, which egregie multis has here: see Madv. de fin. p. 328. 737 adyto cordis of course with reference to the illustration which follows: Ov. met. xv 145 augustae reserabo oracula mentis. 738 Lucr. was prob. thinking of Callim. in Del. 94 where Apollo says 'Αλλ' ἐμής ἀπὸ τοῦ τερώτρεν ἢ ἀπὸ δάφνης. 739: Aristoph. Plut. 39 τί δήσα Φοῖβος Δακεν ἐκ τῶν στρομάτων, taken with Eur. Or. 321 τρίτοδος ἀπὸ φάτνη, αὖ δ Φοῖβος Δακεν Δάκε and Iph. Taur. 951 Ἔφηθεν αὐτὴν τρίτοδος ἐκ χρυσοῦ λακών, exactly expresses the v. of Lucr. who translates the oracular Δακέν by profatur. To consult the oracle, you passed through the temple into the μέγαρον or room built of five stones: still farther in was the cavern, forming the σῶν or χρυσότηριον: in it just over a deep narrow cleft was placed the tripod; on the tripod the λέβης or cortina or pot, in shape a half-sphere: its lid was the δόμος or hollow cover on which the Pythia sat; all round were suspended garlands of the bay-laurel: the smell of these was supposed to increase the prophetic afflatus, excited by the cold air which came out of the deep cleft: they are the στρεμάρα of Aristophanes, the δάφνη of Callimachus, the laurus of Lucr.: to them Pind. ol. vii 32 alludes in σύναρ σε τὸ σῶν. 738 739 recur v 111 112: with the abl. tripodi Lach. compares ii 416 Cilici, iii 132 Helicon. 740 sec. 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 decessum dederint: Cic. de fin. i 18 applies the same metaphor to Epicurus himself, iliae Epicuri propriae ruinae; and ii 18 ruit in dicendo. 741 after Homer's κεῖτο μέγας μεγαλωτί, which Virgil and Ovid imitate in various ways, gravis graviterque ad terram concidit, ingentem atque ingenti vulnera victum, magnum magno conamine and the like: Lucr. himself iv 902 magnum magno molimine navem. 'ibi is here very emphatic, and therefore its unusual position gives it additional force.

742 motus cet. the impossibility of which without void he has proved at such length above 335—397: Empedocles 63 thus denies void, Οὐδὲ τι τοῦ παρτοῦ κενοῦ τέλει οὐδὲ περισσόν: 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 κανόν of Leucippus, though Empedocles maintains a
πληρές; he concludes that this system of πόροι is ἢ ψεύδος ἢ μάταιον.
745 admiscet in corpus: Pliny nat. hist. xxvi 104 has same constr.
747 pausam, a word occurring six times in Lucr.; found also in
Plautus Ennius Attius, and again brought into use by Gellius Apu-
leius and other imitators of the older writers. fragori: Lucr. 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.
748 nec prorsum—et prorsum non, omnino non: comp. 1005 Nec
prorsum facere; iii 45 Nec prorsum quicquam nostrae rationis egere;
1087 Nec prorsum...deminus hilum Tempore de mortis; Cic. de fin.
ii 17 non prorsus, inquit; de nat. deor. iii 21 nullo modo prorsus
adserit; Plaut. trin. 129 nullo modo Potest fieri prorsus; most.
307 Qui invident, numquam eorum quicquam invideat prorsum com-
modis; asin. 236 Nec quemquam interea aliquum admitterat prorsus.
Cic. acad. post. 27 speaking of peripatetics and academics will illustrate
Lucr. eaque etiam interire, non in nihilum, sed in suas partes quae
infinite secari ac dividit possint, cum sit nihil omnino in rerum natura
minimum quod dividis 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 infer-
ence that they pass away in nihilum, which Lucr. below 756 main-
tains must follow. Empedocles himself 77 and 81 strenuously denies
the same, φύσις οὐδένος ἐστιν ἄνωτων Ὀμηρῶν οὐδὲ τις οὐλομένων
θανάτου τελευτή κ. τ. λ. and ἐκ τε μὴ ὄντος ἀθάνατον ἐστι γενόσθαι
Τὸ γ’ ἐν ἑξάλλοσθαι ἀθάνατον καὶ ἀπαθήτων: 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: so far as sense can perceive; from which the mentis ratio
may infer the same relation between the atom and its cacumen,
which holds between any sensible thing and its cacumen: the use of
ad seems like Livy xxxviii 28 6 metus ad omnes valuit, ne deditionem
recusarent. 751 quae cernere non quis are of course the atoms; as
600 Corporis ill. q. n. cernere sensum Iam nequeunt. 754 quae nos
nativa vid. Esse et mortal cum c.: yes but Empedocles saw them to
be as immortal as the atoms of Epicurus: comp. 178 Αλφα σὲ θνητ’
ἱφύσιν τὰ πρὶν μάθον ἀθάνατ’ ἄλη: they are θνητὰ when in things,
ἀθάνατα by themselves. • 755 Esse et mort. cum corp. with same force
as simple abl.: so 347 esse...raro cum corpore; 774 non exanimo cum
corpore; v 352 quia sunt solido cum corpore; 364 solido cum corpore
mundi Naturast; vi 439 lento cum corpore nube; 631 raro cum.
corpore tellus Est; 1059 raro quia sunt cum corpore: iii 201 quaec-
cumque magis cum pondera magno Ασπερaque inveniuntur, 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. 758 see n. to 748: 758 and 757 are almost a rep. of 673 674. 758 iam belongs to habebis: see n. to vi 176. habebis: iii 831 mortalis habetur; Cic. Verr. v 25 habetis hominis consulta diligentiam cæt. and 60 habetis unius civitatis firmum auxilium amissum accedendum pretio: cognoscite nunc cæt.: Forc. has also examples. 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. i 2 18 quaedam enim pecudes culturæ 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 turbæ 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 retroquo p. 767 Alt. gign.: the ever-recurring μίκε τι διάλλαξι τι μύγανωρ. 769 ab: see n. to 554. 771 rorem liq.: see n. to 496. 774 Non an. res, non res ex. c. cor.: this is the only place where he uses animans in the nomin. and as an adj. 775 foll. much resemble his criticism of Anaxagoras below 880—896, and ii 915 foll. 778—781 are fully explained ii 730—885, where it is shewn that atoms have no sensible properties. 779 cland. caec. are joined ii 128 motus... clandestinos caecosque. 781 proprius esse is to exist by itself with its own peculiar properties and functions undisturbed by anything alien: vi 985 quisque [sensus] suam propriam 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 ὁδὸς ἄνω κάρω: 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
NOTES II
401.
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 aether; deinde retorsum vicissim ex aethere aer, inde aqua, ex aqua terra inimia. sic naturis ipsis, ex quibus omnia constant, sursum deorsum ulterius commensuribus mundi partium coniunctio continetur: and comp. ib. iii 31. Martian. Cap. vii 738 p. 592 Kopp ex informi materiæ [their ávrosos ðλη] primus ignis, ex igni aer, ex aere aqua, ex aqua terra; item fit ad creationem et ex terra aqua est, ex aqua aer, ex aere ignis, ex igni in cet.: with 787 788 too comp. Emped. 122: for him also Lucr. must partially include: ἀλλ' αὑτ' ἐστιν ταῦτα δὲ ἀλλήλων δὲ θέων Πνεύμα ἄλλοθεν ἄλλα δυνατές αἰνῶν πνεύμα: 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 i inde usque repetens; de orat. i 91 cum repeteret usque a Corace nescio quo et Tisia; Aen. i 372 si prima repetens ab origine pergamin. 783 auras Aëris: 801 aeris aurus: see n. to 207. 784 imbrem... imbri: see n. to 715. 787 inter se mutare: comp. vi 456 haec comprehendunt inter se; and perhaps i 397 Ipsi in se trahere, where see n.: so Cic. de orat. ii 13 qui cum inter se... amicissime consultaret; Leunius 82 neque solum colet inter se ac diligent, sed etiam versatur: ad Att. vi 1 13 Cicerones puers amant inter se; Caes. de bell. Gall. vii 2 2 iureturando inter se confirmant; Livy xxi 28 11 urgentes inter se: so Plantus amant inter se more than once. 788 sidera mundi, imitated by Virgil who has also astra mundi, lúmina mundi: mundi here, as often in Lucr. and others, = caeli: Catul. lxiv 206 concussitique micantia sidera mundus. 789 791 the same in meaning as 672 673, though the expression is varied; while 789 793 are exactly repeated from 670 671, where see note. 794 quae i.e. the so-called four elements. 795 In comm. ven. seems to resemble the very common phrases venire in discrimen, periculum, odium, contempnionem, commutudinem and the like: commutatum, a ãriç λεγώμ.; = 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 perempt primordia rerum; i 500 Iam tibi cet.; 1038 Quam tibi iam nemo cet.; iii 197 ut ab summo tibi diffus at altus acerbus; 279 Sic tibi nominis cet.; iv 511 Illa tibi est igitur; 875 tibi anhela sitis; v 260 terra tibi libatur; 294 nocturna tibi; 805 Tum tibi terra dedit; 1209 Nequaes forte deum nobis cet.; iii 992 Titius nobis hic est. 798 Quin potius... constitutas? most writers would here prefer the indic.; but comp. Plaut. epid. iii 4 19 Quin tu alium quaeras cui centones facias?
Cic. de rep. vi 14 (somm. Scip. III) quin tu aspicias ad te venientes Paulum patrem?—so all ms., rightly, I think; but Halm reads aspicies. 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 indulge gives full play to: so Virgil indulge ordinibus, hospitio; and Livy indulgere ardori militum. 806 tabæ nimborum appears to have much the force of vi 521 nimbi rigantes: the nimbi melt into water: comp. the metaph. vi 514—516: but perhaps it is better to make tabæ refer to the trees: the force of the nimbi seems to make them dissolve into water; comp. Aen. i 173 sale tabentis artus: III 19 the nimbi are the actual rain-storms shed from the nubila. tabæ: this line is quoted by Priscian inst. vii 72 for the ë of tabæ: comp. iii 734 contagë; and pubē, punicē etc. in Plantus. 808 possint is potential: so II 989 quaeant; 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, 1155, iv 452, 1203, 1221, v 216, 494, 524, 525, 1072, vi 221, 936: see Lach. p. 56 and introduction p. 38: among these 14 examples we find indifferently participles adjectives and substantives; and this quite agrees with all other testimony on the subject. 809: here begins the poet’s answer: yes, and meat and drink feed the body; yet the body’s first-beginnings are not meat and drink. cibus aridus, as 864: tener umor occurs in Virg. geor. ii 331. 813 certis: see n. to 521. 813—816 notice res 5 times repeated in three vs. and the antithetical and alliterative form of the whole sentence; and comp. 893—897 where res likewise occurs 5 times: also 690 691 res, rem, rerum; iv 42 43 rerum, rebus, rerum, and many such like: assonances and alliterations of all kinds seem to possess for Lucr. an irresistible attraction. 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 π 760 foll. 819 dent motus here and in the four repetitions means, impart motion to others; π 311 dat motus 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! Arist. de gen. et corr. i 2 in illustrating precisely the same doctrine of Democritus and Leucippus, adds p. 315 b 14 ἐκ τῶν αὐτῶν γὰρ τραχεῖα καὶ κοιμότια γραμμάτων. 826 sonitus sonanti, a mere poetical assonance, like anxius angor, penitus penetrari, fera ferri, apparat aperire, domi domitos, semine seminioque, fora saecula serurum, misero misere, Nec validas valeant: comp. Aen. π 53 canae cavernae.

830—874: the homoeomeria of Anaxagoras is equally defective: everything he supposes to consist of infinitely small particles of the same nature as the thing: bones of small bones, and so on: he denies too void and any limit to the division of things, like those above mentioned: such first-beginnings as these cannot resist destruction; so that things would return to nothing. Again, as food increases the body, the parts of the body are formed of things different in kind: or if you say all food has particles like the parts of the body contained in it, then meat and drink consist of particles different in kind: the same dilemma will apply to what grows out of the earth, to flame latent in wood, and the like.—That Lucr. had much sympathy with Anaxagoras will be seen at 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 contact: Anaxagoras held, as did Epicurus, that the sum of matter in the universe was always the same, and that nothing could pass into nothing. Though Lucr. 847 foll. tries to shew that Anaxagoras' principles lead to a different conclusion, he says, frag. 22 Schaub. (17 Schorn), in words that Epicurus might have adopted, τὸ γίνεσθαι καὶ ἀπόλυσθαι οὐκ ὀρθῶς νομίζουσιν οἱ Ἠλληνες: οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλεσθαι, ἄλλῳ ἀπὶ τῶν χρημάτων συμμισθείται τε καὶ ἀποκρίνεται. The many points of difference Lucr. himself clearly shews: see also the editor's note 21 to Archer Butler's lectures on ancient philos. i p. 322. His refutation of Anaxagoras much resembles even in language his argument against Empedocles. 832 patr. sermon. eg.: see above p. 319 foll.: these words are quoted by Pliny epist. iv 18.

834 homoeomerian: the word is not found in the few extant
fragments of Anaxagoras, but Lucr. distinctly here states that he did use it; as well as Plut. de plac. phil. 13, ὁμοομερείας σώμας ἐκεῖξε. Lucr. seems to denote by the term the relation which existed between the things in being and the particles like in kind, of which they were composed, ἀκτήρας, as Anaxagoras says in frag. 1, καὶ πλάθος καὶ συμμέτρεσις: these he himself names στέρματα or χρήματα, Aristotle τι όμοομερη στοιχεῖα, ἄφορα όμοομερη, and the like: the later Greeks call them όμοομερεία in the plur. probably from some misconception. 835 foll. most or all of the examples here given are found in Aristotle Simplicius and others, so that they were doubtless employed by Anaxagoras himself. 835 836 παυχίλλες, minutiæ, to express what Anaxagoras taught were infinite in smallness. 837 viscus, viscera, occur very often in Lucr. and always I believe denote the whole of the flesh and soft substance between the skin and bones: viscus, viscera, and twice viscera are found in Lucr. 839 ovari: 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 3; vi 788 terris ex omnis surgunt; iv 597 Hae loca per; v 770 loca in iminica 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, inclute, chartis; iv 829 validis ex apta lacertis: with these comp. Virg. eccl. vi 19 ipsis ex vincula servit; vi 714 medium per saepe calorem; 855 supera de reddere parte; 1202 capitis cum saepe dolore; iv 472 sua in statuit vestigia; vi 1160 nocem per saepe diemque is of the same nature. 843 ulla parte, parte ulsa, multis partibus and the like are common in Livy and others without any proposition, as well as with: why refuse the same liberty to Lucr.? Livy xxvii 42 12 et ne paucos quidem parte ulsa cornebat; xxxix 36 4 ne ulla parte crudelitas corum cessaret. 844 so he himself in terms repugnant to an epicurean, frag. 5 (15) οὖσα τοῦ σμικροῦ γέ τοτε τῷ γε ἡλάχιστον, ἄλλη ἡλισθεν αἰών. τὸ γὰρ τὸν οὐκ ἐπι τομῇ οὐκ ἐπι κτ.λ.: τομῇ Zeller for τῷ μῆ. 848 illé, Empedocles and the rest: see 734 foll. 848 Si prim. sunt, simil. etc.: Anaxagoras gives to his particles, frag. 3 Schorn, χρώμας καὶ ἄφορα, colour and taste; while Lucr. in ii takes such pains to prove that his atoms can have no secondary qualities: again frag. 16 Anaxagoras says that as there can be no minimum, his particles cannot exist alone, ἄλλοι ὡς περὶ ἀρχῆν, καὶ νῦν πάντα ὁμοῦ: to Lucr. an absurdity, who will only reason from his own premises. 850 negau [eas] refrenat: see n. to 718. 851 oppressu may be added to the words enumerated in n. to 653. 852 sub den.: faucibus is a more common metaphor:
Lamb. quotes Arnob. II 32 *non esse animas longe ab hiatibus mortis et faucibus constituatas*; but Lu. agrees better with our use of ‘jaws of death’. 859—866 a dilemma: food supports the body; are the particles ὀμοιωμένη with the food? then the body consists of what is not ὀμοιωμένη with it: or if you say that every kind of food has in it whatever the body has, bones veins blood, then will meat and drink consist of particles not ὀμοιωμένη with them: again the poet’s own premises assumed. Plut. de plac. phil. 1 3 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 liquor*: *ipse* means ‘as well as dry food’; = etiam. 865 alienigenis is the opposite to ὀμοιωμένη. 866 sanie: for the difference between it and sanguis see Celsus v 26 20, quoted by Forc., *sanguis omnibus notus est; sanies est tenuior hoc et*. 867—874 a similar dilemma, which the lost vss. render obscure: trees and the like grow out of the earth; therefore the earth consists not of ὀμοιωμένη, but of minute trees and the like: flame smoke ash are latent in wood; therefore wood consists of minute flames etc. not of ὀμοιωμένη: again trees when above ground are fed out of the earth: if the earth consists of ὀμοιωμένη, then trees are fed and increased by things not ὀμοιωμένη; 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*. 875—896: Anaxagoras tries to extricate himself by assuming that everything is latent in everything; but that only is perceived, of which the like particles are most numerous and most prominent: a manifest fallacy; for then corn when ground, stones when rubbed, grass when chewed, cloths when pulverized, wood when split should shew little bloods, grasses, ashes and fires, respectively: the truth is that the seeds of things have no qualities like to those of things in being. 875 latit.: comp. Cic. de fin. II 107 non *si tuam dicere rem, latebram habere*: notice *latitandi* and 877 latitare in two different senses with nothing in common. Lucre like the old Latin writers generally, loves as we have said assonance alliteration antithesis and the like so dearly, that often the use of a word seems to suggest to him a repetition of it—without any point whatever, and therefore to our taste faulty: comp. 893 docet res, Scire licet non esse in rebus cet.; 976 exempta fine with 978 finique locet se and 979 non est a fine profectum; 975 effugium praeculudit with 983 Effugium... prolatae; II 714 cæcis Corporibus fugiunt e corpore; 1018 discrèpant res: *Sic ipsis in rebus; III 364 Lumina luminibus; 379 Corpora*
... in corpore; 451 validis quassatum est viribus aeris Corpus et obtusis ceciderunt viribus artus; vi 718 Cogentes sursum repleunt coguntque manere et the like. 879 almost repeated iv 97 In promptu quo-niam est in prima fronte locata: in both cases in promptu is not connected with locata: comp. the other examples of its use in Lucr. Cioero 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 voös: his voös, 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 εν παντὶ παντὸς μοῦρα ἐνεπι πλὴν νόου, and again παντάκασι δὲ σῶσι ἀποκρίνεται σωσέ διακρίνεται τὸ ἱερὸν ἀπὸ τοῦ ἱεροῦ πλὴν νόου... ἀλλ' ἵνα πλευστὰ ἐν, ταῦτα ἐνδοκρίνετα ἐν ἐκαστὸν ἵνα καὶ τι: that is each individual thing is what it is by having in it the greatest number of ὀμοιωμένῃ 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 ferrī; Virg. geor. i 162 gravis robor aratri. 883 aliquid [eorum] quae: Virg. eel. ii 71 aliquid... quorum indiget usus, but there the gen. makes it much less harsh; as ii 583 Nil esse... quorum natura; iii 184 res uila... quorum natura: comp. vi 814 vitās copis desit [iis] Quos cet. Aen. xi 172 Magna tropæa ferunt quos dat cet. 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 dubitate; Liv. xlii 2 2 nec quicum eo, quae... agerentur, sālēbat; xxiii 15 4 praemia atque honores, qui remanerint... proposuī: see too Juv. i 161 and Mayor there. 884 lapidi is abl.: so 1111 de partī, ii 520 muconī, vi 66 ratiōnem: see n. to 978 fini: at least the dat. would be harsher than the abl. though it may possibly be the former; but comp. Plautus quoted at the end of n. to 887. 885 herbis... decebat of mss. I now retain; because decet with a dat. is common in the old writers; see Forc. and comp. Sall. fr. hist. i 98 (100) locum editores quam victoribus decebat [i. e. capere] capiš: there is anyhow a slight anacl.: it should be herbis q. s. d. Et lat... et videri i. e. herbis; but for clearness he adds in 889 herb. genera cet. so that the Et of 886 becomes misplaced; like the aut of vi 105: as he could not use generibus, the change to the accus. was natural. 887 the constr. Lach. explains thus, dulcis guttas mittere tales quali ovē sunt ubere lactis: similarly a most accomplished critic in the Reader of 31 dec. 1864 says 'what difficulty is there in considering similē to be practically equal to tali, and qualī
ubere to be the abl. of description dependent on lanigeras sunt? The doubts in my first edition were caused not by similis and qualis; but by sapore, the flavour, answering to ubere, the udder holding the milk; but I now admit this view, and take ubere to be briefly said for sapore ubernis. lanigeras: comp. balantes, squamigeri and pennipotentes, likewise used absolutely. ub. lac.: so ii 370 and Tibullus ubern lactis; Lamb. quotes from Varro mammmam lactis. With one exception the above examples are plain enough: corn should give blood, because we are fed by it; grass milk, because sheep eat it; earth when pounded should yield grass corn leaves, because they grow out of it; wood give smoke and fire, because they are fed by it; but why the example in 884! Lamb. after Turnebus seems to explain it rightly, as denoting another way of grinding corn; comp. Plaut. asin. 31 Num me illuc ducis, ubi lapis lapidem terit! 895 896 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 fire have many first-beginnings in common, just as the words have letters in common; but the two things, as the two words, are yet quite distinct. Again if you think a thing cannot be, unless its first-beginnings are of a like nature, then you must give 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. tupos arbos of Homer and Aeschylus, and iv 450 lucernarum florentia lumina flammas. 902 sem. ardoris, 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 1 12 littera facta; Cic. acad. pr. II 2 factus imperator; Brutus 30 facta quodammodo oratio. 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 caedum mare terras cet. because there it is the four elements that is the subject examined. 915—920: here again he closes a long discussion with a short argument appealing to common sense against the theory combated: see 701 foll. 759 foll. 984 (998) foll. 918 tibi: see n. to 797. 919 920: comp. ii 976 Silicet et risu tremulo concussa
oachinnant Et lacrimis spargunt vorantibus ora genasque: in each case he pushes the argument to what he deems the last absurdity, that of endowing first-beginnings with human feelings and actions: Anaxagoras' theory, he here says, requires you to believe that every-thing has infinitely small men and women and the like mixed up in it.

921—950: listen now: inspired by the muses I enter on an untrodden path to cull 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 insuffi-ciency 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. 923 an. fol.: see n. to 136. 923 comp. Aen. ix 197 magno lau-dum percussus amore. 924 incussit am.: so 19 incutiens blandum per pectora amorem; Virg. geor. ii 476 ingenti percussus amore i.e. museum. 926—950 repeated iv 1—25, except the last 4 words. 926 foll. there are many well-known imitations of these vss.: by Virg. geor. iii 10 foll. joined with 291 fol.; Hor. epist. i 19 21 foll.; Manil. i 4—6; and others. 927 integros hitherto untasted by any one, with perhaps the notion of unsullied: Nemesianus cyneg. 11, in his imitation, intacto premimus vestigia musco. 930 vel. tem.: iv 587 Pinea semiferi capitis velamina; Ovid ex Ponto iii 2 75 dum velat tempora vita; Aen. v 72 velat materna tempora myrto. 932 Relig. nod.: see n. to 109. 933 obec. lucida: see n. to 639 Clarius 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 contingunt and 947 contingere: Lamb. here and elsewhere rightly makes this word a compound of tango: vi 1188 croci contacta colorre; continctus is not found in Lucr.; Virg. geor. iii 403 and 448 contingunt is probably the same form. 935 non ab nulla rat. means of course with very great reason: the ab is not easy to explain: Lamb. compares locus a frumento copiosus, a vero sensu iudicas, which are not very like. Perhaps it may be taken like ii 51 fulgorem ab auro, the glitter coming from gold: see passages quoted there from Livy and others: it will then = non a nulla ratione profisci, non nullius rationis esse. But it seems better to understand it in the sense illustrated in n. to 693 contra sensus ab sensibus: stare, pugnare ab = stare, pugnare om; comp. the
common use of stare ab Romanis, cecidero ab Romanis, 'on the side of the Romans', 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 dicas te vivere summa, Quod vivis, nulla cum ratione facis. 933 taeta denotes esp. what is nauseous to taste or smell. 936 foll. are quoted by Quintilian and Jerome, but from the 4th book: comp. Seneca suas. 7 near beg. decipere vos cogor, veluti suatu- tarem pueris daturus potionem absinthiati poculi. 940 tenus with a gen. seems not to be found in Cicero's prose: his correspondent Caesius 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 capi potuere 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 area esca decipiantur atque capiantur, in damnumque et incommodum incidunt: non tamen pueri cet.': Tasso Ger. lib. i 3 E dall' inganno suo vita riceve: Fairfax reproduces better the point of Lucr. They drinks deceived and so deceived they live: Aen. iv 330 Non quidem omnino capta ac deserta viderer, capta is much stronger than decepta would be; and Livy xxv 19 11 quibus artibus ad id locorum nostri et duces et exercitus capi forent. 944 Tristior = amiorar: iv 125 tritia centaurea; 634 quod triste et amarum; vi 780 saporeque tristia quae sint; Virg. geor. iii 448 tristi amuroa; Livy xlii 40 3 siout medici, cum salutis causa tris- tiora remedia adhibent. 945 suav. Pierio... musaeo dulci: see n. to 258. 949 dum perspicis is the idiomatic tense: Cic. ad Att. x 3 ego in Arcano opperior, dum haec cognosco; Ter. enni. 206 expec- tabo, dum venit; Virg. ecl. ix 23 dum redeo... pace capellas; Pliny epist. i 15 5 ut mihi omnia libera servarem, dum Mauricus venit: sometimes it is doubtful whether dum signifies 'until' or 'whilst'; but here and in the passages just quoted and iv 24 dum perspicis o. N. r. ac persentis utilitatem it plainly means 'until'. 950 compta: iii 258 quo pacto inter esse mixta quibusque Compta modis vigant; iv 27 quibus e rebus cum corpore compta vigeret; and iii 845 qui comptu coniugioque Corporis atque animas consistimus unìer opti: the metaphor must be from dressing and braiding, and building up a complicated structure with, a head of hair.

951—957: I have proved the existence of indestructible atoms and of void or space: are these atoms infinite in number? is this space infinite in extent? 957 profundum in Lucr. means unfathomably deep, and hence is almost synon. with immensus; comp. his use of solidus, plenus, celer, magnus and the like in n. to iv 63.
956—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 sī iam
. . . constitutur, and the transposition which I have made of 984
(998)—987 (1001) will I believe make his argument quite clear: he
is going to show 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 τὸ χάριν is infinite. There can of course properly speak-
ing 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 propo-
sitions however are most clearly put by him, when he is rightly inter-
preted. 958 quod est is added to Omne, as in 523: so 969 Omne
quod est spatium: to make the expression more clear: τὸ χάριν is
Epicurus’ term: Lucr. calls it also summa omnis, summa summāc
sensus, 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 regiones loci certa. 959 extremum is the ἄριστον of Epi-
curus. 961 ut vid. i.e. its ut videatur illud, quo longius noster sensus
non sequatur; so that any one standing at this point sees where the
thing ends and something else begins: haec sensus nat. = simply his
sensus; as natura aquae, mundi, animi and the like. 962 sequa-
tur: Ἄρ. viii 592 oculisque secuntur Pulex ramm nudum. 964 the
ergo follows from 959 namque cet. The above is almost a translation
of Epicurus in Diog. Laer. x 44 τὸ χάριν ἄριστον ἑστι· τὸ γὰρ πεπ-
ρραμάνον ἄριστον ἑστι· τὸ δ' ἄριστον ἑστι· τὰ θεωρεῖται. ὡστε οὐκ
ἄριστον ἄριστον πέρας οὐκ ἑστι, πέρας δ' οὖν ἄριστον ἄριστον ἑστι· τοῦ
πεπραμάνον: comp. too Cic. de div. II 103 video Epicurum . . .
guemadmodum quod in natura rerum omnes esse dicimus, id infini-
tum esse concluserit? quod finitum est inquit habet extremum. quis hoc non dederit? quod autem habet extremum, id cernitur ex alio extrinsecus. hoc quoque est concedendum. at quod omne est, id non cernitur ex alio extrinsecus. ne hoc quidem negari potest. nihil igitur cum habeat extremum, infinitum sit necesse est. 966 quem qu. l. p. = quemcumque locum aliquis possedit: iv 179 In quem quaque locum diverso numine tendunt; Cic. de orat. i 130, ut, in quo quiesque artificio excelleret, is in suo genere Roccius disceretur; Livy xxxviii 16 11 in tres partes, qua quique populorum varorum vectigalibus Asia esset, disverterunt; xxxix 16 13 quo quiesque loco positus erit, quod imperabitur impigra praestare. 967 I am not clear whether quisque or locus is subject of relinquit, 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 tamen cet.; iv 195 Quod si iam rerum ignorem primum quae sint, Hoc tamen cet.; also i 396 with imperf. Nec, si iam posset, sine inani posset; and iii 766 with indic. quod si iam sit, fateare necesset; and 843 si iam nostro sentit cet.; see also iv 1171 Sed tamen esto iam: the force of the expression is well seen in Caes. de bell. civ. ii 31 5 quod si iam, inquit, haec explorata habeamus, quae de exercitius alienatione dicas, quae 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. p. 589. 969 procurrat is technical: Livy xxxiv 39 3 non modo ad emittenda cum procursu, quo plurimum concitantur tela, spatium habeat, sed; xxviii 14 3 ab neutra parte procursum telumque missum. 970 Ultimus is added to give force and point to extr. oras: it appears to be proleptic: he runs forward to the utmost edge, so as then to be standing on its farthest point: comp. Cic. de nat. deor. i 54 si immensam et interinitatam in omnis partis magnitudinem regionum videretis, in quam es inicience animus...peregrinatur ut nullam tamen oram ultimi videat, in qua possit inistiere; de fin. i 17 nec ultimum nec extremum; 29 extremum et ultimum; ii 6 id extremum, id ultimum; Caes. de bell. civ. i 4 3 decurririt ad illud extremum atque ultimum senatus consultum.
null
which hinders his hand from moving onwards be substance or accident, something or nothing'.

984 (988)—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. 31: 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 πάν ὃ πεπερασμένον εἰς ἐπερωγνείς περασώντα καὶ οὗτοι ὑπέρ τοῦ πεπερασμένου. οὐδὲν εἶν τούς ὅλους ὃ ἀλλ' περασώμενοι εἰς ἐπερωγνεί καταλήγει, τὸν τε αἰθέρα καὶ τὸ ύδωρ κ. τ. λ. 984 ante oculos: see n. to 62.

988 (984)—1007: but space or void is likewise infinite; else matter during past eternity must have sunk in a mass to the bottom, and nothing could exist: but as space is infinite on all hands, there is no lowest point to which first-beginnings can tend: they have boundless room to move in for ever.—Having 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 *summa totius* is another name for the *omne*. 991 *confluet*: see n. to 233. 992 *sub caeli tegmine* recurs II 663 and v 1016, after Cic. Arat. 47 lato sub tegmine caeli. 996 *At nunc*: see n. to 169. 999 *in ads. motu*: so II 297 quo nunc in motu; 309 *cum rerum primordia sint in motu*; but IV 392 *et adsiduo sunt omnia motu*. 1000 *inferna*: it is true that according to Lucr. there is no lowest point in space; and perhaps he and Epic. would have said that up and down were mere relative terms. But his conception of atoms implied, as we shall see in II, their racing through space at an enormous uniform speed in parallel right lines in one direction, with the curious exception explained II 216 foll. This inherent motion both Epicurus and Lucr. understand as a motion downwards: they had no other conception of downwards in space. When by the artifice spoken of atoms were enabled to clash and combine, both Epicurus and Lucr. conceived the rising up of atoms in a direction more or less contrary to the only natural motion as that which enabled things to come into being and remain in being, and rendered possible the existence and maintenance of the *summa rerum*. It is
utterly vain for Lach. to attempt to controvert this: comp. 1035 nisi materiæ Ex infinito suboriri copia possit, a passage quite parallel to this. 1001 and 1036 Ex infinito i.e. spatio; as v 367 Ex infinito quae possint sertis coorta; 408 Ex infinito sunt corpora plura coorta; 414 Ex infinito fuerat quaeque coorta: but i 1025 Ex infinito = Ex inf. tempore; which in the similar passages v 188 and 423 is expressed, Ex infinito iam tempore pecita plagis: so indifferent is Lucr. to such ambiguities. Ex infinito appears from 1036 Ex inf. suboriri, and vi 666 Ex infinito...suppellitare, to depend on suppeditantur, but perhaps it refers to cita as well. cita has its full participial force, as also π 85 cum cita saepe and tv 546 regio cita: so Hor. epod. ix 20 Puppis sinistrorum citae. 1002 profundis is here a subst. as often in Lucr.: so natura, habenas, summam profundi: but he only thus uses it in the gen. sing. 1004 repeated v 1316. 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. spatiis. Comp. with this and 998, Cic. de nat. deor. i 54 in hac igitur immensitate latitudinem longitudinum altitudinem infinita vis innumerabilium volitat atomorum et. where the infinita vis is Lucretian. 1006 1007: notice here the poetical redundancy of expression, which with him has also a philosophical import.

1008—1051: and the sum of things and matter too are infinite: the other question proposed above: for space being infinite, if matter were finite, then nothing in being could exist one moment: this world for example and all its parts would dissolve into their atoms; or rather could never have existed; for it is only by an infinite supply of matter that this earth and heaven can be maintained: the mutual clashings of atoms might keep this world, or any other world, supplied for a time; but only for a time: nay without infinite matter, even these clashings could not go on. 1008 rerum summam: see what I have already said to 235 of haec rerum summam and 333 on summæ rerum. summam is with Lucr. a very indefinite term: we have seen that summam omnis, summam summæ totius omnis, summam summæ omnibus et the like are all synonyms of the omne or universe: summæ loci is the infinite void or space: as then res is his proper term for things in being, summæ rerum should denote the whole sum of things in being, the whole number numberless of worlds in being throughout infinite space, even as haec rerum summam means this world of ours: and this is its regular and usual meaning, as 509 Unde omnis rerum nunc constet summæ creatæ, and π 530 Ex infinito summam rerum usque teneri. But then as this summæ rerum is infinite, and as the first-beginnings, out of which it comes and into which it passes back, are also infinite, and as worlds somewhere in
the universe are always rising into being and perishing, and thus the relations between the res and the primordia are constantly changing; as too with Lucr. and all the ancients all infinites are equal; the infinity of res and that of primordia got mixed together so inextricably, that sometimes, as in our present passage, summa rerum means the whole infinite sum of matter, both things in being and atoms out of which they come: n 303 is somewhat ambiguous; see notes there: sometimes as i 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 haece rerum summa or hic mundus; while 649 it has again its most extensive sense. 1009 Ne possit, tenet: Livy xiv 19 7 Marcellus...tenuit ne irrito incepto abiretur; ii 29 8 ne quid ferretur ad populum, patres teneant; xxxvii 51 3 praetorem hunc, ne in Sardiniam profisceretur, P. Licinius tenuit; Ovid met. vii 146 Sed te ne faceres tenuit reverentia famae; so with ut, Liv. xxviii 46 13 ut voluntarios ducere ebi milites liceret, tenuit et...ut quae ab sociis darentur...acciperet. 1012 Aut [ita ut] alterutrum eorum i.e. aut inane aut corpus, si alterum i.e. aut corpus aut inane, non terminet illud alterum, Simplici natura, i.e. solum, patet tamen, i.e. etiamsi alterum desinat, inmoderatum. 1013 Simplici will hardly be found elsewhere, simplici being the common form: duplice, triprice, septemplice are equally rare. inmoderatum: Cic. de nat. deor. II 65 translates the ἀπειρον ἀθέρα of Euripides by inmoderatum aesthea. On the lacuna see notes 1 and transl. 1014 templo: see n. to 120. 1015 divum cor. san. existing in the intermundia. 1018 magnum per inane, which occurs four times between this v. and ii 109, is adopted by Virg. ecol. vi 31: II 1108 magnum is an epithet of omne: the word thus applied acquires a poetical intensity of meaning; as solidus profundus color and the like; see n. to IV 63 tenuis. Of this and the preceding sections Epic. Diog. Laert. x 41 gives a good summary, καὶ μὴν καὶ ἀπὸ πλῆθει τῶν σωμάτων ἀπειρον ἐστι τὸ πάν καὶ ταῖς μεγαθαὶ τοῦ κενοῦ ἢ τοῦ κενοῦ ἀπειρον τὰ δὲ σώματα ὁρισμένα, οὐδαμοὶ ἢ μὲν τὰ σώματα, ἀλλὰ ἐφέρετο κατὰ τὸ ἀπειρον κενὸν διεσπαρμένα, οίκ ἐχοντα τὰ ὑπεραιδοτα κατὰ τὰς ἀντικτάς ἐς τὸ κενὸν ἢ ὁρισμένον, οὐκ ἢ εἴπε τὰ ἀπειρα σώματα ὅπων ἢ ἔστη: 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 mss. 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. 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. 1031 for these three abl. see n. to 183. 1022 suo monœst. here and v 420: so in 1025 sis oculis after Ennius; who, ann. 278, has suo a monœst.; as is the abl. misœs in corp. inscr. 38: the old titulus Mummianus ib. 542 has in one v. Visum animo suo perfect tua pace rogans te; though tua pace may be for tuam pacem; but such a synex is rare in hexameters, frequent in dramatic poetry. 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 Omne genus: Lucr. is very fond of this idiom, common in the best writers: quod genus also occurs often: an adj. omnigenus is unknown to him; see n. to 683. motus and coetus are of course acc. plur. 1027 disposituras: so v 192; see n. to 653: it appears to be peculiar to Lucr. 1028 partly recurs v 194. 1029 magnos annos: v 644 Quae voluunt magnos in magnis mensibus annos. There is no doubt an allusion, perhaps sarcastic, to the theories of the magnus annus: he probably had in his mind some stoical interpretation of Heraclitus' ecysis, when our present system should end and a new cycle commence. The poet then means to say, this world, though its term of existence is nothing compared with the eternity of the universe, yet in its present form outlives many of your great years, be they 19 or 19000 of our solar years. 1031 fluminis undis is the stream of water belonging to each annis: see Forc. and Aen. ii 305 rapidus montano flumine torrens, which he cites: iv 1036 Fluminis ingentis fluctus. 1033 summisca, if from Lucr., has I now think the sense common in Caesar and Livy: summittere subsidia, auxilia, praesidia and the like; and indicates a supply sent up when needed: amissa reparare in tempore quaque. 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 senuque remotum. 1036 see n. to 1000. 1037 quaeque is accus. agreeing with amissa. 1038 foll. comp. ii 1122 foll. 1039 am. cor.: so 810 amissu iam corporis; iv 535 Nec te fullit item quid corporis auferat. 1041 aversa viae, a grecism to which I know no exact parallel: Horace's scelaris purus, operum solutis are somewhat like: Enn. ann. 209 viae seems to depend not on flexere but quo. 1042 sum. omn. quaccc., the whole of any sum of matter gathered together, such as our summa or mundus here spoken of. 1044 cudere, an expressive metaphor with plagas or ictus, to give the force of Epicurus' antwary, the counter-stroke which
makes the atom change its course and enables it to combine. 1045 quaeatur: III 1010 potestur: these or other forms are common enough in the old writers; as quitur quitast nequitur nequitium poteratur pos- situr; but can only be used when followed by an infin. pass.; as in the case of coepus, desitus 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. 1051 vis opus est, a common constr. in Lucr. as ii 20, 815, iii 967, iv 1268, 1277, vi 365.

1052—1082: do not believe with some that all things tend to a centre, and therefore the world keeps together without external force, and things and animals beneath the earth cannot tumble into the sky any more than we can fly up to it: that our day is their night, their day our night: this is sheer folly: there is no centre in infinity, and, if there were, things would not be attracted any more than repelled by it: void everywhere alike yields to all body alike.—It is the stoics doubtless whom Lucr. here mainly attacks, though the peripatetics and some others held a similar doctrine: they taught that there was but one finite world surrounded by an infinite void; and that the world was upheld in the way which Lucr. so clearly explains here, by all things pressing to the centre: the earth resting ἱσοκρατῶς, in the words of Zeno in Stob. ecl. ii 19 4, at about the centre of the κόσμος, in the same way that the whole finite κόσμος remains fast in the infinite void. Had Epicurus, while retaining his conceptions of infinite space and matter and innumerably worlds and systems, seen fit to adopt this stoical doctrine of things tending to a centre, and so to make his atoms rush from all sides of space alike towards a centre, he might have anticipated the doctrine of universal gravity: see what is said to ii 251 full. 1052 fugit with an infin. is found in Virgil Horace Ovid and Tibullus: see Forc. and Freund. Lucr. has an infin. after fugito too more than once: see n. to 658. 1053 quod dicunt = id quod dicunt or ut dicunt: so quod dico, quod aient, 1080 sua quod natura petit, ii 369 quod natura reposcit, and the like: Lach. seems to me only to involve the constr. summae, of their sum which is finite. 1055 ictibus ext. of atoms: see 1042 and 1050. 1056: the stoic in Cic. de nat. deor. ii 116 says omnes partes eius undique medium locum capessentes nintuntur aequaliter cet. and Zeno himself in Stob. ecl. i.1. πάντα τὰ μέρη τοῦ κόσμου ἐπὶ τὸ μέσον τοῦ κόσμου τὴν φορὰν ἵχειν, μάλιστα δὲ τὰ βάρος ἰχοτα. 1057 is parenthetical: Lach. rightly compares the form of expr. in iv 366
Aeva si crudia priscum lumine posse Indugredi: comp. also II 603 noque posse in terra cetera terram; and Pliny II 162 sic terrae, aequanibis cumexit, nisi in si locius non cat. 1058 1059 Lach. and some other editors join these with 1057: this may be right, but I prefer to connect them with 1056: Et [fuge credere] quae pond. sunt, not sint, because it is a definition of the poet's own, not depending on the opinion of these criticized: comp. II 226 fermatur; v 630 abest, pro piumqu. 1059 retro postea: 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 adversus vestigium amet contra nostru vestigia, quae everti sese vocatis. 1060 unquestionably is joined with what precedes: see notes 1: Lach. here labours in vain: Lucian Demon. 22 gives just the same illustration, structum non nisi teria evertunt eum indicendo inuentum est ac aliquo φαίνησι ψευς, οι δ' δε τιν' επί τοι ηλια σκιαι όπερ τοιούτους ἁρα τοις αποτρόπαις δεν λέγεται.

1061 if there is here any anacol. at all, it is very slight and natural: fuge credere, on which what precedes depends, is so distant, that he prefers to go on with another verb Contendunt. suppa: Festus quotes Lucilius for this word; and Attius 575 has the verb suppa (imper.): it = supinus. 1062 foll. comp. Pliny II 161 illo [vulgo] quaerente cur non decidant contra siti, tamquam non ratio praesto sit ut nos non decidere miserrum illi. 1065 Illi the people there, easily inferred from what precedes: yet it is possible that Illi, as Lamb. suggests, is the adv.: a well known form; but the pronoun contrasts better with nos: Virg. geor. I 250 Nostis ubi primus equis orius adflavit anhelis, Illic [MPB, Probus: Illis Seneca] sera rubens ascendit lumino veper, there is a similar doubt. 1066 the subject changes, et [illos contendunt] dividere. tempora caeli are of course the seasons of the year; as vi 362 cum caeli tempora constant; and as anni temporae and annorum tempora are often used by him: with them it is midsummer, when with us it is midwinter, and therefore their nights are always equal to our days. 1067 diebus i.e. nostris, is a harsh ellipse. agitare = agere, a sense common in prose too: Cic. Verr. II 154 dies festi agitantur. 1068 stolidis, the 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. 1076 Lep. pond. more fully expressed II 239 Leque ponderibus non aqueis: comp. Epic. in Diog. Laert. x 43 παραχύμαν τοῦ κενοῦ τῆς ἐξ ὁμοίαν καὶ τῇ κομφατή καὶ τῇ βαρυτή τῶν αἰώνα, where ἐξ should surely be ἀπὸ: comp. Sextus adv. math. x 223 δια τῆς ἐκφέρεται δι' αὐτοῦ [γ' ἄτοmos]. 1077 quiesquam locius: III 234 Nec
NOTES II

calor est quisquam; 875 quemquam sibi sensum in morte futurum; Valer. Flaccus viii 271 nec foederis ulla Spec erit aut trae quisquam modus; Sall. Cat. 31 2 neque loco neque homini quisquam satis credere; 58 10 neque locus neque amicus quisquam teget quem arma non texerint; Ing. 72 2 neque loco neque mortali quisquam aut temporis satis credere; Caelius ap. Cic. ad fam. viii 17 2 nec homo nec ordo quisquam est nisi Pompeianus; Plaut. Menaech. 447 Numquam quisquam facinus socii; with appellatives it is common enough, quisquam parum, quisquam civis ingenuus in Sallust; quisquam homo, quisquam homo mortalis, quisquam discipulus, cocus, amator, all in Plautus; Terence has vir quisquam, hominem quemquam, Virgil puere quisquam, Catullus quisquam heros, Tibullus non iuvenis quisquam, non virgo, Propertius cuiquam puellas; and Lucr. himself v 36 neque noster quisquam nec barbarus. But Cicero too can not only say cuiquam ordinii and cuiquam generi hominum; but also ad Att. v 10 4 ne rumor quidem quisquam; ad fam. iii 10 6 cuiquam legationi. 1079 1080 almost repeated ii 236 237. 1079 subsistere: Plaut. epid. i 1 77 nisi suffulcisc sfirmiter, Non potes subsistere.

1083—1113: again they teach that while earth and water tend to the centre, air and fire fly from it, and that the earth sends up food to the tree-tops: they thus contradict themselves: the truth is that the whole of this doctrine is alike false; for, space being infinite, if matter were finite, the world and all that is in it, would in a moment dissolve into their first-beginnings: if on any one side matter fails, the door of destruction is opened to all alike.—Zeno l. l. thus teaches, ου ταύτως δε σώμα βάρος ήχειν, ἄλλ' ἀβαρῆ εύναι ἀφρα καὶ υψός γίγνομαι δε και ταύτα πως ἐτι το θὸς σφαιρας του κόσμου μίνον, τθν δε σωτασιν προς τθν πεπραμεναι αυτων ποιωσαι κ.τ.λ.: this exactly agrees with what Lucr. affirms; who in ii 184—215 clearly and well refutes the theory. 1085 this v. seems clearly to interrupt the natural connexion between liquoris and 1086 Umorem cet.: quae, i.e. corpora, corpore cont. though harsh, is not unlike Lucr.: comp. ii 715 and n. to i 875: it seems not improbable that 1085 is a marginal addition of the poet's brought into the text by his editors: see introd. p. 31 and 32. 1089 tremere, tremulus, tremor are all used by him to express the bickering of the stars or of fires. 1090 cae. caer. recurs vi 96: he has caerula mundi, the same thing; and caerulea alone: Ennius before him cae caerula and caerulea caeli tempora. passi: 231 unde aether sidera passen; v 524 Quo cuiusque cibus vocant...Flammea per caelum pascentis corpora passim. 1091 se ibi: the elision of a long monosyll. before a short vowel is confined within narrow limits: see Haupt obs. crit. p. 17 who cites from Lucr. i 136, 922, v 97 Nec me animi; iii 6 Quod te imitari; iv 1188 tu 27—2
animo; 1 234 Quod si in co. Lach. adds III 574 In se animam, which is a false reading, as well as 1 874 quae alienigenis, vi 755 vi ibus, two mere conjectures of his own which both violate the laws of elision: see Luc. Mueller de re metr. p. 284. 1094—1101 see notes 1: it is clear that in the lost vs. the clause nisi cet. had to be completed; then an apodosis to quoniam cet. must have come, shewing that these people were not only wrong, but inconsistent: then a new sentence must have followed, declaring that space being infinite, as even the stoics admitted, matter as proved above must be infinite likewise, Ne cet. 1102 volucri a natural metaphor: so iv 205 volucri levitate of the inconceivable speed of his idols; 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. templo, 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 penetralibus; Cicero and Catullus have penetrales focos: elsewhere in Lucr. penetralis is qui penetrat. 1107 rerum here seems to be everything in and on the earth; so that the atoms of these res and of heaven are mixed up with those omnis terrae. 1108 Corpora, i.e. prima, solventes: vi 235 soluens differt primordia vini: dissolving the union of the atoms; the word more commonly signifies breaking up the thing itself: Lucan II 290 cum ruat arduus aether, Terra labet, mixto coeuntis pondere mundi. 1109 Plant. rud. 1287 de bonis quod restat reliquiarum. 1111 parti recurs III 611, iv 515, vi 694, 721; corp. inscr. Lat. 206 25 and 27 in partis: 198 51 parti: the accus. partim is found vi 88, 384 and 661; and sometimes in the best mss. of Livy: the adv. partim is really this accus.; see n. to 20. 1112 ianu 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 cunctorier ante; Ovid trist. III 2 30 has also meique Interitus clausas esse vetate fores. In this the poets have idealised the solid stone doors of their tombs: comp. the Orci traditus thensauro of Naevius in his epitaph; and what Eucharis in the corp. inscr. 1009 says of her own and the surrounding tombs: Hec oculo errante quei aspicis 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: par. op. = parva opera or laboris: Hor. epist. I 7 8 has opella forensis: no other example of the word is quoted; later writers have operula.
BOOK II

1—81: sweet though it be to see from a place of safety the storm-tested sailor 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 terrors. 1 and 5 Suave; so nec mirum more than once, as well as the indeclinable poter, with which other writers too so often omit the verb subst and which, to judge from the dei qui poter (δευκον) 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. mari is the abl.: obs. magnos and 2 magnum, and 27 28 auroque aurataque, and 48 49 metus metuunt, and 54—59 tenebris tenebris tenebris tenebras. 1 comp. Archippus Mein. com. Gr. frag. ii p. 727 Ος θνυ την θαλασσαν ακο της γης δραν, Ω μητερ, ίησι μη πλαντα μηθαμως; and Cic. ad Att. ii 7 2 Nunc vero cum cogar exire de navi, non abiectis sed erexitis gubernaculis, cupio istorum naufragia ex terra intueri; cupio, ut ait tusn amicus Sophocles, καν εικο στέγη Πυκνης ακούειν ψεκίδος ειδούς φρενι: comp. the whole frag. from the tympanistae, esp. της γης ειπατοντα, 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 e terra spectare furentem. 4 quibus mali careas = ea mala quibus careas: careas = caremus, or caret aliquis: see n. to 41 foll. and to i 327, and comp. 36 Iactatis. 7 foll. often imitated, as ciris 14 Si me iam summam sapientia pangeret arce...Unde hominum errores longe lateque per orbem Despicere atque humiles possit contemnere curas; Ovid met. xv 147 iuvat ire per alta Astra...Palantesque animos passim ac rationis egentes 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 munitum pectus: the somewhat involved sentence gives an awkwardness to the epithets; since even in prose serena
templa, edita, doctrina sapientum munita would be natural enough. Lucr. may well have been thinking of Aristoph. clouds 1024 "Ω καλ-
λήψιν θείαν κλησαρτήν θρακών, for it is a play he would have
been likely to enjoy, and I find other points of resemblance: comp.
π 1100 foll. and vi 387—422 with clouds 395—402; and vi 124—
131 with clouds 404—407; and iv 131—142 with clouds 346 foll.
9 Despicere here, as in ciris and Statius, to look down with scorn
upon: see notes 1 to iv 418 Despicere. 10 viam quærere, unable
to find it, because they reject Epicurus who, vi 26 foll., pointed out
the true summum bonum, atque viam monstravit, transtite parvo
Qua possemus ad id recto contendere cursu. 12 13 Noctes...opes
repeated iii 62. 13 rer. potiri, and 50 and iii 1027 rerum po-
tentes appear to be most general expressions for supreme power of
any sort: see Forc. s. potiri, whose first example is Ceanthes solem
dominari et rerum potiri putat.

16 hoc aeris quodc. = omne hoc aerum: see Freund s. v. quicum-
que. nonne videre: this infin. of indignation is quoted by Donatus
to Ter. Phor. ii 12 Nec meum imperium ac, miito imperium: non
simultaem meam Revereri saltam: see Lach. who abundantly illus-
trates it from Cicero and others: add Plaut. Bacch. 151 Magistrum
 quemquam discipulum ministrator et 629 Criminin fides me habu-
isse! Livy xv 11 12 haec ludibria religionum non pudere in lucem
profers et vix puero dignas ambages senes ac consulares fallendas
fidei exquirere! the idiom is very common. 17 latrare: Enn. ann.
570 animus cum pectore latrat, and Paulus Festi latrare Ennius pro
poscere posuit; Hor. sat. ii 2 17 cum sale panis Latrantei stomacum
deniet. 18 mente fruatur Iuc. sensu: comp. Cic. de fin. iii 37
quis est...qui nulla animo adficiatur voluptate; and see n. to i 183.
17—19: thus Epicurus himself after much more to the same purpose
says to Menoeceus, Diog. Laert. x 131, that the pleasure which is his
end is τὸ μὴ ἀλγαίν κατὰ σώμα μήτε ταραττεσθαι κατὰ ψυχήν. 21 22,
if msa. are right, the constr. must be ui, quaequeque demant dolorem,
ea possint substerner delicias quoque multas: Epicurus himself says
l. 1 133 τὸ τῶν ἀγαθῶν πέρας ὡς ἑστὶν εὐσυμπλήρωτον τε καὶ εὐτάριστον:
most so-called pleasures only cause bodily pain and prevent genuine
pleasure: the absence of pain is the foundation of all pleasure; and
a very small positive addition of pleasure will be all that is required.
At the same time quemque, the reading of Lamb. and others, is mani-
festly simpler: few things are needed. ut et omnem dolorem demant
et voluptates quoque multas dent. 22 substerner appear 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 suc-
cessive or continued supply.
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28 ipsa seems to mean, nature for her part, as far as she is concerned, though habit and fashion may need something else; and necque appears to answer to 34 nec calidae: see below. 24 foll. after Ody. η 100 Χρύσιοι δ’ ἀρα κοῦροι ἐνυφίητοι ἐτὶ βωμῶν Ὑπατασίων αἰθομάνας δαίδας μετὰ χερσίν ἤκοντες, Φαίνοντες νύκτας κατὰ δώματα δαιμονίωσον: it is possible that these vs. of Homer may have suggested the fashion to wealthy Romans. 27 fulgēt: v 1049 scirēt aninoque 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, ute essēt indugerator and the like; where essēt is as long as esse: 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 comprehend: see n. to 1 magno and magnum: the gilding the lacunaria was a necessity with the Romans; the custom is spoken of by Virgil Horace Tibullus Propertius Ovid Lucan Seneca Statius, Val. Flaccus, the Anthologia, Livy Pliny 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 xliii 20 9 magnificum templum, non laqueatum auro tantium, sed parietibus totis laminae inauratum. The imitation of our passage in the culex 61 foll. Si non Assyrio cet. has 62 si nitor auri Sub laquearo domus, shewing that the writer found aurata in Lucr. the general tone of these vs. is also imitated by Virg. geor. ii 461 Si non ingentem foribus domus alta superbis cet. 29—33 almost repeated v 1392—1396. 29 Cum tamem cet. comp. 690 cum tamem inter se versus ac verba necessest Confesare cet.; iii 645 cum mens tamem...non quit; vi 140 cum tamem...haurit; Αen. ix 513 cum tamem omnis Ferre iuvat subter densa testudine casus; x 509 Cum tamem ingentis Rutulorum linquis acertos. The sequence of the whole sentence is this, interdum necque natura requirit gratius...Si non sunt...Nec...Nec..., cum tamem...curant: the cum refers to natura requirit; the tamem 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: then the necque, 'neither', of 23 answers to Nec of 34: for the position of necque comp. i 886 Et laticis, and n. to 885. With 29—33 comp. culex 67 at pectore puro Saepet tenero prosternit gramine corpus, Florida cum tellus gemmantes picta per herbas Vere notat dulci distincta coloribus arva: the 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
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and Virg. ecl. viii 87. 34 Lamb. compares Hor. epist. i 2 48
Aegroto domini deduxit corpore sebres, where deduxit is the active of
decedent. 35 text. pict.: Cic. Verr. iv 1 nego ullam picturam neque
in tabula neque in textili suisse quin cet.; Aen. iii 483 Fert picturatas
euri subluteum vetes...Textilibusque onerat donis; Ael. Lampridii
Heliog. 27 ita ut de acu aut de textili pictura exhiberetur. 36
Iacteris...cubandum est: the potent. because in the 2nd pers. sing.
see n. to 41 Cum video, and to i 327 posse.
39 Quod superest: see n. to i 50. putandum: see n. to i 111.
40 Si non forte...effugiant = nisi forte eff. campi is the campus
Martius: Caesar after his consulship remained with his army for
three months before Rome and was bitterly attacked by Memmius:
does Lucr. here allude to Caesar? 41, and below, Fervere...Fer-
vere 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 omnira piratis, Leucaten, litora,
fora litibus, and Lucr. himself iv 608 Omnia [loca] quae circum
fervunt: with fervere classem comp. Attius 482 classis adit occludentur
Fervit. Fervere: so Virgil: the older form; comp. Lucilius’ Fervit
aqua et fervet; fervit nunc, fervet ad annum, which seems strange to
Quintil. i 6 8: Lucr. i 1. fervunt: so v 1095 fulgere; and fulgit, ‘it
lightens’, more than once; yet Lucr. also knows the 2nd conjugation:
see n. to vi 160 and 213. 41 foll. cum video, status, cum video:
for this use of the pres. potent. or conj. 2nd pers. sing. comp. n. to
i 327. A most able critic in the Reader of 31 dec. 1864 pointed out
my erroneous explanation of these second persons in the first edition:
they clearly belong, he says, ‘to the class first explained by Madvig
(see gramm. 370); the subject is merely hypothetical, “when you see”
being equal to “when one sees”’. Madvig remarks that this idiom is
of very extensive application, and is used also in relative clauses and
clauses with conjunctions. Lucr. has ii 849 cum institutis; iii 854
cum respicias; iv 572 cum video, possis: Cicero too orator 225 cum
aut arguas aut resellias: Lucr. iii 870 has ubi video; v 100 ubi ad-
portes; vi 901 ubi admoveas; ii 35 si iacteris; 1000 si teneas;
iii 948 si pergas, si numquam sis moriturus; iv 1070 si non con-
turbes. 41 Aen. v 674 belli simulacra ciebat; 585 pugnaeque cinct
simulacra; Livy xi 6 5 divisas biformiam duas acies concurrendas ad
simulacrum pugnae; who also has simulacrum and simulacrum navalis
pugnae more than once; and simulacrum decrecentis exercitus. 42
the subsidia being in support in the rear; the cavalry on each flank.
43 comp. Plaut. Bach. 941 hoc insunt in equo milites Armati atque
animati prob. 44—46 Lamb. cites Varro ap. Nonium p. 379
Non fit thesauris, non auro pectu solutum, Non demunt animis curas
ae religiones Persarum montes, non atria divitii Crassi. 51 ful-gorem ab auro: not unlike is Livy viii 29 13 ingenti ardore militem a vulnerum ira: see Madv. emend. Liv. p. 170, who cites xxiv 30 1 tanto ardore militem ab ira: comp. too xlii 62 3 fericia ab re bene gesta; Ter. Andr. 156 ab illo iniuria; Plaut. Bacch. 528 a me nun-tius; also Turnus ab Aricia, pastor ab Amphyro, nostris ab omilibus agnos, a fontibus undae, ab Andria ancilla and the like: Val. Flaccus v 242 expands Lucr. tum falsus fusus ab auro Currere per summis fulgor laquearia testi: ex is used in the same way i 1086 magnasque e montibus undae; 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 ful-minis ictus. 52 purpureae: iii 689 gelidai; iv 537 nigrai: he elsewhere avoids this archaism in adjectives, frequent as it is in sub-stantives. 53 haec rat. pot.: v 42 Quae loca vitandi plerumque est nostra potestas: haec potestas, i.e. of conquering religion and the fears of death, etc. est omnis, i.e. omnino, rationis: Forc. a. v. cites Ter. heaut. 720 quasi non ea potestas sit tua; and Cic. ad Att. xvi 16 15 praesertim cum tota potestas eius rei tua sit, ut cet.: but the use is common enough. 54 laboret, a favourite word occurring some ten times in this sense. in tenebris: this word occurs 4 times in as many vss., twice in the metaphorical sense he is so fou of: 15 Qualibus in tenebris vitae. 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 quid ergo? non omni puero stultiores sumus qui in luce timemus? sed falem est, Lucreti, non timemus in luce, omnia nobis fecimus tenebras: but this is precisely what Lucr. says 54 Omnibus cum in tenebris cet.: we make of the light of day thick dark-ness. Comp. Plato Phaedo 77 E tunc eni tis kai en hymin taix, dotis ta tauanta fobeirai.

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 ago...Expediam is thus used by Virg. geor. iv 149; but the phrase recurs also in Lucr. vi 495 and 738, genitilia, gignant, genitas. 65 mobilitas is his usual word for swiftness of motion: literally great power, facility of moving: he uses also mobilis mobi-liter and mobilius: he has prob. selected the word for this technical purpose, because neither velocitas nor celeritas would suit the metre: levitas he also uses in the same sense. 66 tu te dictis praeberes memento, iii 135 tu cetera percipe dicta, iv 931 tu fac ne ventis verba profundam, vi 920 Quo magis attentas auris animumque reposeo.
comp. the above with sect. ad Hœn. 3 1 ; sunc tec sic: attentum in produced: nec proficiendi ad institutæ pergenere. It is probable that the somewhat magisterial tone in which Lucre. so often addresses Memmius was thought becoming in a philosophical teacher. 67 inter as stipata has, like so many other terms we have noted in Lucre., a pregnant meaning, so massed together as not to admit of separation: 1 345 Undique materies quoniam stipata quiessesci: atoms are not united together, as the parts of each atom are united in the atom; 1 610 Quae minimum stipata coherent partibus corte. 68 materies is of course here as elsewhere the collective term for atoms. 69 fluxus in this sense of wasting, ebbing away is a favourite expression of Lucre. esse becomes here the object to subduere. 71 summae and 75 rerum summae have their proper sense of the whole sum or universe of things in being; but Lucre. illustrates what he means from what goes on in our world, in haec rerum summae, as is natural; for what takes place throughout the universe is more or less a repetition of what happens here: see n. to 1 1008. 72 cui: sc is the [id] unde absent of 73, the illa of 74. 76 mutus is used as an adv. thus 5 or 6 times in Lucr.: v 1100 we have mutus inter se, as here: Virgil uses per mutus: Lepidus in Cic. ad fam. x 34 says, summa studia officii mutuo inter nos certatem constauent pro nostra inter nos familiaritatem. 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 temporis vertit Cernimus atque illas adsumere robora gentes, Concidere has. 79 the well-known metaphor of the torch-race: Varro de re rust. iii 16 9 sune curus lampada tibi trado; the καθώς λαμπών τον βίον οπαδον of Plato.

80—141: First-beginnings, when alone, move ceaselessly through the infinite void by their own inherent motion or it may be after collision with another: some of intricate shapes form after collision a close union and thus help to compose hard bodies; others rebound to greater distances, and form softer bodies; some do not unite at all, but continue to wander through space: the motes in a sunbeam will give some notion of this: single atoms unite into small bodies, these small bodies form themselves into somewhat larger ones; till by little and little they become visible and are seen to move in the sun, though why they move 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 Lucre.: comp. 1017, iii 170, 406, 946, 1053, iv 1026,
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v 210, 319, 1334. κωνώνεια συνέχεια αί ἄτομοι, says Epicurus himself in Diog. Laert. x 43. 84 this is the κίνησις κατα στάθμην or natural motion sheer downwards. 85 ictu alterius, the motion ἀπὸ κατὰ πληγήν καὶ παλμόν: therefore he adds forte, because this motion is only casual. cita see n. to i 1001. saepè: see n. to v 1231. 88 ibus, a form common in Plautus: Lach. wrongly introduces it by conjecture into two other places; but it recurs I believe vi 1012: for demonstr. pron. connected with rel. of preceding v. see n. to i 718. 90 reminiscere, as proved i 958 foll. totius summa, another name for the omne. 91 for the position of corpora in the second clause see n. to i 15: with neque habere ubi comp. vi 1052 neque habet qua tranet ut ante; Livy xxvii 12 3 nec ubi consisteret... habenti [hosti]. 92 foll. notice the poetical tautology to emphasise what he says, sine fine modoque, innumeum patere; in cunctas partis and undique; ostendi and probatumst; and comp. i 1006 1007. 94 Pluribus ost. i 988—1007.

96 reddit 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 Conciliis et discidiis exercita crebris; iv 862 exercita motu. 98 confulta is a ἄρας λέξις.: if the word is right, which is somewhat doubtful, it must mean, resting and pressing one against the other, mutuo fulla: comp. Stat. Theb. vi 862 diu pendent per mutua fulli. Brachia: the abl. magnis interv. and 99 brev. spatiis and 101 Exiguis int. mean leaving great or small spaces between, with great or small spaces between: the great and small are of course relative merely, and have reference to the extremely minute atoms: the great would be inconceivably small in relation to anything of sensible magnitude: comp. Epic. Diog. Laert. x 43 καὶ αἱ μᾶν μακρὰν ἅν ἀλληλῶν διάσταται, and all that follows. 99 ab ictu: see n. to vi 968. 102 perplexis fig.: 459 perplexis indupedita; 463 e perplexis...elementis; 394 hamatis inter se perque plicatis; iii 331 Inplexis principiis: the atoms are of shapes which are fitted to twine together; such atoms Epicurus himself in Diog. Laert. x 43 calls αὐταcles: being therefore πλακτωκαὶ, they get perplexes, intricately twined or matted together. Newton optics p. 251 says of his atoms ‘the parts of all homogeneal hard bodies which fully touch one another, stick together very strongly’: but he adds ‘and for explaining how this may be, some have invented hooked atoms, which is begging the question’. 103 radices: these lay the first foundations or roots of stone. fera ferri: Cicero and Tibullus thus play with the assonance ferreus et ferreus. 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 receptha, tamen non potuere etiam consociare: comp. with this sic deinde locutus for sic loc. deinde, and the like, in Virgil. 112 ut memoro = ita ut eam memoro: iv 749 Haece fieri ut memoro. simulacrum and imago are exactly synon.: in iv he regularly uses imago or imaginibus, simulacula in the plur. nom. and acc. for the οἰκή 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 qua se Plena per insertas fundebat luna fenestras. 116 per inane 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 inane is still more loosely put for the air. 117 lumine in ipso: see n. to iv 736 aere in ipso. 118 proelia pugnas recurs iv 1009: Lach. well illustrates it by pugnant proeliant, turbas lites, morbum mortem, donum praemium, from Plautus and Terence. Comp. too Livy xliv 40 l ponderibusque aurii argenti: in old Latin the idiom is widely extended; in Livy i 32 11 a single sentence of an old formula contains quarum rerum litium causarum, populi Romani Quiritium, quas res dari solvi fieri oportuit. 119 dare pausam, like dare motum, discessum, ruinam and the like, = facere pausam, 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': 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 new 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, if quae porro is what Lucr. wrote, not proporro, we might compare Aen. i 72 and 157 for the omission of sunt: I know no other instance of the rare proporro used for the simple porro or έξης. 138 ascendit, because what is invisible is said to be below our sense: iii 274 Nec magis hoc infra quicquam est, iv 111 primordial tantum Sunt infra nostrorum sensus. 141 depends on the prec. relative clause, as illustrated in n. to i 718. app. ap. see n. to r 826.

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 i 589. 146 tenerum: see n. to i 207. liquidis voc.: iv 981 citharae liquidum carmen; v 1379 liquidas avium voces. loca: Virg. geor. iv 515 et maestis late loca questibus implet. 148 Convexitire: Cicero in his Aratea uses I find convexitire 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 Officiuntur, the only instance in Lucr. where a verb which governs a dat. in the active, has a personal passive: he twice uses the part. effectus, iv 763 v 776. The licence is altogether rare: Horace has imperor and invideo; Ovid thus uses cedets more than once; Virgil has the partic. creditus; Caecina ap. Cic., the auctor ad Heren. and others have persuasus est; the auctor ad Heren. has also supersedenda causa; the auctor bell. Hisp. est litata: several of these are homely writers. 158 Cum...foris is in contrast with 151 Non per...undas; 159 ipsa...feruntur with 153 Nec singull...ire: there can be no doubt therefore that 159 ipsa, suis e partibus una refers to the primordia, each one of which is a unum suis e partibus, that is one indivisible whole of parts which are absolute leasts and incapable of existing alone, as we have explained so fully i 599 foll.: with suis e partibus una comp. iii 545 contracta suis e partibus [anima]: he could hardly without an awkward periphraisis have expressed what he means without using the plur. una; nor is it any harsher than Cic. pro Flacco 63 unis moribus et numquam mutatis legis vivunt; or the auctor ad Heren. iii 33 duplices similitudines esse debent; unae verum, alterae verborum. ipsa, una è ipsa, quorum quique est unum a. 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, πολλαπλάςως. 164 pervolvant = 1 4 Concelebras. Epicurus says himself in Diog. Laert. x 46 ἡ διὰ τοῦ κενοῦ φόρα κατὰ μηδεμίαν ἀπάντησιν τῶν ἀντικυψάτων γνωμένη πάν μήκος περιληπτῶν ἐν ἀπεριμότητι χρόνῳ συντελεί. 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 vss. have no proper connexion with what precedes or follows; that 184 continues the argument as it was left at 164; and that in a finished composition 183 and 184 could not stand side by side, has been demonstrated by Lach. He shows 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 v 195—234 which fulfil the promise of 182, are likewise a subsequent addition; as well as the cognate argument iv 823—857, where the doctrine of final causes in respect of the bodily organs is so earnestly denied. On these and similar sections of the poem see what is said above p. 30—32, where I attempt to carry Lachmann's argument somewhat farther. Some vss. as is said in notes 1, are clearly wanting before 165: whether they ever existed in the poem and were not rather lost before it came into the first editor's hands, we may well doubt with Lach. The way in which the latter supplies the meaning of what is wanting, seems to me however somewhat awkward: I should be disposed to make the gods the subject to *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 introspicere, ut videant quid cuique conducat.* [You must not suppose that the gods have anything to do with the motions and unions of these atoms: nay it would not be even consistent with their majesty and happiness to be tormenting themselves with all these minutiae.] 'and to be following up the course of every single atom to see how everything goes on'.

165 *persectari* recurs iv 1010, and appears to be peculiar to Lucr. 167 *quidam*: the stoics are doubtless pointed at, perhaps also the academicians. 169 *admoderate* seems also peculiar to Lucr.: Gronov. observ. III 5 compares the *attemperate* 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: *sibi* or *naturam facere non posses* 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 1718. 172 *deducit*, metaphor from leading the bride to her husband: comp. 196 *Deductast* and n. there. 173 *blanditur propagent* harshly said for *blandiendo hortatur ut prop.* as Lach. observes; he compares Vitruv. pref.
to III. 174 quorum i.e. hominum, understood from genus hum.:
see n. to IV 934. 175 omnibus rebus is so used by Cicero, as div.
in Caec. 61 tu, cum omnibus rebus inferior sis, hac una in re cet. ego,
si superior omnibus rebus esses, hanc unam ob causam cet.: similarly
III 1026 Qui melior multis quam tu fuit, improb, rebus. 177—
181 recur, slightly altered, v 195—199. 179 redde: see n. to I
566 reddi. 181 stat: Lach. cites I 564 Stare, and, a doubtful
instance, VI 1058 Pondere enim fretae partim stant: comp. too Aen.
III 210 stant nomine dictae; and Lucr. II 843 manere, VI 1274 templa
manebant. constare is much more usual with Lucr. in this sense.

184—215: you are to know too that nothing naturally mounts
upwards: flames and the growth of crops and trees are only apparent
exceptions: thus blood from a wound spirts up; and a log forced
down into the water starts up again; yet we know these things tend
downwards by nature: so it is with flame: observe meteors and the
like falling to earth; the rays of the sun tending downwards; light-
nings 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 com-
pared with Lucr. 187 flam. corp. a mere periphrasis for flammas:
corpora are not here the prima corpora. tibi dent fraudem = Cicero's
faure fraudem alicui: see n. to IV 41. 188 aug. sum. recurs
v 681. 191 subsiliunt: Cicero in setting forth this stoical doctrine
Tusc. disp. I 40 uses the word subvolent. 192 degustant: so he
himself, Virgil and Horace apply lambere. signa trabesque here and
VI 241 are used in their restricted sense: signa 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. 196 Nonne vides: Lamb.
notices his fondness for this phrase. 200 plus parte = plus iusta
parte or as he says himself IV 1231 plus parte aqua; i.e. it starts
farther out than it would be, if left alone: Ovid trist. III 3 16 Et
plus in nostro pectore parte tenes; v 10 29 simul nobis habitat discri-
mine nullo Barbarus et tecti plus quoque parte tenet: in all these
places it may mean plus dimidia parte; as I 617 pars; and Germani-
cous Caesar Arat. phaen. 588 Bootes In terras abit et noctis plus parte
relinquuit: he means clearly more than half of night, though the expression of Aratus 583 is very obscure, πλεῖον δὲ χαίρει νυκτὸς τῶν τηρέων: Cicero 364 translates recedit Post medium labens claro cum corpore noctem. multis, omnibus partibus are also very indefinite in meaning. Mart. II 24 6 Das partem et *multum est*. Candide, das aliquid! Ovid met. III 43 has then the fuller form, media plus parte levem erectus in auras. 202 deorsum trisyll. 205 disyll.: so with scorsum and seorsus: he also uses indifferently the form sorsum: see n. to III 631. 206: so v 1191 Noctivagaerçues facies caeli flammea equ volantes: comp. Virg. geor. I 366 noxisque per umbra Flammamum longos a tergo albescere tractus; Lucan I 527 caeleque volantes Obliquas per inane faces may have had this v. and 213 in his mind. 209 stellas et sidera seem synon. as v 1191 faces and flammae.

211 lum. cons. arva means perhaps no more than Virgil's spargebat lumine terras; though Arist. poet. 21 mid. says τὸ τῶν καρπῶν μὲν ἀφάναι σπείραι, τὸ δὲ τὴν φλόγα ἀπὸ τοῦ ἱλιοῦ ἀνώνυμον ἀλλ' ὄμοιος ἤχει τοῦτο πρὸς τὸν ἱλιον καὶ τὸ σπείραιν πρὸς τὸν καρπόν, διὸ εἰρηται σπείραιν θεόκτισταν φλόγα. 213 transversos and therefore not tending upwards. 214 abrupti: see n. to I 724: Macrobr. compares Δεν. III 199 ingeminant abruptus nubibus ignes. 215 concursant here = discurrunt, its usual sense; III 395 concursare = concurrere, 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 unnaturally attaches much importance, as refuting his chief adversaries: sursum ferri sursumque meare; sursus versus... Et sursum answered just after by deorsum; vi recurring four times within five lines; Emicat excitans; 193 na travesque; magna vi multi... aegre; sursum revomit, remittit; emerges... excitiantque; sursum succeeds answered by deorsum deducere; as 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 κίνησις κατὰ παρὰκλισίων 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 in regione ferrentur et ut dixi, ad lineam, numquam fore ut atomus altera alteram posset attingere, itaque attulit rem commenti ciam: declinare dixit atomum perpaulum quo nihil posset fieri minus; ita efficiei complexiones et copulationes et adhesiones atomorum inter se, ex quo efficercetur mundus omnesque partes mundi quaeque in eo essent; and comp. de fato 22. 217 corpora = of course prima corpora. 217 and 226 rectum per inane = recte or ad lineam per
inane: rectum is used as primus, postremus and the like are so often used for their adverbs; see n. to 1080 and III 250 postremus datur ossibus: Cic. l. l. uses recte and ad lineam to express the same thing: vi 689 rectis ita faucibus sicit alae; iv 550 rectoque foras emittimus ore: comp. Aen. vi 900 Tum se ad Caiaetas recto fert litore portum, and viii 57 recto flumine ducam: in the sentent. Minuc. corp. inscr. i 199 sursum rivo recto, inde recto rivo, sursumvorsum iugo recto, susum iugo recto, sursum iugo recto (six times), iugo recto, deorsum iugo recto, dorsum iugo recto are all found: Livy xxxviii 20 8 obliquo monie ad se declinare. 218 pond. propr.: Lach. to vi 574 illustrates this use of pondera for the equilibrium of a thing, from Ovid met. i 13 pendebat in aere tellus Ponderibus librata suis, and Lucan i 57 librati pondera caeli; but Turnebus and he are quite wrong in asserting that pondus is not so used in the sing.: see my note there. ferme: see n. to i 14 ferae. 219 Inc. loci sp. is repeated 260 and 293 in this form Nec regione loci certa: comp. 163 Multiplexque loci spatium. decellere = declinare; as vi 573 recellit = reclinat: decellere, though a ἀξικελεύσθαι, appears a certain correction. paulum, Tantum quod momen 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, quauerentibus. momen, which as we have said to i 435 Lucr. uses for momentum, here signifies the ἁπάθη or inclination of the balance. possis is here the potential: see n. to i 327. 223 Nec cet. as expl. in what follows. The atoms would have gone on for all eternity to descend in parallel lines with equal velocities. Lucr. does not tell us whether every atom thus swerved at some time or other; nor whether an atom could thus swerve only once; and Cicero seems not to know what Epicurus taught on this point.

225—250: you must not think that the heavier can overtake the lighter atoms and so give birth to things: a heavier thing falls more quickly than a lighter through water or air, because these offer unequal resistance to unequal weights: not so with void which yields to light and heavy alike: nothing therefore can account for the first collision of atoms except this declination; which must be the least possible, that we may not attribute to them oblique motions. 225 potesse: see n. to i 665. 228 reddere in Lucr. often means simply dare or edere; and so I have understood it here, though it is possible the sense may be ‘render the motions begetting’: but comp. 890 vitalem reddere sensum, which seems quite parallel. 232 tenues seems to be a nomin. as i 281 mollis. 236 237 almost the same as i 1079 1080. 238 quietum, a poetical epithet implying that it
can offer no resistance active or passive; Quod manet intactum negus ab ictu fungitur hilum. 239 comp. i 1076 and Epicurus there quoted. 240 fol.: hear Epicurus himself in Diog. Laer. x 61 ἵστατην ἀναγκαῖον τὰς αἴτιας ἐστι, ὅταν δὲ τὸν κενὸν εἰσφέρωται μηδὲν ἀντικόπτοντι· οὕτω γὰρ τὰ βάρση θάττων οἰσθήσεται τῶν μικρῶν καὶ κούφων, ὅταν γε δὴ μηδὲν ἀνατρήσαι αὐτοῖς· οὕτω τὰ μικρὰ τῶν μεγάλων, πάντα πόρον σύμμετρον ἡχοῦτα, ὅταν μηδὲν μηδ' ἐκάινος ἀντικόπτη. 244 minimum: so Cic. de fato 22 tertius quidam motus oritur extra pondus et plagam, cum declinat atomus intervallo minimo, id appellat ἐλάχιστον: the use of minimum or ἐλάχιστον here is quite analogous to that so fully discussed i 599 foll.: as there Lucr. and Epicurus spoke of the part of an atom as an absolute least, a thing the least possible, so small that it could not exist alone, and could not therefore be looked upon as an individual thing; so here this motion of 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 = quoad or quantum: see Lach. to v 1033: so quod commodo tuo fiat, quod potero, quod potes, nusquam quod sciam, non ero quod sciam, quod commodo reipublicae facere posset, quod sine inducta rei publicae fieri posset in Cicero Terence Plautus Caesar Livy respectively. 249 recta regione seems unquestionably right; I cannot understand Lachmann's objections: comp. Livy xxii 31 9 non recta regione iter instituit, sed ad laevam...flexit; Cic. Verr. v 176 si quippe tumultum de recta regione deflexerit; and 181 haec cadem est nostrae rationis regio et via; Caes. de bell. Gall. vii 46 1 oppidi murus ab planitie...recta regione, si nullus amparactus intercederet, MCC passus abarat: in the sent. Minuc. corp. inscr. i 199 recta regione, in a direct line, twice occurs. 250 esse is harsh thus separated from declinaris; 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 eorum; 196 Namque papaveris aura potest suspensa levigare Cogere ut ab summo tibi diffuas altus acervus, to bring into relief the papaveris; v 65 Ut mihi mortali consistere corpore mundum Nativamque simul ratio reddunda sit esse: 572 Forma quoque hinc sola debeat filumque videre, Nil adeo ut possis plus aut minus addere, vere, is very similar to our passage.

251—293: again if there is no such declination of atoms to break the eternal sameness of their motions, the perpetual sequence of cause and effect, whence have all living things freewill? whence can we change our motions at pleasure? thus horses cannot start in a
race at once: motion has to spread from the heart through the limbs: thus too when we are carried along by an external force, there is something in us which resists, and enables us sometimes to stop: while the weight then of atoms enables them sometimes to withstand the external force of blows, it is only this declination of atoms at quite uncertain times and places which gives the mind its freedom of action. 251 foll. Cic. de fato 23 states this as the chief motive with Epicurus for devising this tertius quidam motus extra pondus et plagam: hanc Epicurus rationem induxit ob eam rem, quod veritus est ne, si semper atomus gravitate ferretur naturali ac necessaria, nihil liberum nobis esset, cum ita moveretur animus ut atomorum motu cogeretur. 252 ordine certo, i.e. if they move straight down by inherent gravity and only change their motion by plague, or collision with other atoms. 258 progredimur 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 αἰδοὺ κυνήγεως μυχανόμενος ἀλεθερώναι καὶ ἀκολοῦν τὸ ἐκούσιον, ὑπὸ τοῦ μὴ καταλείπειν ἀνέγκλητον τὴν κακίαν, says Plut. de repug. stoic. 34, p. 1050 C. 262 rigantur, spread over the body like so many rivis: comp. iv 907 somnum per membra quies inrist with Furius in Macr. sat. vi 1 44 mitemque rigat per pectora somnum. 263 Nonnull vides cet. has suggested his simile to Virgil geor. iii 103 Nonnull vides, cum... ruuntque effusi carcere currus cet. tempore puncto, a favourite phrase of his: vi 230 puncto in tempore, with his usual fondness for in with the abl. of time: it = puncto temporis, while the smallest point of time is pricked down or marked. 264 Carceribus had their name from being prison-like vaults with gates in front, from which the chariots started: just as the oppidum above them had its name from resembling a fortified town. 265 de subito reurs iii 643: see Foro. 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 initium motus; then perhaps motum alone is the subject of dari. 271 Inde...porro: Wak. compares Aen. v 600 hinc maxima porro Acesti Roma: i 461 porro deinds 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 toto Per membra atque artus animai dissita vis est; 1042 Per membra atque artus decedit corpore toto: 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. iictu depends on impulsi.
285 foll.: see Cic. de fato quoted at 251: the passage tallies exactly with this; *pondus* and *plaga* denote there, as here, the natural and the impressed motion of atoms. 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: see Forc.: but Lach. to vi 815 justly observes that *necessum* used as it is here with an epithet is singular enough. 291 *ferre patique*: v 314 *perferre patique*, which Horace uses more than once, and Martial vii 39 3; Terence has *perferre ac pati*, Cicero *patietur perferre* and the like. 292 *clinamen*: see n. to 1 435 and 653; it = *declinatio* or *inclinatio*.

This theory has naturally enough drawn down on Epicurus the scoffs of his many adversaries: res tota finta pueriliter, 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 *perpaulum 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 Neutonen, 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 whom Cicero praises for choosing to accept fate and necessity rather than have recourse to such a doctrine as this of Epicurus. It is for this reason that Lucre. dwells at such length and with such emphasis on this part of the question; out of respect for Democritus as well as opposition to the stoics.

294—307: the matter of the whole universe never was either more or less condensed than it is now: the motions which first-beginnings now have, they always have had and will have: what they have produced, they will again produce: the sum of things in being no force can change; for no new matter can escape out of the universe nor come into it and change the order of nature. 294 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. But perhaps the Quapropter cet. of 297 is not so self evident: as in any one part of the universe the motions etc. of atoms are constantly and necessarily changing, one does not see that the sum of their motions throughout the universe is the same; yet this is what Epicurus and Lucre. affirm: but see n. to 303. 296 adaugescit: in the use of this word Cic. prognost. frag. 3 has preceded him. 297 in motu...in eodem: see n. to 1999. 300 quae consuerint i.e. ea quae, such things as: the subj. is quite in place, though Lamb. objects to it. 301 Condizione: this spelling is now incontrovertibly fixed by reason and authority; cond. is related to condicere, as dico to dicere: the latter point is proved by Cicero himself de leg. agrar. II 39, where he puts together dicionis iudicio, and then clearly implies that dicere is to dicio what iudicium is to iudicium: this at all events settles the classical spelling. 303 Nec rerum summam cet.: if the Quapropter cet. is true, then this would be true: the sum of all things in being, or of all worlds throughout the universe is ever the same: this or that world may or must come into and go out of being; but the whole sum will be the same. In fact it was a well-known dogma of Epicurus that innumerable worlds were daily coming into being and perishing; but here again they seem to be forcing consequences from the false premiss that all infinities are equal, the mother of so many paralogisms. And is not this in contradiction with the acute argument of 1 551 foll. where in language almost identical with what we have there quoted from Newton, he shews that the process of destruction is much more rapid than that of renovation. Does not his reasoning here assume the contrary? this world of ours for instance took long ages to form;
but, as he often repeats, it will some time or other dissolve in a moment into its first-beginnings. When then throughout the universe innumerable worlds are daily perishing and perishing instantaneously, and every new world must take long ages to build up, how can the sum of worlds remain constant! on verum summa see n. to i 1008. 305 quisque est extra: comp. v 361 summarum summa est acterna neque extra Qui locus est quo dissiliant neque corpora sunt quae Possint incidere, and i 963 extra summam quoniam nil esse fatendum. Epicurus in Diog. Læsr. x 39 says more generally τὸ πάν ἀεὶ τοὐμόν ἐν οἷον νῦν ὄντι καὶ ἀεὶ τοὐμόν ἄστας, οὔθεν γὰρ ὄστων εἰς ἡ μεταβάλλει, ταῦτα γὰρ τὸ πάν οὐδέν ὄστων δ κἂν εἰσελθὼν εἰς αὐτὸ τῆς μεταβολῆς τούτου.

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 moto: 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. s.: iv 112 the prepos. is used with the same force: primordia: Sunt infra nostrorum sensus. 313 Primorum: iv 186 e primis facta minuitis: see n. to i 55. 314 iam: it has precisely the same force i 601: quod nostrorum cernere sensus Cernere iam nequeunt: where see n.: and 613 and 625. surpera: Horace and Plautus also use this contracted form. 316 diducta i.e. from us. 318 propal well expresses the slow regular advance of sheep as they are feeding. 319: v 461 gemmantis sore per herbas: culex 69 gemmantia...per herbas; but there of flowers. 320 coruscant: Iuven. xii 6 uses it actively frontenque coruscat; Quintil. inst. viii 3 21 mss. give coniscans. 323 foll. comp. 40 foll. 324 bel. sim. i.e.: see n. to 41. 324 foll. Lucr. had more than one passage of Homer in his mind: Od. κ ἐξετρεπενά δ ταῦ τοῦ ἀμφώ τε καὶ ἄρες ἀναφέρεται, Π. T 362 Ἀγγελὴ 67 ὄφραν ἤκε, γέλασε δ τάσα περὶ χθὼν ἀναφέρεται, ὦτο δάτοιο ἀρνετό ποσοῖν Ἀθρών, and B 457 and 465. 326 Aere ren.: Virg. geor. ii 281 fluctuat omnis Aere renidenti tellus. surpera appears to be an adv.; for it would be harsh to join it with pedibus; and so I presume Lucr. understood utro in ii. B 465 and T 363. 328 sid. mun.: see n. to i 788. 330 Tra. campos: this constr. is common in prose. 332 consis. ful. i.e. videntur consistere velut fulgor: comp. 322.
333—380: know too that these first-beginnings are of many different shapes: thus no two men or other animals are quite alike; thus a cow knows its calf among all other calves; thus kids and lambs run each to its own mother; thus every grain of corn, every shell is distinct. 333 cunct. ex. rer. = primordia rerum, the cunctorum being equivalent to prima. 335 multigenis appears to be a ἀναφέρειν: it must come from multigena, as the omnigenum of Virgil from omnigena: see n. to i 683: Lucr. has alienigena terrigena Grauiugenae Troiigenae; 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: see Madv. gram. 357 b; and comp. Lucr. himself vi 71 non quo violari summa deum vis Fossit... Sed quia tute... Constituit... Nec... adibis; Cic. de orat. ii 305 non quo libenter male audiám, sed quia causam non libenter relinquui; Livy xxviii 27 1 non quo... exercerum, sed quia... assueram; so Tusc. disp. ii 56 non quod, sed quia; Sall. Cat. 35 3 non quia, sed quod; Livy xxxviii 33 11 a quibus praetor vim arcuerat, non quia salvus vellet, sed quia perire causa indicata nolebat; Cic. ad Att. vii 26 2 non quin, sed quia: Ser. Sulpic. ap. Cia. ad fam. iv 5 1 non quo ea te fugere existimem, sed quod forsitan dolores impeditus minus ea perspicias, the perspicias depends on forsitan. Lachmann's comment seems therefore not easy to defend. parum multa recurs several times: it and parum saepse are similarly used by Cicero: instead of being few, the atoms of each shape are infinite in number, as he soon after proves. 340 Debet cet.: I wonder Lucr. uses this argument: 522 foll. he proves that the atoms of each shape are infinite in number; what does he want then more than infinity? his other reasons are however more convincing. proserum seems best taken with omnia; as vi 528 omnia, proserum Omnia; but it may be taken with non in the sense of proserum non: see n. to i 748; though the other sense agrees best with quaedum of 380. 341 filo: filum is properly thickness, as iv 88 suptili praeda filo; hence size as here, and v 572, 581, 589: see Lach. to v 571. 342 mutsaque natantes: see n. to i 258. 343: Plaut. rud. 942 sine squamose pecu. 344 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 voluptas laetans. 346 comp. 145. 347 generatim = 372 Quisque suo genero. 348 tomen of course refers to the quiudvis: comp. 371 quodvis... tomen. 351 cluere = 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 area therefore to be within the temple. 353

Tur. ar.: Aen. iv 453 tuetur ceremus cum dona imponeret aris. 354
comp. Aen. ix 414 voenixa calidum de pectore flumen. 359 revisit
Ad: v 636 ad hanc quia signa resistent; vi 1239 visere ad agros: the
constr. is common in the older writers. 360 perficea 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, em-
phatic in a good sense; as 182 ulla Religio, in a bad. sum. lab.
ripiis: Hor. epod. 2 25 Labuntur alitis interim ripis aquae; od. i 2
18 rages et sinistra Labitur ripa; Ovid am. ii 17 31 Sed noque di-
versi ripa labuntur cadem. 363 subitam is the participle: perhaps
it is regular and subeo carum is said as subeo dolorem in Cicero and
the like; but I think it better to take it to be curam quae subiit.
This use of the pass. partic. is widely used in Latin: potus pransus
cenatus iratus cre tus concre tus placitus nuptius adultus and many
such are common 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 inpena for ‘quaes inpendent’ and Sen. Hero. Oet. 1592
says impensum ferrum; Prisc. inst. ix 48 foll. gives a list of such
words: of compounds of eo we find Lævius saying miserulo obito;
Claud. Quadr. multis utrimque interitis; then praeteritus for ‘qui
praeterit’ was common at all times: Paulus Festi p. 28 ‘ad exiti
ac etatem, ad ultimatam acetatem’, where exiit seems to be ‘qua exiit’:
similarly Cælius ap. Prisc. has custodibus discessis; and the young
Cicero, ad fam. xvi 21 2, writes to Tiro (pater non probante perhaps)
cum omnia mea causa velles mihi successa: occasus sol is likewise
not unfrequent. Some of these expressions were always in use. some
became archaic and homely; but Lucr. was no ways averse to the
latter kind: see n. to 156 Officiuntur. On the analogy then of
obitus interitus exitus praeteritus, discessus successus, and Plautus’
puppis per equum est probe, Lucr. may surely have said subitam curam
for ‘curam quae subiit’. 365 derivare animum: it would not be
easy perhaps to find an exact parallel to this expression. 369 Ba-
lantum pecudes after Eunius ann. 192: vii 1132 pigres balantibus;
comp. corpora pennipotentiam; squamigerum pecudes and the like.
370 fere: see n. to i 14 fere (fere). 371 comp. 347: here also
tamen answers to quodvis. 372 Quique is abl. of course: see Lach.
and Madv. de fin. v 46: and comp. Livy iii 22 6 equites item suae
cuique parti...collocat; xxiv 3 5 separatimque greges sui cuiusque
generis; xxv 17 5 motibusque armorum et corporum suae cuique genti
assuetis: it must be borne in mind that the mss. have Quidque,
which is as far from quique as from quique; so that in either case
we have recourse to correction. 375 mollibus of the waves falling gently on the shore; not a general epithet of water, as 1 281 mollis aquas natura: comp. Aen. ix 817 ac mollibus extulit undis. 377 Quare cet. proves, if proof were wanting, that Praeterea in 342 cannot be right: it draws the conclusion from all the instances given above beginning with 342; and it would be ludicrous to include what precedes, that is, to assert 'therefore it follows that atoms must have different shapes, because I have declared that they must not all have the same shapes'. 380 quaedam here does not fully express the author's meaning: it appears to be an intentional understatement, to serve for the moment; comp. 340 proreum Omnia: he soon afterwards proves that the shapes, though not infinite, are very very many.

381—397: thus the fire of lightning can pass where earthly fire cannot, because it is formed of finer atoms: for like reasons light passes through horn, rain does not; wine runs easily, oil slowly through a strainer, because the elements of oil are larger or more hooked, and so cannot separate so readily. 381 exsolvire: v 773 resolvi is also used metaphorically; and perhaps vi 46 where mss. have dissolvi. 383 fuit recurs iv 637 and is found in Virgil, and often in Plautus. 385 magis may belong to Supitem; but it seems better to take it with parvis: comp. vi 225 Hunc tibi stubilem cum primis ignibus ignem Constituit natura minutis mobilibusque Corporibus. figuris are here the atoms themselves; as 679 varias cohibere figuris; also 682, 685, 817, iii 190, 246, vi 770, 776: see n. to i 55 foll.: so Democritus gave the name of ἰδων or αἴδη, which Aristotle interprets by σχῆμα, sometimes to the shapes of atoms, sometimes to the atoms themselves. 388 cornum, a form found in Varro Ovid Gellius and others: see Freund a.v. 391 quamvis = quantumvis. 394 perque pl.: so perplexis figuris and inplexis principiis: their being hamata makes them also perplicata.

398—407: honey and milk are pleasant to the taste, wormwood and the like nauseous; the former therefore consist of smooth, the latter of jagged atoms which tear a way into the body. 401 Centauri: iv 125 and Virg. geor. iv 270 have the form centaura; 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, conchyi are similar genitives of Greek words. 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 Tritia temptantum sensu torquebit amaro or amaror: par. lost x 569 With hatingfullst disrelish
oriddi, their jaws. 422 rotundis AB rightly here and elsewhere.
422 quae amaeris: 617 qui in armis, iv 1061 Nunc si absens, v 7 Nam si in aris. V 716 qui amiseris, 796 si odoratissi; so with
memorableness ending in is, 881 sibi suae odore, iii 394 Et quae in,
i 392 sed suam silent. V 7 75 ama se: comp. Virgil's An qui amaret, in amare. iv 11: Horace's Si me amaret, cuncto namely adeatis; Catullus'
si se amaret: this proverb is exceedingly common in the old scenic poets.—With this passage and with 4v 615 foll. it would be worth
while to compare Theophrastus de casu plant. vi 6; de sensu et
amore. 15 46 47: all quoted by Mullach Deorcr. p. 217 foll. where
it is explained at length out of what kind of atoms the flavours
phrases, acronia, acrid, aspic, olympia, vasica are severally formed
according to Deorcrinis.

408-443: also what is pleasing or offensive to the other senses,
so the hearing small slighter, 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, which is the
body's sense, whether it is affected pleasantly or unpleasantly, from
within or from without. 486 Omnias poet. passing from taste to the
other senses. tactus is here the dat. of tactus; and is quite synonym.
with sensus, as it implies in its general meaning every way in
which you can temper at tangeri: thus tangeri 463 is said of hear-
ing, 1 403 of taste, 1v 674 of smell. Virgil ends geor. iii 416
with est mala tactus: but tactus there appears to be the supine.
412 saecules: this adj. appears peculiar to Lucr. at least in the
senses in which he employs it: here it = musica; in 1 and 1v it =
simply saecularum. male: 505 cynaena male; v 334 modo organici
medicos pepperus sonores. This v. is almost made up of Greek words;
505 Et cynaena male Phoebovaqua daedala chordas, even more so: in
both places he wishes to express sweet sounds, so far supporting
Quintil. iii 10 33, 'itaque tanto est sermo Graecus Latino iucundior
ut nostri poetae, quoties dulce carmen esse voluerint, illorum id
nominibus exornet'. Juvi. iii 68 Et ceromatico fert nicetia 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 Formaturaque labororum pro parte figurat, i.e. shapes
the articulate words: here I presume putting 'the tunes into shape
means to execute them. 416 Et cum and 420 Et qui: see n. to 1
280. croco Cilici: oulex 399 Cilici crocos editus areo. perfusa in
a liquid state, as described by Seneca Pliny and Martial. 419 oculos
cet.: Tac. hist. iii 39 earvissima Vitellii vox qua se (ipsa enim verba
NOTES II

421 It is not easy to see how mere ugliness or hideousness of aspect implies roughness in the atoms: one could conceive a very ugly thing having a soothing effect, if applied to the eyes; while bright and beautiful objects may often compungere aciem. 423 principali lev. i.e. levore principiorum: comp. 425 materiae e qualore. 426 quas iam nec: the force of iam is clear enough; which, when you come to them, you can no longer call either smooth etc.: comp. Cic. de fin. v 14 praetero multiplo, in his... Hieronymum, quem iam cur Peripateticum appellem necio; Pollio ap. Cic. ad fam. x 32 3 illa vero iam ne Cassaris quidem exemplo; comp. also 313 ubi ipsa Cornere iam negueas, and x 601, 613 and 625. It cannot have the meaning it has just after in 430, 431, 440, where particular instances are specified. 429 Titillare... sensus: Cic. de nat. deor. x 113 has leviores dicis volupatibus quibus quasi titillatio (Epicuri enim hoc verbum est) adhibetur sensibus; de fin. x 39 si ea sola voluptas esset quae quasi titillaret sensus; and other passages: Epicurus' own word γαργαλίζων is often mentioned: he applied it to the lighter bodily pleasures. 430 Faecula: Hor. sat. ii 8 9 faecula Coa: the fecula of AB and Lach. cannot be from Lucr. though before the end of the first century it became common to put e for ae in many words, maereo aerumna paenitet c. : 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 civitatis esse quam utramque complete amicitiam; its enim ab utriusque iniuriae tutae. 434 this point is put with emphasis to shew the vast importance of touch; for not only can nothing tangere et tangi sine corpore, but conversely nothing can sine tactu sentire: all the senses are but different forms of touch; touch therefore is the body's sense, that is the sole and only sense, whenever the body has any feeling whatsoever: he then enumerates the different ways in which the body can feel; either something enters from without, and gives pleasure or pain; or something takes place in the body, and gives pleasure or pain; or thirdly the atoms in the body itself, before quiescent, are troubled by some collision and so disturb the body's feeling, as for instance when you strike any part of the body. 438 turbant neut.: see n. to 126. corpore in ipso = merely in istus in corpore: see n. to iv 736 aer in ipso.

444—477: again things hard and dense, stones metals and the like, have hooked and branching particles; fluids have them smooth and round: things again which do not cohere, but yet are pungent, smoke, mist, flame, have sharp, but not tangled elements: sea-water
has particles round and smooth mixed with others round but rough which give it its saltiness; and these latter by filtering you may separate from the former. 445 foll. *hamatis* cet.: Cic. acad. pr. ii 121 *ille qui asperis et levibus et hamatis uncinitisque corporibus concretas haec esse dicit*: the *uncinatis = 427 flexis mucronibus uncis*. 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'. 448 *ictus contemnere sueta*: Virg. geor. ii 360 *contemnere ventos Adducent*: for the sense comp. Pliny xxxvii 57 *incudibus hi [adamantes] deprehenduntur ictus respuentes ictus ut ferrum utrimque dissolutet, incudes ipsas etiam dissipat*; *quippe duritiae inerrembrabilis est...unde et nomen interpretatione Graecia indomita vis accipit*. 449 *silices*: see n. to i 571: these blocks paving their streets and roads would always be present to the eyes and minds of Romans. *roborae*: see n. to i 882. 450 *Aera, claustris, restantia* are all vague words; so that their joint meaning must be somewhat doubtful: *Aera* I take to be the bronze bars or bolts of a gate; *claustra* the staples or metal boxes into which the bolts went to fasten the gate; apparently the strict meaning of the word: 'massy staples And corresponsive and fulfilling bolts'. *restantia* then = *resistentia*, as i 110: *rest. cl.* meaning struggling with, refusing to part from; though *claustris* might be the modal abl.: most of the editors seem to take *aera* for the *cardo*; but as the ancient *cardo* had nothing in common with the modern hinge, *claustris* must then apparently mean the socket of the door-flap which moved about the *aera* or pivot of the *postis*: this it can scarcely do. 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 door-flap or *valva* had two, one above one below: Plaut. aulul. i 2 25 *occludere sis Fores ambo bus pessulis*: the *aera* being the wooden bar which went across the whole door into a hole in each *postis*. 452 *fluvio*: 464 *fluvio*, 466 *fluvibus*. *liquida*: so i 349, iii 427; iv 1259 *liquidis et liquida crassis*; where see note: i 453 *liquor 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 retinentur inter se are ambiguous, as they may refer either to a composite body keeping together, or to the separate atoms holding themselves in union. 455 proclive: see Cic. de fin. v 84 prodivi currit oratio, and Madvig there who shews that prodivi and proclive are the same in meaning and used adverbially: he compares facile and sublime, and refers to Gellius x 24 who says the ancients used proclive and prodivi indifferently: Cic. Tusc. disp. iv 42 quia sunt in librico incitataque semel prodivi labuntur. 460 laxa: fog and smoke for example could enter the mouth or nostrils or eyes or other open parts of the body: the action of flame is so different from these, it is not easy to bring it into comparison with them. laxa is a slight change and seems to suit the context. 463 acutis: so that they can pungere, but not haere. 465 Sudor maris is simply the salt water of the sea, and has nothing in common with v 487, where salus sudor is literally the sweat of the earth; or with what is there quoted from Empedocles. 467 doloris is the acc. plur.: it is certain that doloris laboris maioris and the like were often, if not generally written by Lucr. and Virgil: see 509 melioris and v 591, and Wagner orthogr. Verg. p. 404: creant doloris = 470 laedere sensus. 469 Scilet esse: see n. to i 210 Esse videlicet. 472 Neptuni: he takes himself the licence here, which 652 (655) he somewhat contemptuously concedes to others. 475 manuecumbat by losing the aspera semina. 476 viri: virus is used for the brine of the sea x 719, v 269, repeated vi 635, Percolatur enim virus; Manil. v 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. i 1 p. 314 22 taught that their atoms ἀπειρα καὶ τὸ πλῆθος ἦναι 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 συνεφώνησαν Δημοκρίτου: this Epicurus himself in Diog. Lecr. x 42 distinctly confirms, καί
καθ’ ικανίαν δὲ σχημάτων ἀπλὴς ἀπερι τὸν ἄτομον, ταῖς δὲ δια- 479 φορέως οὐκ ἀπλῆς ἀπερι ἄλλα μόνον ἀπεριττικος: the number of shapes is not infinite, only inconceivably great: this careful limitation is added no doubt with reference to Democritus. Lucr. simply states 480 = 514 and argues that the number is finite, without deciding whether it is 481 full. once more follow, though it was there proved to be impossible: see 482 below 499 supra quod iam cet. 484, 487 and 490 corporis is of 483 course the atom: see n. to 1 600 Corporis illius. Lucr. seldom has 484 to speak of a single atom: when he does mention one, he has hardly 485 any word for it but corpus, as here. 485 fac enim cet.: he begins 490 with quoniam; then with fac enim he commences a series of clauses, 491 so that the clue of the construction is dropped; and 495 Ergo commences an apodosis to all that has preceded, referring not only to 495 quoniam cet. but also to fac enim and all that follows: the anacoluthon is however very slight, if it exist at all: comp. III 435—439. 496 minimis e partibus: this has been fully explained 1 599 foll.: these 497 minimae partes, which could not exist alone and had no distinctive 498 qualities, Lucr. seems to have regarded as each perfectly identical; 499 so that the atom took its shape and character solely from the mode 500 of juxta-position in which these existed from everlasting in the atom; 501 and three he seems to have thought the very smallest number that 502 could compose one of his atoms. 490 Formai speciem: comp. 503 iv 69 formai figuram. 491 Quod superest: see n. to 1 50. 492 Addendum partis: see n. to 1 111: the permutations will soon come 493 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 495 an idiomatical use: Cic. Verr. iii 175 dic, dic etiam clarior. 496 Subsequitur, at once follows upon. 498 maximitate: see n. to 1 653. 499 supra i. a. 1 615 foll. With what precedes comp. Epicurus himself in Diog. Laert. x 56 πᾶν δὲ μέγεθος ἕπερχον οὗτος χρόνων ὡς 500 πρὸς τὰς τῶν πουτήρων διαφοράς, ἀφικναί τι μέλλει καὶ πρὸς χρόνιος ὁμοί, ὁμοίως ἕπερχον καὶ πρὸς τὸν νομίζον τῇ ἄτομον...πρὸς δὲ τούτοις οὐ δέι νομίζειν ἐν τῇ ἀρσενικῇ σώματι ἀπειρῶς δύνασθαι οὐδ’ ὀπτηλουσινον.

500 Meliboea: Lucr. tells us that this was the Thessalian town: it lay on the shore, between Ossa and Pelion: Aen. v 251 Purpurea Maeandro duplici Meliboea cucurrit; where Conington says ‘Meliboë is formed from it as an adj. by poetical licence, as III 401 ducis Meliboei’. 501 Thessalico conc. col.: see n. to 1 474. tacta: Lucr.
uses *contingo* and *contactus* in the same sense. Oudendorp to Lucan x 491 among several false instances quotes Lucan ii 536 *tetigit sanguis polluit Caesaris enses.* 502 *ridenti:* iv 1125 *pulchra in pedibus Siconica rident.* 504 *iacent:* of course is continued to this verse: Lucr. assumes 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 *Phoebea* to imply tunes played on the *φόρμυξ,* the instrument of Phoebus. *daedala chordis* appears to be the same as 413 *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 *progradit* or the like. 513 and 518 *summam* i.e. the whole range within which they move. 516 *remensus* is more than once passive in Virgil. 517 *Extima* i.e. *iacent.* 520 *muconi:* the metaphor must be from the *muco* 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.

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.*  *et enim* 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: Philoponus 1.1. 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 *τού ἀκείρου ἀκειρό-τερον τυ,* 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 de quavis una re versibus* cet.; and *dictis* with the same sense more than once.
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 fulgore fulgur: from the passages of Lucilius and others quoted by Forc. the word appears to denote a number of draught-ozen 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 atoma. 532 Nam quod cest. an apparent objection to some shapes having an infinite number of atoms, but only apparent: the quod vides is like the familiar quod scribis in Cicero, to introduce his own answer or opinion: quod is the conjunction: see n. to iv 885. 535 numerum: so as to bring it up to an average: comp. quingentorum numerum explebant and similar expressions so common in Livy. 537 onguimamus recurs v 1303 as the acc. plur. fem.: Lach. quotes Priscian to shew that centimanus unimanus and the like are declined like manus and observes that Lucr. is the only writer of authority who uses any of these words except in the nom. and acc. sing.: Cic. de nat. deor. i 122 manus etiam data elephanto est. 538 I know no other mention of this fable. 543 orbi: see n. to i 978. 546 quod superest: see 491 and n. to i 50. 547 sumam hoc quoque uii: not only grant that there could be a thing sole of its kind, but that the elements of such thing finite in number were scattered through the universe: euphony has determined the position of the words, as Quippe eternum hoc quoque uii would have had a very harsh sound: comp. iv 752 Nunc igitur docui quoniam; and Hor. sat. i 4 107 parce frugaliter atque Viverem uii contentus, for the order of words. 550 turba aliena, of atoms different in kind. 555 st. apl.: Cic. Arat. frag. xxii Navibus absumptis fluitantia quaerere aplustra. aplustra, in plur. aplustra or aplostria, was a fan-like erection of planks rising above the poop: Lucan iii 585 dum pugnat ab alta Puppe Tagus Graiumque audax aplustre retentat. 559 comp. v 1004 Nec poterat quemquam placidi pellacia ponti Subdola pellicere in fraudem ridentibus undis; Virgil has the adj. pellax: these two appear to be the only good writers who use the words. 561 aevom: so iii 605 omnem... per aevom; Plautus has vitalem aevum. 567 Esse igitur cest.: he assumes now that he has proved the question stated 522 fol.; the whole paragraph therefore stands in closest connexion one part with the other. 568 palam est=apertum est is found also in Cicero, and Livy xxxi 14 8 and Pliny xxix 11: comp. palamfacere, and iii 355 ipea palam quod res dedit ac docuit nos: so v 1157 id fore clam. un. om. sup. i.e. unde omnia primordia, quae suppeditantur, suppeditantur.

569—580: thus production and destruction alternately prevail,
their elements ever waging equal war: no day passes without some dying, some being born. 569 itaque: for its place in the sentence see n. to r 419 on igitur. itaque: because the atoms of each shape being infinite, those which tend to preserve or destroy anything are alike infinite. 571 rer. gen. auct. mot. i.e. motus principiorum quae generant et augent res. auctifici is a ἄφρατα λέγεσθαι. 574 contractum...bellum: iv 968 contractum cum ventis degere bellum. 575 vitalia [primordia] rerum: comp. vi 771 Multa, cibo quae sunt, vitalia. 578 vagor: Festus p. 375 quotes this passage and one of Ennius as authority for this form. 577 visentis is nom. plur.: see n. to r 808 animantis. 578 Every minute dies a man, Every minute one is born. Here too he has been content to sacrifice philosophical to poetical distinctness: what as an epicurean he means to say is that in the universe of things death and destruction are evenly balanced by life and production. Wishing to illustrate this doctrine, he has drawn his images from the apparent equality that there is in our world, so long as things continue as they are. But he elsewhere teaches, as his system required him to do, that our world came into being only yesterday, and sooner or later must be destroyed in an instant with all that is in it. What becomes then of this balance? He no doubt felt that its ruins would go to construct something else, but that he has not said: see 75 foll. and notes there. This balance in the whole universe, says the epicurean in Cic. de nat. deor. 1 50 lorovōiav appellet Epicurus, ἵνα ἐστε ἀκουβικήτημα τριβονισίμως...et, si quae interremant innumerabilia sint, etiam ea quae conservent infinita esse debebe.

581—599: this you must carefully bear in mind: the more powers and properties anything possesses, the greater variety of elements it contains: thus the earth has elements out of which seas and fountains and fires, out of which crops and trees, rivers and pastures are supplied; it is therefore called mother of gods men and beasts alike. 581 obsignatum: the force of the metaphor is obvious: the signing and sealing a document is a proof of its importance. quoque would certainly seem to belong rather to Illud than to obsignatum; as 216 Illud in his quoque te cet. where there is no doubt: see n. to r 192: it might here be explained sealed, as well as written and deposited. 582 mandatum i.e. menti, follows on the obig. 586 vis multas: iii 265 multas vis: Probus cathol. p. 19 22 Keil ‘Lucretius tamen numero plurali hae vis et has vis’; p. 31 1 ‘hae vis, sicut Lucretius et Varro’; Sallust and Messalla also use this form: see Forc. 590 volventes frigora: a bold and beautiful image. 593 imp. Aet.: vi 281 gravis ignis Impetus. 595 habet [corpora prima] unde. 598 Quare cet.: having more variety of
first bodies in her, she has greater powers of production; and therefore is preeminently styled the mother of all living things, as from her alone comes the food which sustains all. mag. deum smat.: 655 terrarum dictiet orbem Ess deum 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 ἥ μητερ 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 currum dominae subiérunt leones; x 252 Alma parens Idaea deum cui Dindyma cordi Terrigeraeque urbes bisigique ad frena leones; and Soph. Phil. 399 Ἡ μάκαρα ταυροκτόνων Δεότων ἡφέσκε. 602 foll.: Varro quoted by St Austin de civit. dei vi 24 quod turres in capite [habeat significari esse] oppida; quod sedes singantur circa eam, cum omnia moveantur, ipsam non moveri... leonem adiungunt solutum ac mansuetum, ut ostendant nullum genus eae terrae tam remotum ac vehementer forum quod non subjici coligus conveniat. 603 comp. i 1057. 604 605 comp. Ovid fasti iv 215 coepi ‘cur huic genus acre leonum Praebeat insolutis ad iuga curva iubas’. Desieram. coepit ‘seritas mollitas per illam Creditur: id currum testificata suost’: all this part of Ovid much resembles Lucr. 606 Murali corona: Aen. vi 784 Bercyntia mater Imbicitur currum Phrygias turrita per urbem; Ov. l. l. 219 At cur turrisera caput est onerata corona? An primis turres urbis inus illa dedit? and Spenser f. qu. iV 11 28 Old Cybele arrayed with pompous pride, Wearing a diadem embattled wide With hundred turrets like a torrent: the mural crown given to the soldier who first mounted the walls was of course imitated from the walled crown of Cybele. 611 Idæae voc. mat.: her legal name: Cic. de leg. ii 22 Praeter Idæae matris famulos...ne quis stipem cogito; and Livy xxix 10 5 the Sibylline books say, sit mater Idæae a Pessimunte Romam advecta forst: the expression continually recurs in Livy; xxxvi 36 3 he joins matris magnae Idæae; Sueton. iii ii 2 matris deum Idæae: see n. to 598. Augustus says in his res gestae iv 8 aedem matris magna in Palatio feci; as she is termed by Livy too. Phrygas: Lucr., as Virg. Aen. ix 80 Phrygis...in Ida, points to the Trojan or Phrygian Ida: the
whole worship was purely Phrygian: Eurip. Bacch. 58 τῶιχρα' ἐν πόλει Φρυγῶν Τύματα, 'Ρέας τε μηρος ἐμά κ' εὐρήματα: though, as we can see in this very passage, the Phrygian and Cretan legends got mixed together. 614 numen ... Matris i.e. Cybeles, though Greech sneers at poor Fayus of the Delphin for so taking it. 615 et cæt. explains numen qui vi. ma. they outrage her divinity by ingratitude to parents; as she is great mother of men as well as gods: see 599. For this explanatory use of et comp. n. to III 993 atque esset. et here = 'that is to say'. 617 qui in: see n. to 404. 618 palmis: it appears from old paintings that the tympanum was struck with the open hand: Catul. lxiv 261 Plangebant alii proceris tympana palmis; lxiii 21 Ubi cymbalum sonat vox, ubi tympana reboant. tenta, explained by Auson. in his imitation, epist. 25 21 tentis reboantis cava tympana terges. cym. cir.: Virg. geor. iv 64 matris quæ cymbala circum; Ovid fasti iv 213 Cymbala pro galeis, pro scutis tympana pulsant, Tibia dat Phrygios, ut dedit ante, modos. 619 raucisono cæt.: v 1084 Raucisonos cantus; Catul. lxiv 263 raucisonos efflatant cornua bombos: an imitation of Lucr.; see context. 620 mentis: see introd. p. 38. 624 imitated by Virgil i. l. to 606. 625 Munificat and 627 largisca appear to be ἡμερίας λεγόμενα. 626 iter viarum: v 1124 iter infestum pecore vici; 714 currusue vixam sub sole tenere. 627 ningunt, a fine image to express the thick falling of the flowers: Lucr. seems alone to use the word in this way and with this sense; but pluo, fulmine, etc. are often used personally as well; 618 we had tonant. 629 Curtas ... Phrygios, called after 633 the Dictasos Curetas: most Greek authorities confine the Curetes to Crete, and call the Phrygian attendants Corybantes: Ovid l. l. 210 unites the two, Hoc Curetes habent, hoc Corybantes opus; and later Latin poets confound the Curetes and galli. 630 forte 'quo poeta' 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 pulsat cæt.: Virg. eccl. vi 27 in numerum faunosque ferasque videre Ludus: iv 769 Bacchiæque in numerum iactare et cetera membra; 788 in numerum procedere: v 1401 extra numerum procedere is the opposite: so Cic. parad. iii 26. 632 almost repeated v 1315. numine implies the swaying of the head to this side or that: comp. iv 179 In quem quæaque locum diverso numine tendunt. Wagner philologus supply. 1 p. 400 well defends numine, and asks why the mas. which in 4 or 5 places rightly keep moment, should just err in these two places, where numine, supposing it can have the sense of nuxus, seems more appropriate: Conington to Aen. ii 123 compares Catul. lxiv 204 Adnuit invicto caelestum numine rector, Quo cæt. where both meanings seem 29—2
to unite. 633 foll.: Ov. 1.1. 207 Ardua iandudum resonat tinniēōs Ide, Tutus ut infantī vagiat ore puer. Pars clipesōs suīūs, gōlas pars tundit inanes. 635 puerī with reference to the name Κουφής: pueri, puerum followed by aeribus aera another of his many asso-
nances: Lucr. may have been thinking here of Callimachus hymn. in
Iov. 52 Οὐλά καὶ Κουφής σε πόρον πρύλων ωρχήσαντο Τεύχα πεπλήγωτος
ίνα Κρόνος οὔσαν ἥχυν Ἀσπίδος εἰσαῖος καὶ μή σε κούριζοντος: Aen. 1
684 pueri puer induc cultus; v 569 puerque puer dilectus Iulo;
Plaut. capt. 626 puerum te vidi puer; 639 iam inde usque amicus
fuit mihi a puerro puer. 636 comp. Ovid cited just above and to
618: 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.
disp. iv 77 quotes from Attius: hortatur me frater ut meos malis mixt
Mandarem natos, as the latest editors of Cicero read after all the best
ms. of the Tusc. disp.; but the best ms. of the de orat. and Ribbeck
trag. rel. have manderem; which certainly is the more natural ex-
pression: so Virg. geor. iii 268 malis membra absumpsere; Aen. iii
257 malis absuermus mensas: yet Lucr. seems to have read or thought
he had read in Attius mandarem. 639: Aen. 1 36 aesterno ser-
vans sub pectore vulnus: Lucr. himself in 34 aesterno devictus vulnere
amoris.

646—651: of many passages which might be quoted the most in
point is the first κυρία δόξα of Epic. himself in Diog. Laer. x 139 το
μακάριον καὶ ἀφθαρτον οὐ' αυτῷ πράγματ' ἔχει οὐ' ἄλλα παρέχει, ἦν' οὐ'
ὄργας οὐ' τερας συνέχεται, ἐν αὐθεντί γὰρ τὸν τοιούτον, translated
by Cic. de nat. deor. i 45 quod beatum aesternumque sit, id nec
habere ipsum negotii quicquam nec exhibere alteri, itaque neque ira
neque gratia teneri, quod quae talia essent inbecilla essent omnia: at
v 146 foll. and 1161 foll. more will be said on this question: that
Epicurus and Lucr. firmly believed in the existence of these gods is
certain; how this immortality and supreme felicity can be reconciled
with the rest of their philosophy, it were vain to ask; for no answer
could be given. Did the gods exist from all eternity? or had they a
beginning? The words of Ennius trag. 353 are well known, Εγο
duum genues esse semper dixi et dicam caditum, Sed eos non curare
opinor quid agat humanum genus. 646 with Omnibus divum natura
comp. 757 si nulla coloris principiis est Redditia natura; i 710 in
rerum naturas vertier omnis: he usually gives the epithet to natura,
not to the substantive depending on it: see n. to i 281 mollis aquae
natura; and comp. also i 962 haec sensus natura. divom natura
seems to be a mere periphrasis for divi; as i 194 natura animantium
for animantes. 649 privata=expers, is very common in Lucr. as
NOTES II

III. 905 cunctis privatis doloribus aegris. 650 paraphrased by Claudian de cons. Mall. Theod. 4, who says of virtue Nil opis externae cupidem, nil indigae laudis, Divitiis animosa suis. 652 Neptunum, as he himself does 472 Neptuni corpus, 653 Bacchi nom. as he does himself III 221 Bacchi cum floe 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 Cio. de nat. deor. II 50 foll. Every part of heaven and earth was thus parcelled out among the gods and demigods, and fatuous derivations assigned to their names by Zeno Cleanthes Chrysippus and other leaders.

658—660 (650—654) see notes 1; and for an explanation of this transposition see above p. 31. 659 potitur primordia: the same constr. is found III 1038 Sceptr a potitus, and IV 760 quem...potiasti: the latest editors appear to banish it wholly from Cicero; but the best mss. of the auctor ad Herenn. IV 57 have potitus est gloriam: this constr. is very common in the fragments of the old tragic writers; and the auctor belli Africae has it 4 or 5 times, auctor belli Hisp. once; both homely writers and contemporaries of Lucr.

661—669: in this way sheep horses cattle, eating the same grass and drinking from the same river, all keep their distinctive differences; thus grass and each river must contain most different elements: nay the parts of the same animal are quite different; and are formed therefore of different elements: then too fuel must contain elements of fire and flame and ash; then many things have divers properties, colour flavour smell; and these have all different elements as they enter things in different ways; things therefore must be of mixed seed: again as the same letters are common to different words, so the same elements may be common to most different things, to men corn trees. 661 itaque manifestly refers to Multa modis multis effert: with these words in their old place it has no meaning: the thread of the argument dropped at 599 is again resumed, i.e. the great variety of elements the earth contains. 662 duellum duellatores, perduellis which always remained in use, Due- lonai in an old inscription, duonoro (bonorum) on the tomb of the Scipios: Lach. quotes from Plautus capt. prol. belliique duellatores optumi, the u of such words in Plautus being generally, as here in Lucr., a consonant; so Ennius perduellibus. 663 Buceriae: Nonius Charisius Servius all attest the feminine: Lucr. in the neut. uses the form bucera more than once. sub teg. caeli: see I 992. 667 Tanta cet. shewing therefore the manifold elements in the earth. 669 Hinc porro, 671 porro, 673 Tum porro, as if the use of the word suggested unconsciously its repetition. 678 and 682 igitur: see n. to I 419: igitur in 678 has the force which it not unfrequently
has in the old writers, as Plant. miles 772 Quandone habebone, igitur rationem mearum fabricarum dabo, the participial clause being equivalent to a protasis: see Hand Tura, III p. 185. 679 figuras, 683 and 685 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. 681 cum odore: see n. to 404. privis = singulis, is often used by him. 683 and 684 fucus = color: so 744 nullo circumlata fuso, and IV 84 fucum Miltunt. 688—

690 = r 823—825. 691 multa parum: see n. to 336. 694 = 337 = 724. 698 merito ex aliis oct. 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 Semifersas the centaurs: comp. v 878 foll. 703 egrigni seems a ἀράξ ἄρειμ. with eg. corp. comp. VI 761 Et quibus effiant causis, and n. to v 703: Lamb. compares Hor. sat. II 2 105 tanto emetiris acervo; but such constructions are common enough. 704 he speaks of Scylla: comp. v 893. 705 comp. v 900—906. 706 omniparous terra is found also v 259 and in Virgil. 710 and 725 necessum recurs IV 1006: see n. to 289, and Lach. VI 815; who shows that Terence has necessus fuit, et necessus; Plautus necessumst, necessumst, necessus est, all three forms found in Lucr. but necessumst in Plautus must surely be necessus est, and this contraction Lucr. would not use: are we to read necessumst here, or is there a nom. 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 375, and II 843 846 Corpora prima... Nec iactunt... de corpore: here in fact multa would naturally agree with corpora; so that we should then have multa corpora Corp. cae. fug. e corpora. 717 consentire = una sentire. 719 dextrae 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 the rule the heavier and those which unite more closely will seek the heavier earth, the lighter the lighter ether air and the like. 738 Intervalla—motus: occurs v 438 439, and partly, i 633 634. 729 retentant seems synon. with retinens.

730—756 : atoms have no colour whatever: the mind has to conceive them as without colour; for any colour may change into any other; but the first bodies are unchangeable, or things would pass into nothing.—He proceeds to shew that atoms have none of what are called secondary qualities, colour and the like: the import of this section is briefly given by Epicurus in Diog. Laer. x 54 τάς ατόμους νομιστένοι μηδεμάν ποιότητα τῶν φαινομένων προσφέρονται πλην σχήματος καὶ βάρους καὶ μεγέθους καὶ δόξας ἀνάγχης σχήματι συμφωνήσει. ποιότητα γὰρ τάσα μεταβάλλει, αἷς ἀτόμων οὐδὲν μεταβάλλουσα, ἐπειδήπερ δεῖ τι ὑπομένει εἰ ταῖς διαλύσεις τῶν συγκρίσεων στερεῶν καὶ διαλύτων, δὲ τάς μεταβολὰς οὐκ ἐίν τὸ μῆν δὴν ποιήστει καὶ οὐκ ἐκ τοῦ μῆν ὅτος: and Diog. 44 referring forwards to this passage adds τὸ δὲ χρώμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλάττεσθαι εἰ ταῖς διάδεκα στοχευμέσοι φησι [Ἐπί.]. Democritus, as appears from Diogenes Saxoii 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 1 841. 733 nigrant, a very rare word except in the pres. partic. 734 Nivis: iii 286 Νι; and Catul. lxi 153, and ί Αεν. iii 686 : Orell. inscr. Lat. 4783 rogo per deos superos inferiores ni velitis osea mea violare: the new corp. inscr. Lat. has many instances of ni and nives and more than 100 of nei and neiv which connect the ni with the common form ne: see also Donatus quoted to 1 277 nimirum. 740 animi inictus: 1047 animi iactus liber quo pereolet ipse: comp. too Cic. de nat. deor. 1 54 there quoted, who uses in quam se iniiciens animus in the same way: Gronovius obs. i 4 p. 65 shows that both Cicero and Lucr. are translating Epicurus' technical word ἐπιβολή or ἡ πανταστική ἐπιβολή: comp. Epicurus in Diog. Laert. x 62, where τὸ καὶ ἐπιβολήν λαμβανόμενον γῆ διανοία is opposed to what is perceived by sense; they are the two great ways by which truth can be arrived at. 741 caeci- geni seems peculiar to Lucr. 748 (743) Ex ineunte aero recurs in Lucr. five times and always denotes the beginning of the life or existence of some living or inanimate things; here however they must mean during the infinite time past that atoms have existed: this to my mind throws some doubt on the transposition: if they are left in their original place, they have their usual sense; and in that case a verse must be lost here, such as Corpora quas constant nullo coniuncta
BOOK II

789—790: again if atoms have no colour, but get 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 the elements changing their order, and by some going, others coming; but green elements could not become white. But if you say they have different colours, then you should see in the one colour of the sea others quite different mixed up, as in a square composed of various shapes you see these shapes: again these shapes do not prevent the whole exterior being square: but different colours would prevent a thing being of one colour. 757 foll. with this and with what precedes and follows: comp. what Plut. adv. Colot. 7 cites from the 2nd book of Epicurus against Theophrastus: colours are not caused by elements, but by the same cause as it is to low or high. 780—783 nearly = 1 817—819, 908—
787. 787 conversi mercurius is abl. of quality: with causa remissi comp. 771 causam et album, both mere pleonasm. 777 ut ven = colorem, as 782, 785 and 819. 780 Convenit after 776 et est: 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 Convenisset having preceded in 682. 785 extra on the outside, opposed to what is inside, seems quite to suit the meaning: comp. Varro de re rust. iii 16 16 vitiles fanno brutis et etra; comp. too Lucr. iv 646 Ut sunt dissimiles contineant.

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

795—816: again colours cannot exist without light, atoms never come into the light, therefore atoms have no colour: what colour can there be in darkness, when we see that the same thing continually changes its colour in different lights? as therefore it is such and such stroke of light which produces such and such colour, without that stroke they cannot exist: as too one stroke produces white, another black, and as a stroke is a touch, and as it is shape, not colour which affects touch, atoms need not colour, but different shapes to give different touches. 795 foll. Lucretius’ syllogism is quite correct; it is Lambinus’ which is in fault, who quite mistakes the poet’s minor premiss. 797 relata: a picturesque metaphor. 799 quin
ipso = quinietiam: see n. to 1588. 802 services collumque, one of his many pleonasms; as services means the back, collum the whole circle of the neck: Cic. pro Sestio 90 joins et services et iugulum. 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 pyropes 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 sensu refers to the beholder’s perception or mode of viewing it: iv 448 quodam sensu fit uti videantur Omnia. 805 Wak. well compares Seren. Samon. 952 Curialium vero si collo nectere males, Ne dubites illo virides miscere smaragdos: he plainly imitates Lucr. 807 obversa appears to be obversa soli, and to = 801 in sole. 809 Scire licet: see n. to 1210.

817—825: again if atoms have colour, it will not be said that this or that colour belongs only to this or that shape of atom: why then should not things formed out of coloured atoms vary their colours also? why should not crows be sometimes white, swans black or green? 819 Formamenta, another of the many words which seem peculiar to Lucr. and his imitator Arnobius. 821 perf. col.: Aen. v 111 ostro Perfusae vestes. 825 may be briefly put for Aut cynos fieri alio quovis colore, vel uno vel vario, de semine eius coloris; and then with uno varioque comp. 830 Purpura poeniceusque color i.e. color sive purpuresus sive poeniceus; v 985 Spumigeri suis adventu validique, where Lach., as I now see, wrongly reads ve for que; 1237 dubiaque minantur, where Bentl. reads dubiaevae: Wagner quaeest. Virg. xxxxiv 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 nareve. But as Lucr. is so fond of quivis unus for quivis simply, I now take alio varioque colore to be one of his many pleonasms for alio colore or vario colore: comp. 778 ex aliis formis variisque figuris; 783 Dissimiles longe inter se variisque colores; v 1060 Dissimiles solent voce variisque ciere.

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, ausculum ausculari and osc., aula, aulularia a play of Plautus, and olla, plaustrum and plostrum, and the like. austrum is the general term for the purple cloth of whatever hue: comp. Aen. i 700 stratoque super discumbitur ostro; Stat. Achill. ii 82 picto discumbitur ostro: whether this cloth be the purpura or darker hue, or the poeniceus or bright scarlet. Prop. v (iv) 3 51 Poenis tibi purpura fulgeat ostris;
Claudian Prob. et Olyb. consul. 90 *Album puniceo pectus discriminat ostro*. Lach. shews that *poenico puniceus poenicius punicus* have all the same meaning, belonging to the *Poeni*; thus the lex Thorsia has *bello Poinicio*, Ovid *A duos Punicos*, while Horace applies *Puniiefs* to the colour. 832 eff. col.: v 652 suo efflusit longuidius ignis.

834—841: you do not assign sound or smell to things which give forth no sound nor smell: why then attribute colour to all things? the mind can perceive things without colour as well as things without smell.

842—864: but atoms are likewise without heat or cold, without sound flavour or smell. As in preparing a perfume you seek out a quite scentless oil, that it may not infect the perfume with its own scent; thus first-beginnings must possess neither heat nor cold, smell sound nor flavour: these qualities are all frail and mortal, and must therefore be wanting to immortal elements unless things are to pass away to nothing. 842 *colores*: the frequency with which this word has been repeated in the last 100 lines is very striking. 842 foll. notice the variety of expression to denote privation: *spoliata secreta sterila ieiuna seiusita*, and above *privata, sine odores, sonitus remota, orba colore, efflora stingui evanesceus colorum*; all in the compass of a few lines. Democrites before him in Sextus adv. math. vii 135 said νόμη γιλεκι και νόμη πυρον, νόμη θερμον, νόμη ψυχρόν, νόμη χρωνη· Δειδη δε άτομα και κενόν. 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 motion; but that can hardly be its sense here: with *manere* comp. vi 1274 and the use of *stare* in n.to n. 181. *secreta teporis*: i 194 *secreta cibo*, with abl. 844 *calidi vaporis*: *calidus* in Lucr. is a perpetual epith. ormans of *vapor ignis fervor etc.*: comp. *gelidae pruinæ, gelidus rigor, candens lacticus umor, aerias auras, sonitus sonanti* and the like: 858 *calidum tepidumque vaporem*, the epithets are distinctive. 845 *sonitus sterilis*: the gen. is more common: the form *sterilus* is mentioned by Festus: comp. in Lucr. *hilaro* and *sublima*. *suco ieiuna*: Cic. orator 106 has the gen., *ieiunas igitur huibus...orationis aures civitatis acceperius*. 846 *ullum proprium odorém*: 855 *adhibere suum gignundis rebus odorém*. 847 *amaracini*: this perfume is mentioned iv 1179 and vi 973. Daubeney Rom. husbandry p. 272 'Dioscorides and Pliny both tell us that *amaracuas* was the same plant as *lampsona*, and the latter is considered by Sibthorp to be our marjoram, *origanum maiorana, a native of Egypt and Crete*. *stactae*, named from the dropping of the myrrh juice: Pliny xiii 17 says *murra et per se unguentum facit sine oleo, stacte dumentat*; and Dioscor. i 73
says the same, ὁστατὴ...καθ' ἵνα τὴν μύρον καλούμενον, δόκιμον δι' ἔστων γ' ἁμηγῆς ὀλίψ: but the point of Lucretius' argument is the mixture with oil. 848 nardio florem, unless Lucr. is speaking vaguely, must be used, as Bacchi floe 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...institucas: see n. to 41. 850 possess is potential, because the 2nd pers. sing.: see n. to i 327: if he can there use potest and possess in the same passage, he may surely here join licet and possess. 851 inolentis another ἄταξ λέγω. 852 auras: Forc. quotes Martial iii 65 2 de Corycio quas venit auras croce; 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; and thus I read in iv 419: it is found in Cicero, as topics 27. saken, 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 Moli lenta or etc.: the moli lenta seems to refer to fire and heat, fragosa putri to ice and cold, case corp. varo to flavour sound smell; as they are all material and would seem, what he describes them, to be of bodies severally like these. 860 fragosa = fragilia: a sense which the word seems nowhere else to bear. 862 subiungere appears to be the opposite of seiuseta in the preceding verse: such things must be detached, imperishable foundations 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. 866, 870 and 888 insensilibus: this word as well as sensilis seems peculiar to Lucr. among writers of authority: Arnobius his constant imitator has insensilia. 869 ipea manu ductum: Aen. iii 372 Ipse manu mutto suspensum numine ductit, literally: the metaphor is obvious; χωρεχεῖν 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 rotten-
ness 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 idem i.e. inanimate things into living and sensible. 878 penipotentium: this expressive word recurs v 789. 881, flame seeming to be no more like wood than a sensible to an insensible thing. adque 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 praecribta. Wagner forces adque on Virgil in all cases, against the overwhelming testimony of mss.: Augustus however in his res gestae writes adque the only time he uses the word; but he also writes aliquod for aliquid, perhaps from a notion of consistency: see introd. p. 37 and 39. 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 woods 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 woods and clods may, as we have seen, give birth sometimes to living things. But they who say that sense can only come from what has sense, suppose elements to be soft, as we never see sense united but with what is soft: 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? nay we have just seen that sense can come from what has no sense. 886 animum percussit seems almost proverbial: Ter. Andr. 125 Percussit ico animum; Cic. ad Att. iv 8 b 3 audivi...Romae esse hominem...percussit animum. 887 varios sensus i.e. varias sententias: it is very probable that his frequent use of sensus with its primary meaning in this part of his poem has prompted him to use it here, rather than avoid it, in a different signification: see n. to i 875. 894 quantula, because the atoms which go to produce sense and life are of the smallest and finest kind. 896 quae sint i.e. quia sient. 901 Conc. ica ut debent i.e. Conc. tali concilio quali debent. 903 sentire sueta Molliis iam faciunt: by the very fact that they give them sense they thereby make them soft. 907 esto iam: see n. to i 968. 909 Aut [sensu] simili esses putori: comp. iii 620, vi 268. 911 alic...respicit i.e. respicit ad animam: but the true reading is not certain. 922 (921) negueant is potential: comp. 986 si potest...queant, and n. to 1.808
possint. 925 quid opus: for surely if an element first lose sense, it is the same as if it had never had it. 926 fol. 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 confugimus: Forc. cites Petron. sat. 132 Ad verba, magis quae poterant nocere, fugi. ante i.e. 871 foll. 927 Quatenus = quandoquidem: iii 218 Quatenus...Extima membrorum circumcaesura tamen se Incolum praestat; 424 Quatenus est unum inter se: see also Horace and others in Forc. for this use. 928 vermisque effervere: Virg. geor. iv 556 apest...ruptis effervere costis. 930 ex non sensibus, 932 a non sensu: comp. i 1075 per non medium.

931—943: if it be said sense comes from what has not sense by a process of change or a sort of birth, I answer, birth and change both imply a previous union: before the creature is begotten, its body cannot have sense, as its matter is dispersed abroad and has not come together in a way to awake any of the senses.—This passage is obscure: he must apparently be alluding to the stoics. Plut. de stoic. repugn. 41 of Chrysippus τὸ βρέφος ἐν τῇ γαστρὶ φύσι τρέφοντα, νομίζον καθάπερ φύτον ὅταν δὲ τεκθῇ ψυχούμενον ὕπο τοῦ ἀέρος καὶ στομούμενον τὸ πνεῦμα μεταβαλλόν καὶ γίνονται ζώον 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 dumtaxat: see n. to 123. mutabilitate, in the unusual sense of actual change: the primary meaning is that in which Cicero uses it, tendency to change. oriri Posse a non sensu: iv 484 quae tota ab sensibus orta est; 521 falsis quaecumque ab sensibus ortaet, will support Wakefield's a against ex. 933 proditus; used literally also iii 603 extra prodita corpus. prod. ext.: i 655 nullis quae praedita partibus extant; iii 929 expetigitus extat; vi 494 redditus extat. 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 partum: iv 1229 Semper enim partus duplici de semine constat. 935 936 so that in both cases there is a union of senseless elements previous to the reception of sense. 937 Principio 'hic est praecipus (hoc autem vocabulo Lucretius non utitur) vel in primis, ante omnia, ἀπρόον. sic in v 92, iii 119' Lach. 942 omnituentes formed like omniparens and the like. 943 Accensi sensus: 959 paene amissos accendere sensus; iii 336 accensus nobis per viscera sensus.

944—962: a living creature receives a blow which its nature cannot endure: the senses of body and soul are stunned; the connexion of the two is broken, and the soul escapes through the sper-
tures of the body: a blow can do no more than break up and scatter the several elements. Again the remaining vital motions can often get the better of a less severe blow, bring each thing back to its proper channel, and rekindle the senses: in this way only is the thing recalled to life. 950 nodos: vi 356 Dissoluunt nodos omnis et cincta relaxant. 951 causas Lucr. uses eight times in this sense, a sense quite peculiar to him; see Festus and Varro in Forc.: the word must evidently be cavula. cieci: see n. to 1 34 Reiciit: Lucr. and his contemporaries only knew the forms cieci or ciecit, not cieci: iii 513 traiercere mss.: Ribbeck has often restored the ε to Virgil; and it appears not to have been unknown to Livy: see Madvig emend. Liv. p. 190; and indeed the better mss. of almost any classical author offer examples: Cic. Marius in de div. i 106 Abieciit eflantem; iii 639 dissecietur mss.; this form Ribbeck's mss. sometimes restore to Virgil; see also Kempf Valer. Max. p. 283 6: Halm reads dissic in Cic. pro Caelio 37, and Tac. ann. i 65 M has dissicere. 952 foll. the blow can only dissolve the union of the elements, not deprive them of sense, if they had it of themselves. 955 Reipuii those which the blow has not stopped. vincere... Vincere: iii 12 aurea dicit, Aurea; iv 789 molla membra movere, Mollia; v 298 tremere ignibus instant, Instant: 950 laere umida saeva, Umida saeva; vi 528 omnia, prorsum Omnia: the practice is as old as Homer. 957 quicquid = quioque: for spelling with ο when it is not the relative, see n. to i 22 quioquem: quicquid in this sense is an archaism, but Lucr. employs it some six times; it is found in Plautus, and is not unknown to Cicero: see Madvig de fin. p. 655: or to Livy, as xxxviii 17 13 in sua quicquid sede. The suos meatus are opposed to the leti motum of next v. 960 qua re seems to be emphatic here and to mean in what way, if not in this; I have therefore printed it in two words: comp. Ter. eun. 369 Quid si nunc tula fortunatus fias? qua re, Parmeno?... capias tu illius vestem: auctor ad Heren. iii 18 statim re narrata expectat animus audioris, qua re causa confirmari possit: Cic. ad Att. ix 13 3 nec ego nunc, sum 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 vi 1157 and 1208: comp. too iii 681 vitae cum lumen inimus: culxen 231 cum te Restitui superis leti iam limine ab ipso. 961 possit i.e. the animans of 944. confecta mente: Lamb. compares Cic. Tusc. disp. iv 78 quid est autem se ipsum colligere nisi dissipatas animi partis rursum in suum locum cogere. 962 quo decursum: same metaphor iii 1042 obit decurso lumine
NOTES II

vitae; ρv 1196 spatium decurrere amoris: same metaphor and constr. Cic. Tusc. i 15 nunc video calcem, ad quam cum sit decurrusm, nihil si praeterea extimescendum. ire et abire, a studied assonance; see n. to ρ 826: abire a euphemism for abire e vita: Petron. sat. 42 abit ad plurum: 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 shews is that he quite fails to apprehend the poet's meaning, when he reads here Propterea. dolor, and therefore sense; pain in any thing that has sense is only a disordering of its elements. 966 voluptas, and therefore sense. 967 Scire cest. therefore pleasure and pain being but the right or wrong ordering of elements, the elements themselves which are each one and indivisible, are formed of no elements which can be moved, so as to give pleasure or pain; and therefore they have no sense. 969 non sunt ex ullis cest. i.e. ipse non constant ex ullis principii: Lachmann's punctuation of this v. and explanation of the whole passage is to me quite incomprehensible; he must have quite misunderstood both sense and construction here. 970 quorum cest. i.e. ut dolorem capiant novitate motus eorum; see n. to ρ 873 quae. motus is of course the gen.

972 Haec igitur cest. because pain and pleasure are sense. The argument may be really a begging of the question, but is perfectly intelligible: these vss. too, 963—972, clearly form a new paragraph quite distinct from the former: we might compare with them the famous saying of Hippocrates de nat. hom. 2 ἕως δὲ φημ., εἴ ἐν ἡν ἀνθρώπους, οὐδένιν ἡμέρας οὐδὲ γὰρ ἐν ἦν ὧν ἦν ὧν ἦν ὧν οἷον ἀληθείας ἐν ἑαυτῷ.

973—980: if sense must be given to the elements of living things in order that these things may have sense, then must their elements have the same passions and reasoning powers which men have; they will thus have to consist of other elements, and these again of others on to infinity: if all this is absurd, and you cannot conceive laughing or thinking atoms, why not allow generally things that have sense to come from elements without sense? 975 propriam, another ἀραξ λέγομ. : on these adverbs see n. to ρ 20 generatim; but the form is curious, as analogy would lead us to expect a form proprius. The argument is, if sense generally must come from sense, then the special sense of man should come from elements specially endowed with similar sense, the power of laughing crying thinking.
976 977 comp. i 919 920, in substance the same. 978 rerum mixtura, the way in which the elements of things are mixed to form these things. 979, even as we are now doing. 983 sequar...ut sit: sequar seems to have the pregnant sense of pressing the adversary and requiring him to admit, inseguar et flagitabo ut: comp. i 980 Hoc pacto sequar atque...quae ram. 987 doctis...dicit recus v 113: Virg. catal. vii 9 Magni petentes docta dicta Syronis, of his epicurean master; Enn. ann. 274 Haud doctis dictis certantes, sed maledictis; Plautus; has docta dicta, dicta docta and dictum doctum; dolis doctis, etc. 988 Non ex sem. [factus]: 990 undique = omnino: Cic. de fin. v 69 honestatem undique perfectam atque absolutam.

991—1023: 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 Ἀναξαγόρας' scholar Euripides, Ταῖα μεγίστη καὶ Διὸς αἰθήρ, Ὑμεῖς ἄνθρωπος τί θεών γενέτορ, Ἡ δ’ ἵγροβόλους σταγώνας νυών Παραδεξαμένη τίκτηθεν θνατοῦ, Τύπησε δὲ βοραν φυλά τε θηρῶν, Ὑδάειον ἀδίκως Μήθηρ πάντων νεόματα. Καραὶ δ’ ὅπως τὰ μὲν ἐκ γαίας Φῶντ’ εἰς γαῖαν, τὰ δ’ ἀπ’ αἰθέρίου Βλαστότελα γονής εἰς σφάνδου Πόλον ἡλθε πάλαν θενηκει δ’ οὔθεν Τῶν χηνομελῶν, διακρινόμενον δ’ Ἀλλ’ ὅπες ἄλλον Μορφήν ἴδαν ἀπεδείξε: comp. i 250 and what is said in illustration of that similar passage about the antiquity of the doctrine that heaven is the father and earth the mother of all things. Arist. de plantis i 2 p. 817 27 expressly states that Ἀναξαγόρας taught ὅτι ἔγνω μήτηρ μὲν ἐντ’ ἄντων φυτῶν, ὅ δ’ ἠλάτως 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 Ἀναξαγόρας; 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 dif-
ference: he then adds his favourite illustration from the letters of the alphabet.

991 oriundi, a very rare example of i altogether suppressed, without a parallel perhaps in the hexameter poets: abiate ariste abiegnis fluviorum principium consilium and the like, where i has the power of a consonant, are common enough; for instances like ours Lach. in his learned note has to go to the old scenic poets; and some of his examples are vehemently controverted by Ritschl prisc. Latin. epigr. suppl. iii p. xxii. 996 Pabula cum praebet: it is said to give birth to man and beast by giving them food, without which parent first and then child could not exist a moment. The poet strives to find sufficient 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.: ‘Othen δ’ ἵκαστον εἰς τὸ σῶμα ἄφικεν, Ἐνταῦθ’ ἀπελθὼν, πνεῦμα μὲν πρὸς αἰθέρα, Τὸ σῶμα δ’ εἰς γῆν, says Eur. suppl. 533 or else Moschion: Epich. p. 258 Lorenz Συνεκρίθη καὶ διεκρίθη κατ’ ἑκατον ἔθεν ἥλθεν τάλιν, γά μὲν εἰς γάν, πνεῦμα δ’ ἀνα. 1001 rellatum; but ν 686 relatus: corp. inscr. 200, 81 rellatum, and Ter. Phorm. 21: iv 761 he seems to have written Relicta; which is lengthened by Lucilius also: religio reliquus stand of course on a different ground, as the verse requires the first syll. to be long: see n. to x 560. 1002 foll. here Anaxagoras himself frag. 17 Schorn and Mullach, 22 Schanbach, τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὀρθῶς νομίζων oi "Ἐλληνες" σώδη γὰρ χρῆμα σώδη γίνεται σώδη ἄπολλυται ἄλλ' ἀπὸ τῶν χρημάτων συμμίσχεται τε καὶ διακρίνεται. καὶ οὕτως ἀν ὀρθῶς καλοῖν τὸ τε γίνεσθαι συμμίσχεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι, an aphorism which Epicurus might have wholly adopted. 1004 et effit ut omnes res ita i.e. et ita fit ut omnes res cet. effiunt occurs vi 761, efferti Plaut. Persa 761: Lucr. has also conferi often and interferi more than once: with effit ut...ita comp. iv 944 fit uti pars inde animi Eiciatur i.e. inde fit uti cet.; vi 204 Hac etiam fit uti de causa; 727 Quo fit uti pacto. 1007—1009 have already occurred in substance three times: see n. to 760 foll.: they express one of the most essential of the epicurean doctrines. 1010 penes...Corpora prima: comp. Ulpian in Forc. penes te amplius est quam apud te; nam apud te est quod qualiter qualiter a te tenetur; penes te est quod quodammodo a te possidetur. residere is also an emphatic word, to be abiding, inherent: see Cic. in Forc. s. v. 1011 quod in summis cet. i.e. the formas colores sensus of 1005 1006. in summis contrasts with penes, sustinere with residere. 1013 foll. this illustration we have had again and again in words more or less like: comp. especially 1823 where Quin etiam introduces it and connects it with what precedes exactly as here. 1018 discrepitant res: vi 1105 quia longe dis-
Observe the vagueness of res here, the things or results which come from the different arrangements of letters i.e. the words and verses; whereas in the very next words *Sic ipsis in rebus* and *1022 res, res* has its proper sense of material things brought into comparison with the former res or words: so careless is he in such matters: see n. to i 875. 1021 occurred i 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; 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 Vatin. 4 *ad aures tuas accidat.*

1029 *as Quod mirari may be looked upon as an accus.: see n. to i 331: the expression does not seem harsher than* Ter. Andr. 372 *nec tu ea causa minoris Haec quae facias:* hec. 616 *Sed non minus numinum consilium:* Cic. de orat. II 210 *ut haec opinio minatur:* Livy xxxvii 54 *10 ab hac necessitate aut gratiae in amicum minuendo aut gloriae retrae.* 1034 *nunc si...si nunc:* comp. v 332 *etiam quaedam nunc artees expoliuntur,* Nunc etiam augescunt: *Cic. ad Q. fratr. i 3 ego tibi insecere, tibi ego posseem irasci:* Ovid met. i 111 *Fluminia iam lactis, iam limina nectaris ibant:* Juv. vi 157 *hunc dedit olis Barbarus incestae, dedit hunc Agrippa sorori.* 1035 *poterat:* this use of the indic. is somewhat enough: see Madv. Lat. gram. 348 a.

1038 *Quam tibi iam nemo...dignatur:* Lach. to iv 1203 *quam saxe* cites for this use of quam also i 104, vi 801, 1080: comp. too Cic. ad Att. ix 11 2 *quam ille haec non probare mihi quidem visus est!* quam *illam reviviar...timere!* nemo, *fessus = nemo, adeo omnes fessi sunt:* such a negligence is idiomatic enough: comp. iii 607 *Nec sibi enim quiquam moriens sentire videtur,...Verum defero cet.* iv 610 *cernere nemo Saxen ultra potis est,* at voces accipere extra: quite the same in principle is iv 70 *quanto minus indupediri Paucae queunt et sunt in prima fronte locata,* though altered by Lach. satiate: this form recurs v 39 and 1391: it is found also in prose, in Livy Pliny and others. 1041 *Expurare cet.:* still bolder is its application in Ter. eun. 406 *Quasi ubi illum expueret miseriam ex animo.* 1042 *vera,* 1043 *falsum:* this change of number without any substantive is unusual; but *falsum* is perhaps almost a substantive, as in iv 764
Nec possunt falsum veris convincere rebus: but comp. iv 813 semotum fuerit longeque remotum. 1043 Dede manus: da manus is the usual expression. With what precedes comp. the very similar language of the stoic in Cic. de nat. deor. ii 96 quod si hoc idem ex aeternis tenebris continget ut subito lucem aspiceremus, quaeam specie caeli videretur? sed aedisiduate cotidana et consuetudine oculo-rum adsuescunt animi neque admirantur neque requirunt rationes earum rerum quas semper vident, profinde quasi novitas nos magis quam magnitudo rerum debeat ad exquirendas causas excitare; yet just above he says of Lucr. and his school certe ita temere de mundo effutient, ut mihi quidem numquam hunc admirablem caeli ornatum .. suspepsisse videantur: such different conclusions may be drawn from the same phaenomena. Comp. too the auctor ad Heren. iii 36.

1047 animi iactus: see n. to 740 animi iniecius; and comp. Cic. de nat. deor. i 54 cuius [dei] operam profecto non desideraretis, si inmensam et interminatam in omnibus partis magitudinem regionum videretis, in quam se inciens animus et intendens ita late longeque peregrinatur ut nullam tamen oram ultimi videat in qua possit 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. 31, 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 dissyllabic prepos. as v 1205 super stellisque; but in other instances, as here and 48, iii 662, 939, 962, iv 273, 824 errorem vitareque, 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. Tib. i 10 51 Rusticus e lucoque; Ovid fasti ii 177 furit Iuno, formam mutatque puellae; met. x 143 inque ferarum Concilio medius, turba volucrumqve sedebat; and the frequency with which these two poets put it in the 2nd half of the pentameter. Virgil on the contrary has que in the third place only with monosyl. prepos. and their cases and with tamque namque according to Wagner geor. i 142: ii 1099 Lucr. has ve too in the third place, Omnibus in locis, and iv 616 plus operaevae. Perhaps Lucre-tius' 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
i.e., because while Virgil and the later poets often transgress this rule, it is rare in the use of language. vi 1061 *edere silentio* in manuscript, but he has put awkwardly attached to the wrong word in a later stage which Horace is so singularly fond of. The silence more nearly resembles his misplaced use of *quaeque*.

1561 *si* is in manuscript of a sentence with *dum*; and *secutor* is a word *support* one would have expected a word meaning to *stay near*.

1563 *lupus venarum*; 188 *sermo animi versus*; see 131 for similar instances from Cicero, Caesar and the best writers; see in *Cicero* *locutus versus, postequem per et the like*; *Gellius* 525, 63, 94. 1564 *immerito numero*; 1086 *sed* in *lupus versus venarum* 753. Expectare immortalis mortalis *munere*; *miserum versus*; 1565 *immerito numero*; *Pomponius in his own example*;

1564 *immerito numero nonnulla* in manuscript; *Horace, verse 42* refers to the great variety of *Horace* in his use of *numerae* and *numerae* and numbers numberless are said in his in verse; not unlike are *insulae anepitanei*; we see in *lupus versus venarum* of other poets; and similar in effect are the same words in the *Horace* 

1564 *immerito numero nonnulla* in manuscript; *Horace, verse 42* refers to the great variety of *Horace* in his use of *numerae* and *numerae* and the like. With the adverbs *miserus* and *miserus* in *lupus versus venarum*; 753, in a word in a mortal *miserus* and the like. With the adverbs *miserus* and *miserus* in *lupus versus venarum*. 1568 *venarum*; by natural causes, not by divine power in necessary.

1569 *versus* like this apparently wanting a *versus* occur in the *Lactor* and other poets: comp. vi 197 *in litora se rustico pascere non densus*; in three other instances 131, 793, 131, the word *inmortalis* occurs; so that in one verse and all the others it may be presumed that the preposition of the case and formed a quasi *versus*; for in fact the Latins seem to have made no difference in sound between in mortali and *inmortali*.

Lachmann ventures to write *Scriptores magno improbus obiciabant* after *Lactor* and *Horace* *pater* to *practer* is *inseparabilis et ueter est*; and in the same *Horace*. Let we find on the one hand *ab instarum, ad se se innumeris et varis* in *Lactor* in many such like; on the other hand from *ab se se insitus quiusque* where *se* may be presumed to be divided in the same way. Lachmann's distinction between a short vowel as in *priter*, and a long vowel as in *mago* or *an* as in *pater* *imparit*; so that our present verse shall not be a legitimate one, appears to rest on no reason or authority.

1060 tem. 

1062 *temere incassum frustra mare saepa coortum*; 1319 *Nec temere omnis plane*; he delights in these poetical tauto-
logies, for in their application here these words are synonymes: but before him Cic. Arat. 32 Sed frustra temere a vulgo ratione sine ulla. 1061 coluerint : vi 1068 colescere ; 491 copierant; but v 342 coope-ruisse mss. : comp. probeat and the like, and see Laehmann's masterly note. quae coniecta : 1108 Semina quae magnum iaculando contulit omne. 1061—1063=v 429—431, with a few variations. 1062 exordia here and v 430 has precisely the same force as Virg. ecl. vi 33 ut his exordia primis Omnia cet. i.e. the rudimentary formations of earth sea heaven etc. 1066 avido cet. : v 470 Omnia sic avido complexu cetera saepius. 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. Laer. x 45 ἀλλὰ μὴν καὶ κόσμοι ἀπεφείλειν, εἰδ' ἀρχον τούτῳ εἰτ' ἀνόμοιοι.

1067—1076: nay when there is matter and place ready, and nothing to hinder, and countless atoms with the same powers as those which have formed our world, you must admit that there are other worlds with men beasts etc.—A mere variation of the last paragraph. 1069 conscrip this form recurs several times: see also n. to 1004. 1070 et, 1072 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 iis praesidia deducito, utique recte traduntur curato. si tanta, and that this is so has been proved. 1072 Vique cadem et natura manet, and there is no conceivable reason for questioning this. Comp. with the above Epic. l l. a' τε γὰρ ἄτομοι ἀπεφείλειν, ὡς ἄρτι ἀπεδειχθ' , φέρονται καὶ πορρω-τάτων οὐ γὰρ κατηγοράωνται αἱ τωιαύται ἄτομοι εἰς ὅν ἀν γένοιτο κόσμος ἄντι ὅν ἄν ποιήθη, οὐν εἰς ἐνα οὐν εἰς πεπερασμένους, εἰδ' ὅσοι τοιούτοι, οὐθ' ὅσοι διάφοροι τούτῳ.

1077—1089: again there is nothing that is sole in its kind, man beast or fish; and so is it also with heavens earths seas suns moons; they are all without number; since they have all birth and death on the same conditions as each thing here on earth. 1077 foll. : comp. the very similar argument in 532 foll. Epicurus' friend Metrodorus in Plut. de plac. phil. i 5 says pointedly ἄτομον εἶναι ἐν μεγάλῳ πεδίῳ ἔνα στάχγνυ γεννηθήναι καὶ ἐνα κόσμῳ ἐν τῷ ἀπείρῳ. 1080 in primis anim. = primum in animalibus : comp. iv 478 primis ab sensibus 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: comp. too iii 250 postremis datur ossibus = postremo datur oss.; quite the same in principle is ii 217 and 226 rectum per inane, where see note. include Memmi recurs v 8: comp. Emped. 439 κλωτ' κούρε Θεανός Πυθαγόρεω τε. 1087 depectus terminus alle: the sense and metaphor are the same as those of the often recurring
... terminus haereat. 1089 genus omne, whether men beasts birds or fishes be in this earth. generationis abundans: iii 396 est animus ... haereat. 1089—1099 the argument seems to be, since all these things are mortal and had a beginning, they must be subject to the same conditions as other mortal things: in fact, as repeated by Plutarch Cicero and others, Epicurus taught that innumerable worlds were daily coming into being and daily perishing.

1090—1104: the knowledge of these things will rid you of fear of the gods: for how could any being rule these numberless heavens and earths! how could he hurl his bolts at once in so many places, bolts too which often destroy the innocent and miss the wicked! 1090 si ... see note to i 327. 1093 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 expers: this construction seems peculiar to the older writers. It is worth comparing these ves. 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 solo mag. mirareri non audurum insolentiam philosophorum qui naturae cognitionem a: nimirantur siusque inventor et principi gratias exulantem a gent siusque venerabantur ut deum; liberatos enim se per eum dicunt graviorum dominis, terrore sempiterno et diurno ac nocturno metu, quo terrore? quo metu? quae est anus tam delira quae timeat ista, quae me ridiculat, si physica non didicissetis, timetis? 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—423. 1095 profundi is a subst. agreeing with immensi: see n. to i 1002. 1096 Indus: see n. to i 82. moderanter a. a.nx. legeu.: moderanter habere habenas—moderari habenas. 1097 caelos in the plur. because he has no other way of expressing all the different heavens in the universe, just as we must say 'earths' for a like purpose; otherwise the plur. is quite unknown to classical writers. 1098 suffire seems to have the sense of to warm here only: iv 1175 se suffit odoribus, it has its proper force. 1099 for position of es see n. to 1050. 1100 caeli serena is opposed to the nibibus: the sonitus arises in the nibibus and shakes the caeli
serena at a distance; for vi 99 Nec sit enim sonitus caeli de parte serena and so 400 foll.: with this compare vi 96 Principio tonitru quatiuntur caerula caeli Propertea quia concurrunt sublime volantes Aetherae nubes; comp. too 285 Quem gravis insequitur sonitus, dis- plosa repente Opprimere ut caeli videatur templo, and 387 Quod si Iuppiter atque alii fulgentia divi Terrifico quatiunt sonitu caelestia templo: the sonitus or thunderclap is confounded with the thunder itself; as in Ter. eun. 590, imitated by Lucre., At quem deum! qui templum caeli summa sonitu concutit. 1101 et aedis cet.: comp. vi 417 foll. and Cicero cited there, whom Lactant. inst. iii 17 compares with our passage: in libros consulatus sui eadem dixit quae Lucretius, Nam pater cet. 1102 in deserta recedens: comp. vi 396. 1103 quod saepe cet. enlarged upon vi 390—395. 1104 Seneca nat. quaest. ii 46 is asked by the epicurean Lucilius quare Iuppiter aut fe- rienda transit aut innoxia serit? 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 ele- ments as food than they give forth, until they reach their maturity; then they gradually decay, and exhaile 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. di- eunquae Primigenum—coortium is a mere poetical repetition of the preceding words. 1106 Primigenum is a rare word, for which lexicons only cite Avienus besides Lucr.: perhaps he wished to translate the Homeric ποιόνες 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 προοκότοσα εαυ. caeli domus: vi 358 Concititur caeli domus: he may have been thinking of Ennius' strange divum domus altisonum cael.: Αεν. x 1 domus omnipotentis Olymipi: but Lucretius' expression implies more: Hor. od. ii 12 8 Fulgens contremuit domus Saturni veteris. 1111 consurget: one can hardly say whether this is simply for surget, or, what is more graphic, for undique circum surget, or even surget 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
BOOK II

1112 play: these blows of atoms are, as we have seen before, the chief cause of the formation and conservation of things, by enabling the atoms to clash and try all kinds of unions until some stable one is found. 1114 usor, terra, ignis, adae: are used here loosely and poetically for the elements fitted by their shape etc. to assimilate water and earth etc. 1115 pro
curavit, a. f.: i.e. Not even vivendo proceditur nulla voluptas: v. 853 propagando procedere molet; 856 propagando procedere proc-
ven. seque aeris: for aerique aeris, since the poet here employs Empedocles for his own purpose, just as 991 foll. he made use of Aeschylus and Euripides: Empedocles 270 νωθι δ' αἰχμαρες τῷ πόλεμοι 

1116 Donique: this form is here recurred v. 736, 723, 997: donicum is quite unknown to L. 1119 venae seem here and elsewhere to indicate the arteries as well as veins. 1121 referrebat a favourite word of his. 1122 adae, used by Lucr. alone of good writers. 1125 digressus: see notes 1: it must agree with quaecumque, and refer to things which have attained the fulness of their growth: the atoms are digressus, but not the rest: for form comp. Gellius xv 15 15 νῦν in adae, quae res novae (et cetera: a littera in e motus per compositi

1127 resultr is quite suitable here, e.g. i.e. takes in as food. 1129 mensa domus est: see n. v.: 1121 1133 res ampler...et latior, with reference to 1126 digressus: for involved arrangement of words see n. to ii 843. 1135 modo has reference, as Lach. says, to augmente adempto; but modo used of present or future time is rare: see Forc. who quotes Ter. ad. 258 modo dixit, men tu, occupant primulum, and the remark of Dionatus evidenter hic modo temporis praesentis adver-
bium est: comp. also Livy xxvi 15 13 modo probabere etiam se, si id vellet, semetipsa consulit dicere. modo, as iv 1181 Una modo: it is also long, as Lach. shews, in Plautus Terence Lucilius and Cic. Arat. frag. 8 Huic non una modo caput. disparsis: iii 539 and iv 895 dispersit; iii 661 conspargere; v 371 exspargi; vi 525 aspargisse: 

n 33 conspervunt mens. of Lucr.; but Macrob. 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 consacravi. 1137 proquam: III 199 parvissima corpora proquam...ita; vi 11 pro-
quam posset: the word seems not to be found out of Lucr.: Lach. to
vi 11 ‘aeque Latina sunt pro ut, prae ut, pro quam, prae quam,
neque ab his differunt praeter quam, post quam, ante quam, super
quam’. 1138 tantum answers to proquam, as III 200 ita. subor.
ac. subj.: see n. to i 996 infernaque suppediantur. 1139 cubis,
cibus, cibus may be compared with the instances given in n. to 955
vincere saepe, Vincere: the designed effect is the same, to obtain
emphasis by iteration. 1140 fulcire cibus: Hor. sat. ii 3 153
Deficient inopem venae te, ni cibus atque Ingens accedit stomacho
fulgura rueus; Sen. epist. 95 22 dare cibum saepius et vino fulcire
venas cadentes. 1144 omnia: see n. to i 15 capta...quamque.
1146 tuditantia = crebro tundentia, and recurs iii 394: Enn. ann. 138
tuditantes.

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 refer-
ence 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 Expugnata cet.: keeping up the metaphor of
the moenia, which expression has been explained in i and will be
further illustrated in v. dabunt labem, ruinas: see n. to iv 41: dare
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: see Forc. 1150 Iamque adeo: adeo merely strengthens
the ism, 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 anim. parva: the vermiculi and the
like, alluded to more than once above; comp. too v 797 Multaque
nunc existunt animalia terris Imbribus et calido solis con-
creta vapore. quae cuncta cet. as told at length v 780 foll. 1152
dedit...partu: Aen. i 274 geminam partu dabit Ilia prolem. 1153
superne, a favourite word of Lucr., generally with him meaning
‘overhead’; here however and in one or two other places it certainly
seems to have the force of desuper: in Livy it frequently has the
same sense, as xxiv 39 4, 47 3, xxvii 3 7, xxx 10 13. 1154
 Aurea...fusis: Gellius xiii 21 (20) 21 Lucretius aequus auribus inser-
viens funem feminino genere appellavit in hisce vereibus Haut cet.
cum dicere usitatius manente numero posset Aureus e caelo cet.: see
too Quintil. inst. i 6 6. Lucr. alludes no doubt to the κυθήριον of Homer, but probably also to some stoical allegorising of
the same: we know from Marcus Aurel., Eustathius p. 695 at beg. and others that the stois connected it with their εἰμαρμέρυγ, and Themistius orat. 33 p. 363 c proves that it was used in the way hinted at by Luctr.: ὅ φαλοντος αὐτοί τοις ἐστὶ καὶ νῦν οἷον τῷ φιλοχριστῷ ἡ τῷ φιλαργύρῳ. οὐκ ἤγαν γὰρ τὰ νόματα εἰκόνες, ταῦτα τοις αὐτοῖς ἐνείλη γέγονε καὶ ἔστω ὡς γὰρ ποιεῖ αὐτὰ η φώσις, ἢ λ' ἡ μοιρήσα τῇ ἡμετέρᾳ. τοῦτο δὲ ἐκδοθήν αὐτῇ ἐνδιάβολος ἐκ τοῦ σφαρακτοῦ καὶ ἔξωθεν ἑκάστης ἑκάστης τῆς χρυσῆς καὶ ἀρρήκτου συρᾶς, δι' ἀυτοῦ εὐφυτοῦσα ἢ καὶ ἐγκελλότας τῷ φθόνοι τοῦ φυλάττομαι εἰς ἀκολουθεῖν εἰς τῷ μὲν εἰναι. 1159 fetus are the arborœi 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 segetes, illic venient felicius uvae, Arborœi fetus alibi atque inuisus virescunt Gramina; but his Arborœi leaves no ambiguity: 1163 fetus is more general. 1162 vix arvis supped.: suppedito is often the opposite of desum or deficio, as Cic. Brutus 124 cum et vix suppeditavit et splendor ei non defuisset: Plaut. asinar. 423 non quod labori suppeditare; Livy i 55 7 manubiae ...vix in fundamenta suppeditatere; as then Luctr. says indifferently Materie ut suppeditet rebus and suppeditantur corpora materiae, it seems quite allowable to say vix arvis suppeditati in the sense in which Plautus l. l. uses suppeditare. 1165 manuum labores: Ovid met. iv 39 Utile opus manuum: comp. too i 209 manibus melioris reddere fetus; Sallust Cat. 37 7 iuentus quae in agris manuum mercede inopiam toleraverat; Cic. pro Marc. 11 joins opere et manu factum. 1166 for the arrangement of the words comp. Livy xxix 26 4 sed et bellum bello secundum priori ut atrocios Romanis videre tur. 1168 crepat: see Forc. 1171 viæae, as also in Terence: Hor. epod. xii 7 viētis. 1172 moment: 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 periturio: this use of fatigo is very common in Latin; iv 1239 dívem numen sortisque fatigant. 1173 Nec tenet: iii 649 Nec tenet amis sam laevam cet.; 1070 morbi quia causam non tenet; vi 83 est ratio caeli speciosque tenenda. 1174 ire Ad capulum: the capulus was the bier or funeral-bed; hence the obvious metaphor: Plautus uses capuli decus and capularis in jest for one near death. Paulus Fest. and Nonius make the word capulum, and the latter explains it as 'sarcofagum, id est sepulchrum'; but comp. Stat. Theb. iii 361 dum funera portant, Dum capulo nondum manus excidit; Varro ap. Nonium p. 157 Propter cunam capulum positum Nutrix tradit pollinctori; and Serv. Aen. xi 64 says of feretrum 'Latine capulus dicitur'; Placidi gloss. 'capuli, lacti funerei vel rogi in modum aræ
NOTES II

structi; est autem capulus masculini generis’. vetusto seems harsh as an epithet of spatio; yet it recurs in 774 aetatis spatio ne fessa vetusto, and in 827 mulier spatio defessa vetusto; so that it seems a mere periphrasis for vetustate.

BOOK III

1—30: he addresses Epicurus as his father and guide, who had dispelled the darkness of error, explained the whole nature of things, revealed the gods and their blest abodes, and destroyed the belief in Acheron. 4 Ficta is the older form, the t being softened into s in fixus: Diomedes i p. 377 11 reperimus enim factus et fixus; Scaurus de vita sua ‘eagittis’ inquit ‘confactus’ cet. pedum pono cet.: Wak. quotes Ovid met. ii 871 Falso pedum primis vestigia ponit in undis. 5 cupidus answers to quod aveo and = quod cupio: comp. Livy xlii 5 6 seu praeoccupati...seu mutationis rerum cupidi seu quia non abieti esse Romanis volebant; xxvii 12 7 Marcellus et consulis litteris excitus et quia inducerat in animum. 7 Cygnis: its position is meant to be emphatic. 9 patria is said with reference to pater: thou, o father, like a father. tuisque ex: see n. to i 841. 11 omnia, Omnia...aurea, Aurea: comp. n. to ii 955 vincere, Vincere. 12 depascimur...dicta: Eur. Med. 821 ἀποφερβόμενος κλαυρότατα σοφίαν. 14 vocif.: see n. to i 732. 17 Discendunt is here used in what seems its primary sense: see Forc. video: the walls of the world part asunder and allow me to see into the boundless void. 18 sedesque quietas: the μετακόσμων, which Cicero renders intermunda: these the Irooquia or aequalis tributio of Epicurus required to be as many as the mundi, that is to say innumerable: that Epic. and Lucr. believed in these intermunda is certain; but how they are consistent with their general system, is as difficult to comprehend as the rest of their firm belief in gods: see what is said on this question to ii 646—651, and v 146 foll. and 1161 foll. 19 Quas neque concutient cet.: like the island-valley of Avilion, 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 cana concreta pruina. 21 innubitus coined by him to render Homer’s ἀνέφελος, for these vss. are from Odys. ζ 42 ἦλθεν καὶ ἔθεα ἀσφαλὶς αἰτὶ Ἐμμεναι. οὐ τε ἀνέμοις παύσηται οὔτε ποτε δύναται γενέσθαι, ἀλλὰ μᾶλθε ἄθροι Πάτταναι ἀνέφελος, λιθή τε ἐπιδεδρομεν αὐγη. 24 delibat: 1088 nec deli-
bare valamus; comp. too vi 70 Delibata deum per te tibi numina. 25 nuce quam apparent, because he has proved them not to exist. Acher. templae: see n. to i 120. 26 Nec tellus: it is not the earth which hides them, as his philosophy shews what is below as clearly as what is above the earth. 28 voluptas...adque horror: Petron. sat. 83 Protagenius rudimenta cum ipsius naturae veritate certantis non sine quodam horridae tractavi. Waks. cites Stat. Theb. i 493 lactaque per artus Horror iit; and Pacuvius 224 horror percipit: comp. also Plaut. Amph. 1118 mihi horror membra misero percipit dictis suis. 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 Quoes: see n. to i 57. 36 claranda: iv 777 multaque nobis Clarandumet. 37 Et metus cet.: see n. to i 78. 40 Esse...relinquit: Lucr. is fond of this construction: i 515 solidum constare relinguas; 703 quidvis tamen esse relinguat; vi 654 mirari multa relinquas. vol. liq. pur. rel.: Epic. in Diog. Laer. x 143 ουτ' ουκ ἤν ἄνυ φυσιολογίας ἄκριτω τὰς ἡθονας υπολαμβάνειν. 42 Tartara leiti: Virg. geor. iv 481 intima leiti Tartara. 43 comp. Emped. 317 Αὐρ γὰρ ἄρωθονι περικαρδιῶν ἑτερ νομα: 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 assigns the doctrine to Empedocles and Crtias: comp. too Cic. Tusc. disp. i 19 for this and the next v.: there was great play of words on the connexion between animus, ármos, and ventus: see Lactant. de opif. dei xvii. 45 Nec prosum: see n. to i 748. prosum, as in 514; so introsum once and rusum three times in A and B: this suppression of r after a long vowel before s was very common: susum three times and suoe 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 cet.: Virg. geor. iv 545 Inferias Orphei Letheas papaverata mittes Et nigrum mixtabis ovem; Aen. vi 153 Duc nigras pecudes. 57: that Ca-
tullus 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 just before this publication. Many of Catullus' occasional poems on the other hand had in all likelihood been seen by Lucr. Schwabe I think has rightly shewn that lxvii 1—40 was addressed to L. Manlius Torquatus the epicurean champion of the de finibus, ‘homo omni doctrina eruditus’, as Cicero there says i 13. It was probably sent to Torquatus on the death of his wife Aurunculeia the heroine of the epithalamium, some years before the death of Lucr. who would in all probability be acquainted with so distinguished a brother epicurean. It is not unlikely then that the famous simile of v 222 ut saevis proiectus ab undis Navita cet. may have been suggested by Catullus’ Naufragum ut eiacetur spumantibus aequoris undis Sublevem et a mortis limine restitum; as Lucretius ii 960 has leti iam limine ab ipso Ad vitam... reverti. The apparent imitations on the side of Catullus which I have observed in his 64th poem I will now give. Compare iii 57 Nam verae voces tum demum pectore ab imo Eiciuntur, 81 maerenti pectore, vi 16 infestis cogei saevis querellis, quae quoniam a common Lucretian phrase, with Catullus l. i. 195 meas audite querellas, Quas ego...professe...Cogor...Quae quoniam verae nascuntur pectore ab imo, 125 imo fudisse e pectore voces, 202 Has postquam maesto pro-fudit pectore voces, 221 laestanti pectore: Lucr. iii 834 Omnia cum belli trepidi concesso tumultu Horrida contremuere sub altis aetheris oris, with Cat. 204 numine...Quo tunc et tellus atque horrida contremuerunt Aequora, concussitque micantia sidera mundus; sidera mundi being a Lucretian expression: Lucr. iii 304 caecae caliginis with Cat. 207 caeca caligine, both speaking of the mind: Lucr. ii 581 Illud in his obnixatnum quoque rebus habere Convent et memori mandatum mente tenere, with Cat. 209 Quae mandata prius constanti mente tenebat, 231 lucido ut memori tibi condita corde Haec vigant mandata, 238 Haec mandata prius constanti mente tenentem: Lucr. ii 618 Tympana tenta tonant palmis et cymbala circum Concava raucoinoque minantur cornua cantu, 636 in numerum pulsarent aeribus alta, iv 548 Et rebot rauco regio cita barbara bombum, with Cat. 261 Plangebant alii proceris tympana palmis Aut tereti tenuis tinnitus aere ciebant: multis raucoinoque efflabat cornua bombos Barbareaque horribili stridebat tibia cantu: Lucr. 1718 magnis anfractibus aequor...
Angustoque fretu rapidum mare dividit undis, with Cat. 178 guryile lato...pontum truculentum ubi dividit aequor: Lucr. i 110 Nunc ratio nulla est restandi, nulla faculta, with Cat. 186 Nulla fugae ratio, nulla espes: Lucr. i 631 quae nullis sunt partibus aucta Nec possunt ea, iii 626 Quinque...faciundum est sensibus auctam, 630 animas intro duxerunt sensibus auctas, iv 460 Et sonitus audire...d reddere dicta tacentes, with Cat. 165 quae nullis sensibus auctae Nec missas audire queunt nec reddere voces: Lucr. i 722 Hic est vasta Charybdis with Cat. 156 quae vasta Charybdis: Lucr. i 11 geniabilis aura favoni with Cat. 282 Aura...tepidi, secunda favoni: Lucr. vi 34 Volvere curarum tristis in pectore fluctus, 74 magnos irarum volvere fluctus, with Cat. 62 magnis curarum fluctuat undis: Lucr. iii 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.

62 Noctes—-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 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 ferme: see n. to i 14 ferae (fere). 67 cunctarier the infrin. as a subst.: see n. to i 331. 68 Unde...effugisse...longe remosse: ea must be supplied to remosse out of unde; as 22 Integrat and what precedes have the accus., to rident a nomin. is understood: comp. too 1018. 71 caedem caede accus.: vi 1238 cumulabat funere funus; Cic. de off. i 116 Africanus eloquentia cumulavit bellicam gloriam; in Catil. i 14 nonne etiam alio incredibili scelere hoc seclus cumulasti. 72 compared by Macrobi. sat. vi 2 15 with Virg. geor. ii 510 gaudent perfusi sanguine fratum. 73 consanguinem: see n. to i 162. 76 claro honore, with the purple and other insignia of high office. 78 Interject cet.: Enn. ann. 403 reges per regnum statuesaque sepulchraque quaerunt, Aedificant nomen; Epic. in Diog. Laer. x 149 quoted by Lach. speaks of desires neither natural nor necessary, ας στρατάρχων και ανδράρχων αναβάσει. 80 Percipit cet.: Ter. eun. 972 Neque agris neque urbis odium me umquam percipit. humanos = homines; as 837 Omnibus humanis: Foro. cites Varro in Nonius p. 81 Natura humanis omnia sunt paria: comp. too Justin xlii 3 primusque humanorum. 81 Epicurus appears to have dwelt on this topic: comp. Sen. epist. 24 22 item afo loco dicit [Epicurus] 'quid tam ridiculum quam adpetere mortem, cum vitam inuestam tibi feceris metu mortis?' his adicias et illud eiusdem notae
NOTES II

licit 'tantam hominum imprudentiam, impo dementiam, ut quidam
timore mortis cogantur ad mortem'. 84 evert. fundo: Aen. x 88
Phrygiae res vertere fundo: to keep suadet of mss. and thus violently
change the construction at 83, making Hunc, hunc = hunc hominem,
illum hominem; and timor nomin. to suadet, would be intolerably
harsh: to read in 83 hic, hic i.e. timor, for hunc, hunc, and keep
suadet would be a greater departure from mss. but would perhaps
agree better with what precedes and follows. 87—93 = II 55—61,
where see notes; and vi 35—41.

94—135: well first the mind, animus or mens, is a part of man,
..as much as the foot or head: some deny this and affirm the mind's
sense to be a harmony or certain life-giving state of the body by
which we have sense, though the mind is nowhere: they are quite
wrong; for often the body is sick, while the mind is happy; the mind
is wretched, when the body is well; just as the foot may be sore,
when the head is whole: again the body is often asleep and without
sense, while something in us is moved by various passions. Next the
soul too or anima is in the body and no mere harmony; for often
much of the body is taken away, while life continues; and often
when a few particles only of heat and air quit it, life is gone; so that
you see some elements are more important for life than others: this
harmony therefore is nothing. 94 Primum: he first shews that the
animus is a part of the body, being in fact in the region of the
heart: see 140 foll.: then 117 foll. he proves the anima also to be a
part; being in fact spread over the whole body: see 143 foll. ani-
um...mentem quan: 99 habitum quendam...Harmoniam Grai
quam dicunt; 139 Consilium quod nos animum mentemque vocamus;
555 homine, illius quasi quod vas esse videtur; iv 132 in hoc caelo qui
dicitur aer. See Lach. and comp. Cic. de leg. i 22 animal hoc...quem
vocamus hominem; de rep. vi 21 (Somn. scip. vi 3) illo mari, quod
Atlanticum, quod magnum, quem oceanum appellatis in terris, qui
tamen cet.: according to Madvig's rule, Lat. gram. 316, Cicero in
our passage would have written mentem quem with AB; 99 and
iv 132 he would have agreed with Lucr., but not iii 555. Lach. is to
me obscure and ambiguous here. animum, mentem: see n. to i 74
mente animoque: the words are, as Lucr. here intimates, perfect
synonymous all through this book: 139 Consilium quod nos animum
mentemque vocamus gives as a third synon. 97 oculei: i 230 in-
genuei; iv 602 vitaei: in these places our mss. have preserved this
old spelling, which doubtless Lucr. himself employed much oftener;
and which appears slightly disguised in the mss. in i 1114 and v 38
seo, v 201 avidei, vi 16 cogeti, 1195 trucei, 1199 ibei: the same
diphthong is found in the middle of the word in vi 1217 exiret, 1221.
Excidant. 100 Grai are the Greeks who maintain this theory. quod faciat refers to the habitum vitæm or life-giving and life-supporting &c. The chief of these Grai was Aristoxenus a pupil of Aristotle and a famous writer on music: Cic. Tusc. disp. I 19 says Aristoxenus musicum ideamque philosophus ipsius corporis intentionem quandam, velut in canto et fidibus quae harmonia dicitur; sic ex corporis totius natura et figura varios motus ciceri tamquam in canto sono. hic ab artificio suo non recessit et tamen dixit aliquid, quod ipsum quale esset erat multo ante et dictum et explanatum a Platone: he refers apparently to Phaedo 80 foll. p. 86 foll. where the Theban Simmias asserts that the soul is ἀπομορία τυς and is afterwards so triumphantly refuted by Socrates: comp. too Lactant. inst. vii 13 quid Aristoxenus qui negavit omnino ullam esse animum, etiam cum vivit in corpore? sed sicut in fidibus ex intentione nervorum effici concordem somnum atque cantum quem musici harmoniam vocant, ita in corporibus ex compage viscerum ac vigore membrorum vim sentiendi existere: this would connect him with his fellow-pupil Dicæarchus, a favourite of Cicero, who says of him Tusc. disp. I 21 that he held nihil esse omnino animum et hoc esse nomen totum inane...visque omnem eam quam vel agamus quid vel sentiamus, in omnibus corporibus vivis aequabiliter esse fusam nec separabilem a corpore esse, quippe quae nulla sit nec sit quicquam nisi corpus unum et simplex, ita figura tum ut temperatone naturas vigeat et sentiat; and 51 he joins the two. 106 Saepe itaque: to prove what I say, often then. aegret recurs 824, morbis cum corporis aegret, and is hardly found elsewhere. 113 comp. Cic. Verr. v 28 ut fusus sine mente ac sine ullo sensu iacere. honustum is too well attested for us to regard it as a corruption: Servius to Aen. I 289 ‘oneratus aspirationem non habet, quia ab onere venit; honustus vero, quia etiam ab honore descendit, retinet aspirationem’. 116 inaniæ, 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. 125 corpora, prima of course = 127 Semina. 132 ad organisos, to musicians like Aristoxenus. delatum Heliconi cert. whether this name came from the muses, or whether they got it themselves from some other source and applied the general term ἀπομορία or fittingness to musical tune. Heliconi is abl.: see n. to 1 978. 133 in illam...quae res: see n. to 1 15 capta...quamque. 135 habeant: Wak.
compares Cic. de amic. 18 quare sibi habeant sapientiae nomen et invidiosum et obscurum: comp. too ad Att. vii 11 sibi habeat suam fortunam; tibi habe is so used in Juv. III 187, v 118, where see Mayor; Mart. ii 48 8: Mart. vii 48 4 has vobis habeat: the phrase generally indicates contempt, as in Lucr. where habeant = sibi habeat. There is a contemptuous irony in these last vss. not unlike what Cicero Tusc. disp. i 41 uses: alter [Aristoxenus] ita delectatur suis cantibus ut eos etiam ad haec transvertere conetur. harmoniam autem ex internallis sonorum nosse possimus...membrorum vero situs et figura corporis vacans animo quam possit harmoniam efficere non video. sed hic quidem, quamvis eruditus sit, sicut est, haec magistro concedat Aristotel, canere ipse doceat: Cicero means to say his master would have taught him better on this head, though he were a better teacher of singing himself: comp. Arist. de anima i 4 at beg. καὶ ἄλλη δὲ τις δόξα παραδεδομα περὶ ψυχῆς...οὐσπερ εὐθὺς δεδοκιμά καὶ τοῖς ἐν κοινῷ γιγαντιῶν 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 Philoponus a very interesting fragment of this dialogue bearing on the argument mentioned by Lucr. 102 Ut bona saepè valeatudo cet.: it concludes εἰ τοῖνυ ἡ ἀναρμοστία [τοῦ σώματος] νόσος καὶ ἀνθένεια καὶ αἵρεσις, ἡ ἀρμονία ἀρα ὑγία καὶ ἲσχύς καὶ καλλος. ψυχὴ δὲ οὐδὲν ἐστι τούτων, οὐκ ἡ ψυχή, φημὶ, οὕτω ἰσχύς οὕτε καλλος. ψυχήν γὰρ ἀλέξει καὶ ὁ Θεορίτης αἰσχροσ ὁν: οὐκ ἄρα ἐστὶν ἡ ψυχὴ ἀρμονία. The peripatetics at this time began to make a great stir, and Lucr. appears more hostile to them than any except the stoics: their philosophy was in most points very adverse to his.

136—160: the animus and the anima make up one nature, but the animus is the ruling part in the whole body and is situated in the region of the heart; the anima being spread through the body: sometimes the animus feels, when the anima does not; but under any violent emotion we see the anima sympathise throughout the frame with the animus: the anima therefore is united with the animus, and being moved by it, stirs the whole body. 136 coniuncta, the neut. as usual when referred to two subst. of different genders; but 416 Hoc anima atque animus vincti sunt foedere semper: 66 I have obeyed Lamb. and Lach. in reading Semota... videntur for videtur: the change is slight; but perhaps it is wrong to refuse to Lucr. the same liberty which other writers claim: Cic. pro Cluent. 146 can say mens et animus et consilium et sententia civilis est in legibus. 140 Idque sicut cet.: Epic. in Diog. Laer. x 66: τὸ μὲν τι ἄλογον [i.e. the anima] αὐτῆς [τῆς ψυχῆς] ἐν τῷ λοιπῷ παρε- στάθαι σώματι, τὸ δὲ λογικὸν ἐν τῷ θώρακι, ὡς δὴ λοιμὸν ἐκ τῶν φῶςων
Arist. de part. an. II 10 p. 636 28 says that the animus was not the heart, but in or about the heart: Cic. Tus. disp. I 19 aliis nec cor ipsum placet nec cerebri quandam partem cum animam, sed aliis in corde, aliis in cerebro dixerunt animus esse sedem at locum: the heart had more advocates than the brain. regione in pectoris: Lucr. is fond of this position of the prep.: 463 morbis in corpore; 534 morbis cum corpore; IV 335 oculis in oorum; VI 1074 cum Corpa cum lanae; 1265 silanos ad aquam; IV 547 validis oculis: invenimus ex Heliconio. 141 Hic cet.: comp. Epic. I.I. 142 Laetitiae: Cicero twice quotes from Caecilius omnibus lactisuis: Pompon. 141 laetitiae: sic 48 desidiaeque, hic ergo: the rò lorum of Epicurus, the consilium, men or animus of Lucr. 143 per tò in sieris corpus, a translation of Epic. I.I. τὸ διὸν τὸ άθανάτω ανθρώπων. 144 namem here perhaps unites the physical sense which it has II 632 and IV 179, and the metaphorical sense of will, much as Catul. LXIV 204 Adsum invicto caelestium numine rector Quo cet. nam, again the poty or sway of the balance. 145 Idque, the consilium of 139 and 140: Attius 296 Sapimus animo, fruimur anima: siue animo anima est debilis. 147 Et quasi cet.: the eye and the head may be affected without the body feeling but when there 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 infringit linguam: the μακρὰ γλώσσα ἐφε of Sappho; for doubtless Lucr. was here thinking of her famous ode. aboriri: v 733 he has the unexampled form aboriri. 156 soare recurs 873; and is common enough in the older writers. 160 erim is the spelling of our mss. and of the best authorities. ictus: IV 1050 unde ictum ictu: the technical phrase fœdus icere is common in the best writers.

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. I.I. 63 says δοτὶ φυσικῶν ὅπως ὑποτευομερές κ.τ.λ. 163 Cor. ex som. cor.: Aen. IV 572 Corripit e somno corpus. 165 Quorum, 166 Nec tactum: comp. II 140, and see n. to I 718. 168 fungi: see n. to I 440. 170 Si: see n. to II 80. 171 intus appears to belong to disclusius, and adactus is used, as Aen. IX 431 sed viribus ensis adactus Transabiti costas: those who would join intus with adacta might appeal to vi 23 where intus would go most naturally with receperat: I 223 II 711 and IV 1091 intus, properly explained, has its proper force. 173
Segnis: with this might be compared Aen. x 699 poplite Palmarum Succiso volvi segnum sinit. in terra is opposed to terrae petitus: when one is down on the ground. 176 comp. with what precedes Epic. i. 1. 67 καθ' έαυτών δε ουκ έστι νοησαι το ασώματων πλήρ έπι τοι κενον' το δε κενον ουτε ποιησαι ουτε παθειν δύναται, αλλα κυριων μόνον δε εαυτω τοις σώμασι παρέχεται: ουθ' οι λέγοντες ασώματον ειναι την ψυχην μεταλθουσιν: ουδεν γαρ αν εδινατο ποιειν ουτε πασχειν, ει ην τοιαυτην ουν δ' εναργως αμφότερα ταυτα διαλαμβανομεν περι την ψυχην τα συμπτώματα.

177—230: the animus consists of very small round atoms, which can move with extreme celerity and ease; for nothing is so swift as thought: of visible things those which move most easily, as water, are composed of very small round elements: those of the animus then must be eminently subtle. Again the fineness and smallness of the substance of the animus and anima are shewn by this: after death, when they have left the body, it is not perceptibly diminished in size or weight; you may compare it with wine whose flavour is gone or the like: the elements which compose this flavour are very minute; and their absence does not lessen the weight and bulk of the wine. 177 animus: it will be seen, by comparing 208 eius with 212 animi natura animaeque and the rest of the section, that here too he includes the anima in the term animus; though it is not till 421 that he tells us that when he uses one word he intends to comprise the other as well, where the one is not expressly distinguished from the other. It is his general practice, as we have often seen, to keep distinct similar words, when his argument requires it; to use them indifferently, when precision is not called for. corpore is here used in its most general sense for material substance. 184 res ulla... quorum: see n. to i 883. 186 constare rutundis etc.: Diog. Laer. x 66 αλλα μην καλ δε λεγει έν αλλοις, και ές ατόμων αυτην συγκε- σθαι λειτατων και στρογγυλοτατων, τολη των διαφερουσων των του πυρις. 189 fluat: iv 77 fluant from a probable conj. of Turnebus. Macrob. sat. iii 15 8 (ii 11) quotes from Varro's Gallus de admirandis "in Sicilia quoque" inquit "manu capi marenas fluatas, quod eae in summa aqua prae pinguedine fluentur". 190 and 246 figuris: see n. to ii 385. 192 actus: Aen. xi 687 Fertur in abruptum magno mons improbus actu: Paulus Fest. p. 17 explains it as modo motum corporis, ut histrionum et saltatorum. 196—

202 after his wont he gives an example of what we see before our eyes in order to illustrate his argument: a heap of poppy-seeds which are small and round a breath disperses, a heap of stones a violent wind cannot stir. 196 papaveris is put out of its place at beg. of the sentence to render more vivid its contrast with 198 lapidum: 31—2
see n. to 843 and 11 250. suspensa: v 1069 Suspensis . . dentibus. 197 tibi: see n. to 1 797. 199 Neven recurs iv 712: it is simply ne oenum (ne unum), the fuller form of non, ne or nec being the old negative particle, as seen in the 12 tables, and in necopinus neuter necuter nimirum neglego negotium nescio nequeo and the like: Plautus often uses nesō nēvīlt, and nēvelles, and mostell. 124 necparcuit; Cic. orator 154 nequire pro non quire . . nolle pro non velle . . dici- mus; 157 non scire quidem barbarum iam videtur, nescire dulcius: perhaps then non might be compared with the French ne pas, ne point. proquam: see n. to 11 1137. 201 cum pondere magno = pondere magno, the abl. of quality: see n. to 1 755. 207 cluebit = erit, as so often. 208 quoque etiam, and quoque item, etiam quoque, item quoque occur in Lucr. again and again: quoque etiam is not unknown to Cicero: de orat. i 164 nunc vero, Crasse, mea quoque etiam causa rogo; in Verr. iii 206 cetera, quae forsitan aliu quoque etiam fecerint: nor etiam quoque to Livy. 208 Haec 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 defendertis, in uno illo . . manet gratia; sin autem inopem . . omnes non improbi humiles . . praesidium sibi paratum vident: see n. to vi 250. 211 sec. quies: 939 capis secumur, stulte, qui tem. 212 Indepta: see n. to 1 82. 213 cernas: see n. to 1 327. 214 Ad speciem, ad pondus: v 569 nil ad speciem est contractior ignis; Cic. in Verr. (2) i 58 vidi . . forum comitiumque adornatum ad speciem magnifico ornatu, ad sensum cogitationemque acerbo et lugubri; Livy iii 38 i neque ad speciem [imminutis] honoris insignibus. 215 cal. vag.: see n. to ii 844. 219 Estima membrorum circumcaesura recurs iv 647: περικοπή sometimes has the same sense. 221 Quod genus est: see n. to ii 194. Bacchi flos: Liber i vini flos is found in Livius Andr. Pacuvius and more than once in Plautus: curcul. 96 Flos veleris vini naribus meis obiectust shows that flos means the bouquet of the wine: comp. too ii 848 nardi florems. 227 rerum: the suos et odorum show 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 begin- ning of sensation which thence spreads through the several parts of the body: the least pain or hurt, if it reach to this substance, will destroy life at once. 232 foll. Epic. 1. 1. 63 says of the ψυχή that it is a thing προσεμφερότατον πνεύμα το μέγα τινά κράτιν ἔχων καὶ πὴ μὲν τοῦρ̃ προσεμφερῆς πὴ δὲ τοῦρ̃ (ἐκείνη): Lucr. expresses
his πνεῦμα by aura, his θερμὸν κράσιν ἵχον by mixta vapore: vapor and 234 calor 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. 1 41 1 and Plut. de plac. phil. iv 3 say that Epic. made the soul κράμα ἐκ τετάρτων, ἐκ τινῶν πυρόδων, ἐκ τινῶν αέρωδων, ἐκ τινῶν πνευματικῶν, ἐκ τετάρτου τινος ἀκατονόμαστου δὴ ἐν οὐτω ἀληθηκόν. 234 Nec calor cet.: Lucr. seems to have drawn this conclusion from what he saw of fire and its mode of operation. calor quisquam: see n. to 1 1077 Nec quisquam locus est. cui: Wak. compares Αen. vii 431 Fulgores nunc terrícos sonitumque metumque Miscébant operi; but cui seems rather to depend on sit: qui non habeat immixtum aera. 240 Sensíferos: this seems another word peculiar to Lucr. and to this book. 242 east omnino nominíis exsers expers vis express the ἀκατονόμαστον of Plutarch and Stobaeus: the latter continues 1.1 ἐκ ἀκατονόμαστον τὴν ἐν ἡμῖν ἐμποιεῖ ἀληθή- σιν ἐν οἴδει γὰρ τῶν ἄνωθεν ἔχουσιν ἐνει ἀληθήσιν, and Plut. adv. Col. 20 says ὁ γὰρ ὁ κρίνει καὶ μηνωσεῖ καὶ φιλεῖ καὶ μισεῖ καὶ ἀλῶς τὸ φρόνιμον καὶ λογιστικόν ἐκ τῶν φθείρων ἀκατο- νόμαστου ποιότητος ἐνείπεσε: 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 quartessence from the quintessence of Aristotle. 247 venit 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 πνεῦμα differed in substance from his aer is not stated. 250 postre- mis...osseibus: see n. to Π 217 and 1080, and comp. Αen. v 857 Φῶν primos inopina quies laxaverat artus; Αen. xi 664 Quem telo primum, quem postremum...Deicis. 251 ardor, a strong excitement or feeling, good or bad; the epithet contrarius makes it here the opposite of voluptas. Lamb. compares Catul. ii 8 gravis adquiescat ardor. 252 hic, 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 τάθη καὶ τὰς αἰσθή- σεις ἐν τοῖς πεπονθοῖ τόποι: τὸ γὰρ ἣγεμονικὸν ἀπάθει. 258—322: these four substances have their elements so mixed together as to make up a single whole; just as in the flesh of any animal there are different substances, which yet compose a single body: the fourth nameless substance, the first source of sensation, lurks in the inmost recesses of the body and is so to speak the soul’s soul, being to the soul what the soul is to the body, and supreme
over both. Thus too the three other substances must be so mixed up as to form one whole, lest their several powers acting independently should destroy sensation: every animal has in it the heat the spirit and the air, but one animal has more of one than of the other, and thus its distinctive character: the lion has more of heat, the stag of spirit or wind, the ox of air: so is it with men; their characters differ as they have more of one or of another of these: yet reason will so keep down the too great influence of any of them, that a wise man may live like a god. 259 Compta: see n. to i 950. 260 patr. ser. eg.: see above p. 321. 261 ut potero cet. i.e. tam summam quam potero tangam. 262 principiorum is, as always, the gen. plur. of primordia; therefore princi. motibus = suis motibus. 265 multae vis: see n. to ii 586. 266 and 276 Quod genus: see n. to ii 194: in both our places the illustration it introduces refers both to what precedes and follows: comp. 327. 271 ab se: IV 468 animus quas ab se proterius 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 principiis asceundit motus et exit Paulatim nostrae ad sensum; and n. there. 275 and 281 Proporro: this word was thought peculiar to Lucr. till it was restored to Lucilius by a brilliant emendation of Lach. in his n. to ii 138. 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 sense. 283 i.e. alius aliis magis subit in hac re, magis eminent in illa re. 285 the most prominent of the three in any nature giving that nature its unity and distinguishing character. 286 Ni: see n. to ii 734 Niv. secorum and diducta mean if they were separate and therefore hostile. 288 Est etenim cet. for every mind and soul have in them all three; but 294 foll. in one animal one is more prominent, in another another; and 307 so it is with men: one man partakes more of one, another of another. in ira Cum fervescit: 295 facie efervescit in ira. 289 ex oculis cet. imitated by Virg. Aen. xii 102 oculis sicavit acerbus ignis. 292 etiam quoque: see n. to 208. 296 vis violenta leonum: 8 fortis equi vis; IV 681 permissa cernum vis: Lucr. delights in this and like periphrases, animi vis
animaque potestas; ferri, aeris vis, plumbi potestas, tripectora ter-gemini vis Geryonai, rapax vis solis equorum, etc. 297 298 Pec-tora qui fem. rumpunt cet.: Heyne to Aen. xii 526 nunc, nunc Fluctuat ira intus; rumpuntur nescia victi Pectora, says that the image there is taken from water boiling up, which strives to burst the vessel in which it is confined: thus in our passage the breast cannot hold the boiling billows of rage, but is ready to break: with 298 comp. also vi 34 and 74; Catul. lxiv 62 magnis curarum fluctuat undis; Aen. iv 532 magnoque irarum fluctuat aestu, and xii 831 Irarum tantos volvis sub pectore flactus; Livy xxxv 18 6 ingentes iam diu iras cum in pectore volvere. 303 percit: i 212 cimus, where see note. 305 perfixa: see ii 360. 306 Inter utroque cet. imitated perhaps by Manil. ii 240 Inter utrumque manet Capri-cornus corpore mixto. 315 sequacis seems rightly explained by Creech and Forc. ‘qui istam naturam sequuntur’. 316 seems mod-elled on Cic. Arat. 234 Quarum ego nunc nequeo tortos evolvere cur-sus. 319 firmare for affermare is rarely found in good writers, for confermare frequently in the best and elsewhere in Lucr.: the latter may be its meaning here. 322 Ut nil impediat: Epic. in Diog. Laeer. x 135 ταῦτ’ οὖν καὶ τὰ τοῦτος συγκενή μελέτα διὰ παντός...καὶ οὐδέποτε οὖν ἔπειρα εἰπ’ ἵνα διαπαραχθῇ, ζήσῃ ὃς ὁ θεὸς ἐν ἀνθρώπωι-οιδὲν γὰρ έκεῖ θυμῷ ζωή ζωὴν ἄθρωπος ἐν ἀθανάτως άγαθῶν. 307— 322 have pointed reference to the great stoical doctrine of the perfect apathy of the wise or good man: Lucr. concedes much to philosophy and reason; but will not allow that they efface all distinctions of na-tural character; comp. 319—322 with what Cicero says of Zeno that he ‘omnes virtutes in ratione ponebat’: 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 with-out 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 im-possible; as 361 Difficilest: see n. there. 332 consorti vita: they are coheirs or copartners of a life, which is a sors, a patrimony or capital, which cannot be divided, but must be used by them in com-mon: comp. ciris 14 Si me iam summa sapientia pauperet arce, Quattuor antiquis quae haeredibus est data consors; where the arx is the joint sors of the four. 333 Nec sibi quaeque: suus or sui
with which quaeque goes so naturally, allows of quaeque being said of
either of two: so Cic. pro Rosc. com. 32 quam quaeque partem iuris
possideat; Livy II. 7. 1 ut nocte ambo exercitus, Veterns Tarquinien-
sisque, quaeque abirent domos; xxviii. 20. 10 cum sibi quaeque
consultum sine alterius respectu vellet, of the two parties; and no quis
is sometimes used by the poets for uter; yet the negative Nec quae-
que for nec utra or nec altera seems harsh. 336 accensus...sensus:
comp. II. 943 and 959. This doctrine of Lucri that for the produc-
tion 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. I. 65 καὶ μὴν καὶ ὅτι ἔχει ἡ τριχή τῆς αἰσθήσεως τῆς
πλάσματος αἰτίαν δεῖ κατέχειν. οὐ μὴν εἰλίκριναι ἂν τινήν, εἰ μὴ ὑπὸ τοῦ
λοιποῦ ἀθροίσματος ἐνεγκλήστω τοῦ· τὸ δὲ λοιπὸν ἀθροίσμα κατασκευάζαν
τὴν αἰτίαν ταύτην μεταλήφη καὶ αὐτὸ τοῦτον συμπέμονας παρ' ἐκείνης,
οὐ μᾶλλον τάνταν ἀν ἐκεῖνη κάτητα: see this same argument repeated
in different words 558—579; and elsewhere in this book. 337
Præterea cet.: this argument is more fully developed 445—525.
345 Mutua cet.: with this and 558—579 comp. Epic. I. 1. 64; and
with this and much that follows comp. also 65 καὶ μὴν καὶ διαλογι-
ζον τοῦ ἐλον ἀθροίσματος ἡ ὑποκή διαστέρεται καὶ εἰκότη ἔχει τὰς αὐτὰς
dynámēs oúde κατέχει, ἡτο oúde aísthōs káptita. οὐ γάρ οἷόν τοι κοινών
aúthn aísthōs oúde πλασμάτων μη ἐν τούτῃ τῇ συντήματι καὶ τοῖς κυρίουσι ταύταις
χρωμάτων, ὅταν τὰ στεγῶσαν καὶ περιέχοντα μη τοιοῦτο ἂν ἐν οἷς νῦν
οὖν ἔχει ταύτας τὰς κυρίουσι.
350—357: to say that the body has no sense, and that the soul
spread through it alone feels, is to contradict a self-evident truth: but
it is said when the soul departs, the body has no sense: yes, because
sense is no inherent property, but an accident only. 350 refutat:
as this cannot be really disproved, but only denied, Lambinus' renu-
tat is very specious: but refutat may well imply tries to disprove or
thinks he disproves. 354 corpus sentire = corporis sensus: see n.
to i. 331. adferet i.e. rationem adferet: thus we have had more than
once reddere = rationem reddere: comp. Cic. Tusc. disp. I. 70 credo
equidem in capite, et or credam adferre possim. 355 palam de-
dit = palam fecit: comp. II. 568 palam est, and n. to iv. 41. 357
proprium = καθ' αὐτὸ συμβεβηκὸς or coniunctum: see i. 451: sense is
a mere eventum, which comes to both body and soul by their recipro-
cal action one upon the other; and when this ceases, all sense ceases
for both alike. Lech. 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 clear continuation and completion of the preceding argument; are in fact a summary of Epic. I. 1. 64 διὰ ἀπαλλαγέως τῆς ψυχῆς οὐκ ἔχει τὴν αἰσθήσιν [τὸ σῶμα]. οὐ γὰρ αὐτὸ ἐν ἀντὶ ταύτην ἐκέινητo τὴν δύναμιν, ἀλλ’ ἐτέρῳ ᾧμα συγγεγενημέφιν αὐτῷ παρασκευάζετο, διὰ τῆς συντελεσθείσης περί αὐτό δυνάμεως κατὰ τὴν κίνησιν σύμπτωμα αἰσθητικὰν εἰς οὕς ἀποτελόντα παρὰ, ἀπανθίδου κατὰ τὴν ὁμοίωσιν καὶ συμπάθειαν καὶ ἑκάστη, καθάπερ ἐπον: it gets for itself and imparts in turn sense to the soul. 357 ἐν aevō = in vita; so ex ineunte aevō five or six times = ex ineunte vita.

359—369: the assertion that the eyes cannot see, but that the mind sees through them, as through a door, is contradicted by their sense: nay bright objects often hinder the eyes from seeing them; but this could not happen to doors; nay if eyes act as doors, we ought to see better by entirely taking away these doors. 359 foll.: Sextus adv. math. vii 350 says οἱ δὲ αὐτὴν [τὴν διάνοιαν] εἶναι τὰς αἰσθήσεις, καθὰπερ διὰ τῶν ὑπὸ τῶν αἰσθητικῶν προκύπτοντων, ἵς στάσεως ἦτος ἀράτων τε ὁ φυσικὸς καὶ Αἰνησίδημος: Lassalle Herakl. a p. 316 well compares with this what Sextus 1.1. 130 says of Heraclitus, ἐν δὲ ἐγγραφοροσία πάλιν διὰ τῶν αἰσθητικῶν πόρων ὡσπερ διὰ τῶν ὑθικῶν προκύπτας [ὁ ἐν ἡμῖν νῦν] καὶ τῷ περιέχοντι συμβαλλόν κυκλής ἐνώτερα δύναμιν, and suggests that a comparison of this passage on the one hand with that quoted just above and on the other with this of Lucr. makes it highly probable that the illustration here employed came from Heraclitus: in what relation to him Aenesidemus stood is well known; the other, the peripatetic Strato of Lampascus who went by the name of ὁ φυσικὸς, 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 Aenesidemo et Heraclito; nam et ipsi unitatem animae tuentur quae...per sensualia variis modis emicet: the doctrine here assailed by Lucr. is lucidly stated by Cio. Tusc. disp. 1 46 nos enim ne nunc quidem oculis cernimus ea quae videmus; neque est enim ullus sensus in corpore, sed, ut non physici solum docent, verum etiam medici qui ista aperta et patefcta viderunt, viae quasi quaedam sunt ad oculos, ad auris, ad naris a sede animi perforatae: he adds animum et videre et audire, non eas partes quae quasi fenestrae sint animi; and so Epicarmus νόσος ὑπὸ καὶ νόσος ἀκονία, τάλλα κωφὰ καὶ τυφλὰ. 361 Difficilest I am now disposed to keep: ν 526 quid in hoc mundo sit corum ponere certum 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 is equally
out of place; for the wisest man may say it, as well as the most
foolish; and indeed 'it is impossible' only means 'it is absurd'.
364 Lumina luminibus, another instance of false antithesis: see n.
to r 875. 367—369: he concludes his case here, as so often else-
where, with a brief argument addressed to the common sense of men,
which here, as r 915, takes the form of a sarcasm: see the instances
given to r 984—987. 369 postibus appears to mean the door-posta
together with their fores: so it was understood by Lactant. de opif.
dei 8, where he assails this, as he terms it, ineptissimum argumen-
tum of Lucr.: quoniam evulsae cum postibus fores plus inferunt
luminis.

370—395: you must not believe what Democritus teaches, that
the atoms of the soul alternate one by one with those of the body,
and are therefore as many in number: they are in fact not only much
smaller, but also much fewer; 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 r 327. 371 recurs v 622. Dem. sancta sen-
tentia: Lucilius has Valeri sententia dia, Horace sententia dia Cato-
nis. viri thus coupled with a proper name and without an epithet is
curious; its force seems much the same as that which it has in Arma
virumque and Aen. iv 3 Multa viri virtus. 372 privis, 389 prius,
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 r 5 at beg. merely says of Democritus that his ψυχή is ἐν τοῖς
τοῖς ἀδιάθετοις σώματι, 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
too Virg. geor. ii 144 tenent oleas 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.
378 Quantula cet.: a most acute critic in the Reader of 31 dec. 1864
has shewn that I misapprehended quantula in the first ed.; see trans-
lation. 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
r 875. Then notice the prima of 378, which = an adv. whereas in
380 prima ex. = primordia; though from the turn of the sentence,
you would think there was an antithesis in these two uses of *prima*, 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 shewn that the *initus motus* must proceed from the *anima*, and not merely from the *anima*, but from that part of it which is the *animus*, and not merely from the *animus*, but from that fourth nameless substance in it: the *anima* and *animus* then form one connected whole in the body; if therefore any atoms of the *anima* are moved they will at once communicate with the *animus*, and sense will commence and be imparted to the whole *anima*, and from the *anima* to the body which will then feel. But many atoms of the body he argues may be touched without any part of the soul being moved, and therefore without there being any commencement of sensation: see what presently follows, 391—395. *adhaesum*: this word occurs three times in Lucr. and seems to be found nowhere else: he dearly loves these substantives in *-us*.

383 *aranæi*: this contraction is forced on him by the necessity of the metre. 387 *levitate...gravitam*: see n. to II 1054. 391 *ciendium semina*: another instance of this idiom so common with him: see n. to I 111. 393 *sensiscant*: IV 586 *sensiscere*: 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 con-
time. 396 est...coerens: 11089 generatim rebus abundant.
ritae clasura: see n. to i 415. 397 dominatior recurs vi 238:
see n. to iv 961 divisio, distracta. 398 mente animoque, 402
mens animusque, here as elsewhere mere pleonasma. 399 obs.
partem pars. 401 comp. iv 934 Aeterno corpus perfusum frigori
lei. 404 membris must be the parts yet left or the truncatus.
405 aetherias: see n. to i 250 and 11 1115: when Lach. was dealing
so remorselessly with the aetherias aureae of Lucr. and Virgil, he
ought not to have left unscathed the striking expression of Aen. vi
436 quam vellet aethera in alto, i.e. merely in the upper air on
earth. 409 vivata potestas recurs 558: vivatus is also mentioned
by Festus. 410 foll. he presses the comparison: much of the
anima may be taken away, not all: so much of the eyeball, not all.
412 corum of both orbis and acies: comp. 326 Nec sine pernicie
divelli posse videntur i.e. corpus et anima: unless it be better to
understand oscillorum. 413 tantula pars media illa: v 593
Tantulus ille...sol. 413 foll. here too the comparison is minutely
carried out with 398 foll.

417—444: this soul and mind (we may now use the terms 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? 417
Nunc age, as he now passes to a new branch of the discussion.
420 Digna cet: eulex 10 Ut tibi digna tuo poliantur carminia sensu,
a manifest imitation which shows that Digna tua is not to be tam-
pered with. disponere: i 52 mea dona tibi studio dispostas fidei.
424 Quatenum: see n. to ii 927. coniuncta res in the language of
Lucr. precisely = coniunctam. 428 nam: see notes 1: that this is
cause, not effect, is proved by 179 foll. esp. 186 At quod mobile tantu
operet, constare turundis Perquam seminibus debet cet. and 203 Nunc
igitur quoniam est animi natura reperta Mobilis egress, perquam
constare necessit Corporibus pars 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 altera-
tion and note are. 433 Nam cet. as fully set forth in iv. 434
Nunc igitur quoniam: in consequence of the long parenthesis he
begins the protest afresh, instead of simply saying Et quoniam with
reference to 425 foll.: with 425 Principio quoniam, 428 nam, 434
Nunc igitur quoniam comp. the precisely similar passage iv 54 prin-
NOTES II

493
cipio quoniam, 61 nam, 63 Quae quoniam, which Lach. should not have overlooked. 440 vas quasi: 555 illius quasi quod vas esse videtur, and 793, repeated in 137, in eodem vase of the body: so Cic. Tusc. disp. 1 52 corpus quidem quasi vas est aut aliquod animi receptaculum.

445—458: again the mind is born with the body, grows with it, 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. 445 446 are very similar to Herod. 1134 αυξανομένε γάρ τὸ σώματι συναύξονται καὶ αἱ φρένες, γυρράσκοντες δὲ συγγυρράσκονται καὶ ἐν τῷ πρόγματα πάντα διαμβλύνοντα, whether Atossa learnt it from Democedes or Herodotus from Democritus. 449 Inde ubi robustis adolevit viribus aetas, 451 Post ubi iam validis quassatum est viribus aequi: Wak. well compares Virg. geor. 11 362, 367 Ac dum prima novis adolescit frondibus aetas, Inde ubi iam validis amplexae stirpibus ulnos; for in what precedes and follows Virgil shews that his mind was saturated with the verses of Lucr.: comp. 363 se laetus ad auras Palmes agit lascia per purum immensus habenis with v 786 Arboribusque datumst...per auras Crescendi magnum inmissis certamen habenis: 360 contemnere ventos Adsuescant, 365 Ipsa acie nondum cet. with ii 448 Prima acie constant ictus contemnere sueta: 351 Qui saxo super atque ingentis pondere testae Urgerent with iii 892 saxi, Urgere superne obritum pondere terrae: 324 genitalia semina, 325 —327 Tum pater—fetus, 328 Avia tum resonant avibus virgultae canoris, 331 Lazant arva sinus, superat tener omnibus umor, Inque novos soles audent se gramina tuto Cedere and 47 Sponte sua quaie se tollunt in luminis oras, 336—345 followed by the Lucetian Quod superest, with v 851 genitalia semina in a different sense, i 250 foll. Postremo perveni imbris, ubi eos pater aether cet. 256 Frondiserasque novis avibus canere undique silvas, 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 Tollere et incertis crebris committere ventis, and then follows the description of the early world of which Virgil's is a summary: 310 Praesertim si tempestas...glomerataque serena incendia ventus with ii 32 and v 1395 Praesertim cum tempestas, iv 871 glomerataque multa vaporis Corpora quae stomacho praebent incendia nostro, the words like, the meaning quite different: 260 Excoquere et magnos scrobibus concidere montis, 295 Multa virum volvens durando saecula vincit, 297 media ipse with i 201 Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saecla, v 905 media ipse: 291 aurum aetherias, 287 in vacuum Lucetian expressiones: 281 ac late fluctuat omnis Aere renidenti tellus with ii 325 totaque circum
Aurea residet illius: 250 ad digitos lentescit habendo with 332
Abulius in digitum subter tenuestr habendo: 246 At aper indiciam
factit manifestus et ora Triumphi temptantium sensu torquedibit amaro vit.
ii 401 foedis pertorquent ora sapere, iv 634 triste et carissimum: 317
Quae tenent exhalat nebulam fumoseque volucris with v 253 Pateru
exhalat nebulam nubeoque volatilis: 209 Antiquassique domos avium
with 1 18 Prudentesque domos avium: 165 argenti rivos aerisque
melalia Ostendit venis atque auro plurima fluxit; Haec genus aerii
vulnus with v 1335 Manubat venis ferventibus...argenti rivos et auri.
Aero item et plumbe, 862 genus acer leonum: 149 atque alienus
membrum oenas with 1 181 atque alienis partibus annis: 151 sacer
leonum Semina with iii 741 triste leonum Seminum: 140 teuri
spirantes naribus ignem with v 30 equo spirantes naribus ignem: 144
Impulere; tenax oleum armentaque laeta with the rhythm of v 202
Prudente, tenet rupe vastaeque paludes, and then 411 segetem densi
obliviscat semitibus herbas, 337 validis terram procininde iuvencis, 263
id veni curant gelidaeque pruinae, 293 non hiemis illam, non labra
nuque inferius Consolvint, 47 Sponte sua quae se tollunt in lumenis ora,
also i 197 multo spectata labores Degenerant tamem, ni vis humana
quadamvis. 45 Depresso incipiat iam tum mihi taurus arato with
passages of Lucr. immediately following the one last quoted, v 206
et adora se et vis Semitibus obducat, ni vis humana resistat Vitas caesso
mihi consuetudo bidunt Inmedium et terram presser procininde aratriis,
212 Sponte sua nque vasta liquidae existere in auras, Et tamem inter-
desta nique vasta labore, 216 Aui subitum perennit imbris gelidae-
quest pruinae Flabrique ventorum violento turbine vexant. Just after
where we began, 376 Frigora nec tantum cana concreta pruina with
iii 205 que nix acer concreta pruina: 402 Atque in se sua per vestigia
velicatur anno with iv 472 Qui capite ipse sua in statuit vestigia sese:
428 Vi prornia nuntiatur opisque hauet indigat nostrae with ii 650
Ipse suis pollens opibus, nil indigat nostri: 461 foll. Si non cet. with
ii 24 Si non cet: 475 Me vero primum dulces ante omnia musae
Quarum sacra fero ingenti percussus amore, 478 Defectus solis varios
lumaeque labores, Unde tremor terris, 482 Hiberni, vel quae tardis
nunc mortibus obtest with i 933 Percussit thyrso laudis spe magna
mem cor Et simul incusit suavem mi in pectus amorem Musarum,
v 751 Solis item quoque defectus lumaeque latebras, vi 287 Inde
tremor terras, v 699 noctes hiberno tempore longae Cessant: 490—
492 Felix qui potuit rerum cognoscere causas cet. have been compared
at i 78 with various vsa. of Lucr.: 500 Quos rami fructus, quos ipse
volentia rura Sponte tulere sua, carpere compared by Macrob. with
v 937 Quod sol atque imbrez bederant, quod terra crearat Sponte sua,
satis id cet: 510 quadum perpetue sanguine fratum comp. with iii 72
iruadeus gaudent in tristi funere fratris: 523 dulces pendent circum ocula nati with III 895 nec dulces occurrunt ocula nati Praeripere.

149 viribus, 450 vis, 451 viribus, 452 viribus: see n. to 1 875.

150 auctor is used by Caesar Livy and others. 456 ceu fumus: 614 vestemque relinquere [se], ut anguis; where Lach. in answer to Madvig opusc. pr. p. 312, who objected to the nomin., quotes also 426 minoribus esse Principiss factam quam liquides umor aquai; iv 698 maiobus esse creatum Principiss quam vox; as well as examples from Varro and others: comp. 583 Emanarii uti fumus diffusa animae vis, and Sextus adv. math. ix 72 καὶ καθ’ αὐτὰς ἀκάθαρτον καὶ οἷς, ὡς Ἀγαθοί τῆς Ἐπίκουρος, ἀπολυθείσαι τῶν σωμάτων κατάου δίκην σκίνθαι. 458 fessa fati. 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 parts of the body; but if it can thus be disordered, it may be killed by a more powerful cause: again in a fit of epilepsy, the sinews stiffen, the man foams at the mouth and the like; his mind is at the same time disordered by the attack; then when the fit is over he rises up reeling and gradually comes to his senses: when the mind then is thus tempest-tost in bodily disease, how could it battle for ever with storms in the open air? again the mind may be healed like the body; it is therefore mortal; for that which is immortal allows not of any changing or shifting of parts: the healing therefore of the mind by medicine and its suffering from disease both alike prove it to be mortal. 459 foll.: comp. what Cic. Tusc. disp. i 79 says of Panatius, alteram autem adfert rationem, nihil esse quod dolet quin id aegrum esse quoque possit; quod autem in morbo 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 1 15. 462 Quare cet.: for death results from some disease or pain: 472 Nam dolor ac morbui leti fabricator uterque est. 464 dementit is found in no other writer of authority. 467 voces i.e. conclamationum: 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 conclamationum est could not yet be said. 469 comp. ii 977 Et lacrimis spargunt rotantibus ora genasque. 479 tardescit seems a ἀπαξ λεγώ. 481 Et iam cetera de genere hoc, or Cetera de genere hoc or horum are favourite phrases of Lucr. imi-
tated 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 nostri, declarat nomen; nam et agere animam et efflare dicimus; ad fam. viii. 13: Q. Hortensius, cum has litteras scripsi, animam agebat: Catul. lxxiii 31 anhelans vaga vadin animam agens. 494 feroxscunt, and therefore foam, with reference to spumat; the winds answering to the animam. 498 Qua: see n. to i 356. Qua cet.: i.e. qua consurunt 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: v 931 and vi 345 voleantia; vi 823 quas derigit aequus; 1123 inmutare 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: I find also from a quotation in the Libri catal. of ms. 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 gives it the quantity it has in other poets; here A and B rightly have the ce: see n. to i 360; and comp. mamma māmillā, offa offella, tintino tintinnabulum, Porsenna Porsēna, Catillus Catillus; and perhaps currus cūrulis, quattuor quater, littera lītura. 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 ipso consurgit. 506 Haec, the animus and anima. 513 traiecere: comp. ii 951 sēcit, and n. there. 514 prosum and 534 Introsum: see n. to 45. Hilum in an affirmative sentence occurs also iv 515 libella aligua si ex partis claudiat hilum: I find no other example; but vi 576 perhilum is also affirmative. Prosum...hilm pleonastical to express the most minute quantity; because the smallest jot will prove the point. 515 Priscian inst. x 8 'Lucilius in iii Conturbare animam potis est quicumque adoritur' is either a blunder, or else Lucr. must have here have had the v. in his mind. 519 530 so often recurring. 524 eff. praecel.: i 975 effugium praeceludit, where see note. 525 Aucipiti, alike whether the animus sickens or is healed. Refutatu, another ἄραξ λέγω in us, = refutatio: see n. to i 653.

526—547: again a man often loses sense and life limb by limb; the soul then thus severed and lost must be mortal: or if you say it
draws itself together from all the limbs, then the spot in which it is thus gathered ought to have a livelier sense; but this is not so; it therefore disperses, that is dies: nay grant that it can contract itself, you must admit it to be mortal, for equally in this case it gradually deadens, and sense and life quit the man. 526 ire: so 531 itque; vi 1243 contagibus ibant Atque labore: somewhat similar are II 962 quo decursum prope iam siet ire et abire; and III 593 labefacta videtur Ire anima. 527 is the most effective instance of sound answering to sense, produced by the simplest means, that I know of in the whole range of Latin poetry. 529 post inde: he also has post deinde, vi 763 post hinc, v 1007 tum deinde: post inde is found in Enn. ann. 11, and in Cic. in Pison. 89; Plaut. trin. 768 quid tum postea? 531 hoc: Plaut. trin. 783 hoc. Suspicionem ab adolescenti amoveris. 537 in sensu: 581 in aeterto odore: the simple abl. or cum would in each case be more usual; though in seems to have much the same force as in in vita, in morte and the like. 540 si iam libeat: see n. to I 968. 545 suis e partibus I take to be the parts of the soul itself: comp. II 159 ipsa suis e partibus una. 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: opportunus occurs in Lucr. five times: in each case either both AB or one or the other write opportunus: Servius to Aen. I 616 has ‘applicat: secundum praesentem usum per d prima syllaba scribitur: secundum antiquam orthographiam quae praepositionum ultimam litteram in vicinam mutabat, per p: secundum vero euphoniam per a tantum’: i.e. only one p was sounded: this was probably the case with obbrut, and opport. and it seems likely that they might be written also with one b or p. In this, as in so many other points, it is clear that the artificial modern Italian pronunciation is directly contrary to that of the old Latins with whom causa and causas, excius and excissus were identical in sound: see n. to 1044 Restinctus. In omitto operio operio the vowel was shortened.

548—557: the mind is as much part of the man, as the ear eye or any other sense: none of these can exist alone, but decay at once: so it is with the mind, which is as closely connected with the body as these are. 551 atque...ve: see notes I; and comp. Juv. vi 76 de qua citharocedus Echion Aut Glaphyris fiat pater Ambrosiusque choraeus. 553 Sed tamen cet. = sed in tempore quamvis parvo tamen licuntur: comp. Cic. de rep. vi 21 (somn. Scip. vi 3) quem oceanum appellatis in terris, qui tamen tanto nomine quam sit parvus vides; Ter. eun. 170 Tamen contemptus abs te haec habui in memoria: the force of tamen is very much the same in iv 953, 988, 992. 555
hominem...quod vas: see n. to 94; and comp. 793 or v 137 in eodem homine atque in eodem vasa manere.

558—579: again body and soul depend for life one on the other: without the body the soul cannot give birth to vital motion, nor can the body without the soul continue and feel: mind and soul produce their sense-giving motions, because their atoms are kept in by the 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; therefore when the body dies, mind and soul die. 558 foll. Denique cet. clearly begins a new argument: in the last section be shewed 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 Lachmann'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 potentas: see 409 and n. there. 559coniuncta is neut. plur. and must refer to potentas twice repeated; yet he usually employs the neut. only when the substantives are of different genders: this case is very exceptional, and harsher than even II 400 tætra absinthi natura ferique Centauri foedo pertorquent ora sapore, where Lach. would prefer pertorqueat. Inter se coniuncta: 332 consorti praedita vita. 560 edere: II 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 scorsum corpore, without a, appears an unusual construction. 568 moventur motus: a grecism. Epic. in Diog. Laer. x 66 concludes in the same way, οὐ γὰρ οἵον τι νοεῖν αὐτὴν αἰσθανομένην, μὴ ἐν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεις ταύταις χρωμένη, οὐτωμίαν καὶ περιέχοντα μὴ τουαύτη γὰρ ἐν οἷς νῦν οὕτω έχει ταύταις ταῖς κινήσεις. 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 corp. i.e. intus in corpore: comp. 590, 506, 483 and n. there. 579 duobus means of course the animus and anima, taken as one, and the corpus: comp. the conclusion of a very similar argument 348 Ut videas quoniam coniunctae causa salutis, Coniunctam quoque naturam consistere eorum, i.e. corporis atque animali.

580—614: when the soul leaves it the body rots away: a proof
that the soul has come out of its inmost depths, to cause such utter
ruin; the soul then must have been torn in pieces itself, ere it got
out of the body: often again in life the soul seems to fail and be on
the point of going: it is so shattered then together with the body,
that a more violent shock would destroy it; how then could it exist
even a moment, not to say an eternity, in the open air? a dying man
feels not the soul escaping entire from him, but failing in this spot or
that: if the mind were immortal, it would not mourn its dissolution,
but its having to quit the cover of the body. 581 in tac. ed.: 
Wak. quotes Aen. III 228 tum voc tetrur dira inter odorem. tacter
is several times applied to odor by Lucr., still oftener to the sense of
taste, sometimes to the sight. in: see n. to 537. 583 uti sumus:
see Epicurus cited to 456 cue sumus. 594 velle: iv 518 Lam ruere
ut quaedam videanter velle. 595 supremo tempore occurred i 546:
vı 1192 ad supremum denique tempus. 597 animo male factum
est, male fit, male est are all found in Plautus; the last in Terence.
598 animam liquisse: animus seems more usual in this phrase; as
Caes. de bel. Gall. vi 38 4 relinquuit animus Sextium; Suet. i 45
repente animo liqui ... solebat: Ovid heroid. ii 130 Linquor et ancil-
lis excipianda cado. 599 reprehendere: this spelling recurs 859;
in three other instances AB have reproch: for meaning see n. to vi
569 reprehendere. 601 haec appears to be the fem. plur.: Lucr.
ever uses has; see vi 456 haec comprehendunt, and n. there; but haec
may be neut. as 559 Coniuncta. 603 prodicta: ii 933 aliquo tam-
quam partu quod proditus exxt. 604 in aperto: vi 817 in apert.
um. 605 omnem ... per aevum: ii 561 aevum ... per omnem: see
n. there. 610 Verum cet. i.e. omnis, understood from 607 Noc
quiequam: see n. to ii 1038. 611 partii: see n. to i 1111. 613 Non
tam, followed not by quam, but 614 by Sed magis: comp. Plaut. trin.
688 Nolo ego mihi te tam prospecere qui meam egestatem leves, Sed ut
inops infamis ne sim; Cic. de fin. i 1 quidam autem non tam id
reprehendunt, ... sed tantum studium tamque multam operam ponen-
dam in eo non arbitrantr; and see Madvig's note, and also his
emend. Liv. p. 573; where in xlv 25, to answer non tam quia, he adds
in 3 oeterum; but to me it seems that after a long quasi-parenthesis
the non tam is answered in 5 by magis cupit. 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, like all other parts, has
its place allotted to it, so that every member may have its due share
in the body! cause ever follows effect, nor can fire arise in water,
frost in fire. 615 animi mens: iv 758 Mens animi vigilat; v 149
animi vix mente videtur; vi 1183 Perturbata animi mens; Catul.

32—2
BOOK III

624—633. again of the soul is immortal and can exist alone, as must have the five senses, as imagined by writers and painters; as must the senses can exist alone away from the body. 636 and vix. 639 in. 630 of us. 631 quae multis sunt partibus semper. 635 pro multis semibus usque. 631 sororum i.e. a corpus. 631 see. 610. 612. Lact. writes indifferently sororum and sororum; sororum and sororum, when they are equally dissyllables; sororum is sometimes too a trisyllable; iv 491. foll. within three or four vs. we have sororum, sororum and sororum; and sororum both in and . 647 and 648 sororum, Sororum. deorum and sororum both sound in inscriptions, may be compared; see also n. to ii 2 n. 633 per n. i.e. nine corpora: to centiare and case, 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 worthe 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 falcis et recuris recurso 1301: in pro se. 643 in mixtis caede calentibus recurso 1313. 647 in studiis quad sedita: iv 815 quibus est in rebus seditus; Catul. lxi 101 in male Deditus v. adultera. 648 petessit: 810 aureasque petessent; Cic. Tus. disp. ii 62 quem habe peessent nullum fugiunt dolores: Festus p. 206 says it saepius petere; verbs of this form being generally accounted desiderative. 650 abstraez: see n. to 1 233. 653 moribundus: Aen. x 341 Dexter...moribunda. 658 utrumque i.e. et caudam et corpus: as these have been last mentioned and are the only parts that could well be chopped up, this
appears quite natural: the tongue is specified because it afterwards
tries to lick these pieces. 660 ancias seems not to occur elsewhere-
662 Ipsam se, the mangled body and tail. 663 ardentis, 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. antea eam refers to nascentibus: the time before our birth.
675 retinentia appears to be a ἀπαξ λεγόμ. 676 longiter recurs
789 and v 133. 677 so that even granting this transmigration of
souls, the soul that was before birth has really perished, and on
entering a new body has really become a new and different soul: in
the above passage he is evidently assailing the pythagorean metem-
psychosis, which Enn. ann. 10 thus states, Ova pariere solet genu
peennis 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 trans-
mitted 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 conveniebat
i.e. vivere from 684. 688 sensu partic.: Plaut. miles 262 has the
same constr., non potuit quin sermone suo aliquem familiarium Par-
ticipaverit de amica eri. 689 stringor seems a ἀπαξ λεγόμ. 700
Tanto quique magis is repeated v 343; so v 460 Quam sint quoque
magis: quique is of course the abl.; and there can be no doubt of
the reading, which is natural enough, though no similar instance can
be produced from other writers. cum corpore fusa = soluta et mixta
cum corpore. 710 tum at the time when this theory supposes it
to enter the body.

713—740: are atoms of the soul left behind in the dead body or
not? if they are left, it cannot be immortal, since it has left parts of
itself behind; if it goes out entire, whence come worms and other
living things into the carcass? but if souls come from without into
these myriads of creatures, do they each create a body for itself, or
enter bodies already formed; then why make a body, when they are better without? Disease, cold, hunger come from the body; but were it ever so useful, they could not make it: if again they entered it already made, they could not unite with it so closely as to have sensation in common. 713 relinquuntur, 714 relinquunt: 1 743 relinquunt, v 1239 relinquunt; relinquunt three times; secuntur seven times; rv 581 locuntur; 590 locuntur; 1018 locuntur: 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 Hanc erit ut possit = haut poterit: 725 est ut Quaerendum videatur: see n. to 1 442: on rhythm of v. see n. to 11 1059. 717 membris are here of course the parts or members of the anima. 721 Exeo is also found in his imitators Arnobius and Serenus Samonicus. perfectuat seems another εκτελεσθαι. 731 Diceo seems to be used here as a subst.: comp. iv 765 meminisse iacet; and n. to 1 331: Livy xxviii 27 3 ad vos quosmodum loquar nec consilium nec oratio suppededitat. 734 contage: probably he wrote contagae or contagii, as iv 336 he has contagē: comp. v 930 labi, and see n. to 1 978: but 1 806 we find also ut tabē nimborum. 736 Cum subeant I compared in ed. I with the passages cited in n. to 11 41 foll. cum videas; but that view I have now corrected. Yet in this passage, and v 62 Sed simulacra solere in somnis fallere mentem, Cernere cum videamus cum quem vita reliquit, and 680 Crescere itemque dies licet et tabescere noctes, Et minus luces, cum sumant augminda noctes, as well as Cato de re rust. 90 cum far insipiatur, puriter facito, cum with the pres. subj. or potens, seems to denote repetition: in no other way can I understand any of them, as cum seems clearly to be temporal in them all. Of our present passage Lach. says recte cum subeant: cum res ita comparata sit ut subeant corpus, esto ists sane utile sibi tum facere corpus: this to me explains nothing: Juv. xi 177 all the best mss. have Omniam cum faciant, hilaris nitidique vocantur. 738 for this use of ut qui comp. Fleckeisen krit. Miscell. p. 33, who quotes Plaut. asin. 505 An ita tu es animata, ut qui expers matriis imperiis sies? capt. 553 ut qui me opus sit inspeturar; and other passages; and also other similar uses of qui: with this usage of the abl. qui comp. 700 Tanto quique magis, and n. there.

741—775: again why do animals inherit the qualities of their parents, unless the mind like the body comes from a fixed seed? if the soul is immortal and passes into different bodies, why do not dogs and stags, hawks and doves, men and beasts exchange dispositions? they say the immortal soul changes with the change of body: false;
for what changes is broken up, and therefore dies: if it be urged, a
human soul always passes into a human body, a horse's into a horse,
why then is not the child as wise as the man, the foal as the horse? the
mind grows young in the young body you say: then is it mortal,
since it thus loses its former properties: or how can the soul come to
maturity with the body, unless its partner from the beginning? or
why does it seek to quit the aged body? it need not fear its ruin;
for an immortal runs no risk. 741 triste leo. Sem.: Virg. geor.
11 151 saeva leonum Semina. leonum Seminum, 746 suo...semine
seminioque, iv 1005 quo quaeque magis sunt aspera seminiorum: in
all seminum has the same meaning, the race breed stock or seed col-
lectively to which a creature belongs; therefore leonum seminum is
not the young of lions, but the breed or race to which lions belong:
comp. iv 998 castrorum blanda propago; 1232 virum suboles and n.
there; and Virg. geor. iii 101 prolemque parentum and the like.
746 semine seminioque, thus joined for the sake of the much loved
assonance; as 753 fora saecla ferarum: see n. to i 826. 750 Hyr-
cano: Cic. Tusc. disp. i 108 nobile autem genus canum illud scimus
esse [in Hyrcania]. 754 quod aiunt: see n. to i 1053: Lachmann's
stopping seems to me wrong: the infinitive clause may to be sure be
said to be repeated with quod aiunt, as l. i. with quod dicunt. 756
comp. 101 Quod permanat enim dissolviur, interit ergo. 756—759
is but another way of expressing his favourite formula, Nam quod-
cumque suis mutatum finibus exit cet. 759 Denique has here the
force which it has in some of the instances given by Hand Tursell.
11 p. 266 II 1, as Ter. Phorm. 325 Vereor ne istaem fortitudo in
nerveum erumpat denique. 762 prudens: Cic. de sen. 20 teneritas
est videlicet florentis actatis, prudentia senescens: prudens is the
φρο-
ως 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 equorum ire in corpora equina. fortis equi vis: see
8. 765 tenerescere: the ms. of Pliny and Celsus appear to give
the form teneresco. 766 Confugient with the infin. seems a most
unusual construction: confugient [ad eam sententiam] tenerescere
cet si iam fit: see n. to i 968. 769 Quo at modum poterit = qua-
ram praeterea quo modo possit. 770 almost the same as v 847.
772 membria...senectis: v 886 and 896 aestate senecta: senecto corpore
is found in Sallust, and senecto aestate in him and Plautus; Mommsen
inscr. regni Neapol. 3833 Sed cum te decuit flores acaste iuenta.
Intemisti et liquisti in maedoribus materem: senecta and iuenta
therefore must be originally adjectives: Lach. p. 44 quotes from
Varro senescendorum hominum, adolescendi humani corporis; and
from Verrius Flaccus rebus florescendis: cretus concretus sustus etc.
are often thus used; Livy Ovid and others have requietus; see also n. to ii 363. 774 æt. ep. vet.: 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 conubja! there is no other certain example of the word in Lucr. as v 1013 Conubium is introduced by conjecture: many and recently Luc. Mueller de re metr. p. 258 argue for the two quantities of the word: the latter says ‘notabile quidem debuit videri tot exempla durissimae synizesis cur soluerint vitare poetae ponendo conungium vel conungiale sed enim augebitur admiratio reputantibus Lucani et Senecae, qui nunquam i vel u. mutarunt in consonam, versus tales Mox ubi conubii pretium mercesque solutae. Conubia vitat: genus Amazonium scias. porro Statius synizesin cum alibi non plus septiens admiserit, in uno vocabolo conubii, si productam habet semper secundam, deciens octiens eam adhibuisse erit 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 conubium occurs except in Sidon. Apoll.’: Prudentius also has it short; and Claudian a far higher metrical authority than any of the Christians writes epist. ii 18 Vectigal meritaæ 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 Catullus; that Ovid has only the form conubia in his elegiacs; that the word in the singular or dat. and abl. plur. occurring so often as it does in some writers, in Virgil 8, in Statius 18 times, is always found with the u in thesis, never once with it in arsis, and that though Lucan who resolves the i of the gen. twice uses conubii, Virgil Aen. iv 167 chooses to say conscius aether Conubii, not Conubii: it is quite possible that Virgil and after him Ovid may in these doubtful cases have wished not to decide a moot point, and to leave their readers to fix it for themselves: see what is said at 1042 on perfecta like Exiit; the sensitiveness of Virgil and Ovid on doubtful points of quantity seems to have been very great; and often they avoid such altogether.—But I now have the conviction that here it is conubia: I have taken mortalis which would be equivalent to conubium or conubja, 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 conūbium; 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
conūbium: here in Lucr. we have Denique conubia ad; Stat. silv.
II 3 19 Conubia ardēnti; 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 conūbia 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 naturā or aeternā in Lucr. and see where they
come in the v.: whereas conūbia 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 diē
leu. 780 prim. pot.; Fronto ad M. Caes. III 15 hic primo ac
potissimo; Livy xxvi 40 1 primum ac potissimum omnium ratus;
xxiii 28 1 cura prior potiorque erat; xxxvi 7 6 quanto igitur prius
potiusque est; xxxix 47 3 nihil prius nec potius visum est. 782
volans adv.: Wak. compares Aen. vi 191 caelo venere volantes.

784—829: again everything has its proper place assigned to it;
and thus the mind cannot be out of the body away from sinews and
blood: if it could be in the head or heels or any other part of the
body (and this would be much more natural than that it should be
out of the body altogether) there it would still be within the man:
now as mind and soul not only are in our body, but have a fixed
place in that body, it is still more inconceivable that they could exist
wholly out of it; therefore the soul dies with the body: 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 de-
stroy it, that is not true; not only does it suffer with the body, but
it has other ailments of its own, remorse madness lethargy and the
like. 784—797 recur v 128—141 with very slight differences.
784 in aethere non cet.; but in aethere nubes, in aqueore pisces, in
arvis arbor. 787 ubi quicquid = ubi quicque, as is shewn above.
780 posset enim multo prius i.e. in capite cet. esse, quam sine cor-
pore oriri sola et a nervis longiter esse: on the parenthesis see n. to
vi 1022: I have noted many like this in Cicero to Atticus; atque hi
(nolo enim te pernoveri); 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 insta-
bat); ipee (iam enim cet.): ceterum (quippe ea pignora cet.); ceterum
(etenim cet.); but parenthoses of all kinds are a marked feature of
Livy's style. 793 Tandem is used here in not a common sense: comp. Plant. miles 1062 P. Minus ab nemine accipiet. M. hou occas- tor nimis vili et tandem; or Ter. aun. 1055 ut haec ex parte aliquis tandem apud Thaidem; Phorm. 701 Spatium quidem tandem adep- randis nuptiis, Vocandi sacrificandi dabitur paupertum. in emod- homine cet.: 554 non quit sine corporis et ipso Erse 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 inficiandum Posse: est om. because esse is contained in Posse, according to Lach- man's rule explained to 1 111. inficiandum in good mss. is always spelt with t: c is a gross error. 801 mutua fungsi recurs iv 947: for mutua see n. to II 76, fungsi n. to 1 441. Observe the poetical tautology with which in this passage after his usual fashion he en- forces an important doctrine: certum ac dispositum, crescit et inscit, sine corpore oriri Sola, in emod homine atque in emod vasa, certum Disposiitumque, esse et crescere, durare genique, diversus. magis dis- tinctum discrepitansque, immortali atque perenni. 820 let. ab rebus munitis: Sallust Cat. 32 1 ab incidentio intellegebat urbem vigiliis muni- tam; Hor. od. III 16 I Inclusam Danaen... munierant satis Nocturnis ab adulteris; Colum. xi 3 2 hortum ab incurru hominum pecudumque munimis; Livy xxii 1 3 errore etiam esse ab insidiis munierat; Au- gustus in his res gestae v 1 mare pacavi a praedonibus; Livy xxiiv 24 4 ut ab latrocinio quoque Aetolorum satis pacata haec relinquis: so tutus, secureus, soseps, integer ab. The sense admits of no question; but it may perhaps be a question whether the vitalibus ab rebus of mss. was not used by Lucr. in the sense of letalibus with contemptu- ous allusion to the use of vitalia as a euphemism for mortualia: Sen. epist. 99 22 quam multis cum maxime funus locatur / quam multis vitalia emunitur/ and Petron. sat. 77 at end interim, Stiches, profer vitalia in quibus volo me offerri, and 42 bene clatus est, vitalis lecto, stragulis bonis. 826 male habet: Ter. Andr. 940 mi unus scrupulus etiam restat qui me male habet; hecyr. 606 haec res non minus me male habet quam tu; Tib. i 4 76 Quos male habet multa colludis arte puer. 827 remordient: iv 1135 conscius ipse animus so forte remordet; Sen. i 261 quando haec te cura remordet: but pecorata remordent praecl. male adm. appears very tautological; unless Praecl. male adm. depends on pecorata i.e. quae male admisits pecavit. 830—868: thus the soul being proved to be mortal, death is no- thing 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 befall that repetition of ourselves: death then will at once make us for evermore as if we never had been. 830 foll. Epicurus to Menoeceus in Diog. Laer. x 125 says τὸ φυκοδάστατον ὅσν τῶν κακῶν οὗ θάνατος οὐδὲν πρὸς ἡμᾶς, ἐπειδήπερ ὅταν μὴ ἡμεῖς ἠμέν, οὗ θάνατος οὐ πάρεστιν, ὅταν δὲ οὗ θάνατος παρῇ, τὸ δὲ ἡμεῖς ὁμίαν ὁμέν. 830 Nil est ad nos: 845 Nil tamen est ad nos; 926 Mullo igitur mortem minus ad nos esse putandum est; 972 Respice item quam nil ad nos anteacta vetustas...fuerit. 831 habetur here= intellegitur, not simply existimatur: comp. I 758 quid a vero iam cietet habeis, and n. there. 833 comp. culex 33 Graecia cum timuit venientes undique Persae; Juv. xi 113 Litore ab oceano Gallis 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 terribili tremuit horrida terra tumultu; and Spenser faerie qu. i 11 7 to have been thinking of Lucr. That with their horror heaven and earth did ring: Catullus too, quoted in n. to 57, imitates Lucr. 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 15: humanis, as 80 Percipit humanos odium, where see note. ad regna cad.: Livy i 40 3 praecipit inde porro ad servitiae caderet; with these vs. comp. Livy xxxix 17 6 in discrimine est nunc humanum omne genus, utrum vos un Carthaginenses principes terrarum videat; was Livy thinking of Lucr. or do both of them allude to Ennius perhaps or Naevius? 839 uniter opti recurs 846; and the phrase is found thrice in v, uniter being apparently used by Lucretius alone; as well as longiter; though this termination is very common in the older writers: the words are opposed to diecidium, 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 2 3 and 6—9; and comp. Juvenal ii 25 Quis caelum terris non misceat et mare caelo; and what Cicero de fin. iii 64 calls illa vox inhumana et scelerata, adopted by Tiberius and Neró, 'Ερωτ θάνατος γαία μιχθητι πορί. Ουδέν μελε μου, τάμα γαρ καλὸς ἔχει. Sextus pyrrh. hyp. iii 229 is an excellent comment on the above vs. και ὁ Ἐπίκουρος δὲ φησιν 'ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναστηθείτη, τὸ δὲ ἀναστηθητίν οὐδὲν πρὸς ἡμᾶς· φασὶ δὲ καὶ ὁς ἐπὶ συνεστήκαμεν ἐκ ψυχῆς καὶ σώματος, ὁ δὲ θάνατος διάλυσίς ἐστι ψυχῆς καὶ σώματος, ὃτε μὴ ἡμεῖς ἐσμέν, σὺκ ἔστιν ὁ θάνατος, οὐ γὰρ
BOOK III

308

Cic. Tusc. disp. i 95 nec pluris nume factce M. Camilium hoc civile bellum quam
ego in civem fieriim Romanam captorem.

843 si iam: see n. to 1968: the assumption is of course false.
si iam nostro secti cet.: similarly involved in construction are 1133 quae.
est rea amplior, amnator adeuntes, Et quo latior est, in cunctis cet.: vi 158 Venas enim cum confererit franguntur in artium Concreti
menores cet. and 176 Fecit ut ante casum docei spississere neubem; also
rv 1399 Nec reperiens mulsum id posuerit quae machina vincat; 193
primum quod perula causae Est procul a tergo quae provehit atque
prospet: comp. too Ovid ars 399 Tempora qui solis operosa coloni
nas cura, Fata tur et naturis respicienda patiit. Lucr. might have
writen here Et si iam secti, nostro cet., but we feel the present order
to be more impressive: very similar is vi 177 Natus enim debet qui
cumque est uelis manere In uis, where he might have written Debet
natus, natus quicumque est, velle cet.; Virg. ecl 11 12 At necum
ruscis tua d'um vestigia lastrorum Sub sub ardentis resonant arbusti cicadas,
where, as I have learnt from Dr. B. H. Kennedy, necum belongs to
the clause tua d'um cet.; Virgil too might have said At rauscis, necum
cet.: see also n. to 250 Declinare—see. 845 compus: see n. to
1890 compit. 847 fll. Nec si materiems cet. alludes probably to
some theory like this in St. Austin de civ. dei xxii 28 mirabilium
enim quodcumque Marcus Varro posuit in libris quos conscripsit de gente
populi Romani, enim putari verba ipsa posenda: 'genethlici quidam
scriptorum inquit esse in renascendis hominibus quam appellant
vulgarissimis Graeci: hac scriptorum confici in annis numero qua
dragesimae quadraginta, ut idem corpus et eadem anima, quae fuerint
constrata in homine aliquando, eadem rursus redeant in conimur
sium'. 851 repetens, another word common only to him and
his constant imitator Arnobius who twice uses it, 11 26 oblitam
[animam] quod paulo ante scribat ex oppidato corporis amittere repes
tensiam priorum, and 28 quod enim rebus ingressum priorum repetensiam
detrahit, et intra se gesta inrecordabili debet obliteratione dependero: it
is then almost certain that Arnobius found repetensia in Lucr. and he
seems to be referring both to this v. and 675: Lachmann's objections
are wire-drawn: repetensia nostri, the recollection of ourselves, natu
really enough indicates that continued consciousness of our personal
identity which is broken only by death; so long as we live, memori
quimus nos reprehendere mente; when once we die, non quimus:
repetensiam nostri amittimus. 853 de illis [nobis]. 854 cum
respicies: see n. to 1141 cum videas. 856 possis: see n. to 1327.
859 reprehendere = repetere: Wack. compares Cic. Verr. iii 51 quod
erat imprudentia praetermissum, id quaestu ac tempore admonitus reprehendi. 860 vita paxsa recurs 930. vageque cet.: 923 nostros tunc ills per artus a sensiferis primordia motibus errant: here then Deerrarrunt passim motus cet. because deerrrarunt primordia, Sensifer unde ortur primum per viscera motus, as he says 272. 862 misere aegreque; as male est, bene est: Catull. XXXVIII 2 Malest mehercule et est laboriose; and comp. 863 male...Accidere. 864 probet: see n. to i 977 probet. 866 timendum without est, because of esse according to Lachmann's rule: see n. to i 111: see also III 796 insinandum posse. 888 Differre anae: anae is comparatively of so rare occurrence that it cannot I think be maintained against the express testimony of the mss. that this is not good Latin.

869 Mortalem cet.: Amphis in Athen. VIII p. 336 o θήρος o βίος... O θάνατος o ἀθάνατος ἱστιν, ἐν αὐτῇ τίς ἀνθρώπη.

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 carcase 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 Et casum insontis mecum indignabar amici with v 350 casus miserari insontis amici; so that miserari = indignari; and Lamb. would read here miserarier: 884 indignatur se mortale esse creatum; 1045 Tu vero dubitabis et indignabere obire; Sulpicius ap. Cic. ad fam. IV 5 4 hem nos homunculi indignamur si quis nostrum interit. 871 cor. postio: see n. to 992. 872 inter frat: as effio conto: see n. to II 1004. 873 non sinc. souere, a favourite metaphor with Greeks and Latins from Plato downwards: Theaet. p. 179 D διαμεμορεσ εἰτε νυσ ἀλεωρθοῦν φθόγγοι. souere, as 156: Enn. trag. 106 neque irati neque blandi quiquam sincere somunt: Priscian and Nonius give other instances. sub stim.: IV 1082 Et stimuli subsunt. 876 dat cet. i.e. dat id quod promittit se daturum, et id ex quo promittit se daturum. 877 eicit: IV 1272 Eicit enim sulcum; Virg. ecl. III 96 reice capellas, where Conington cites Stat. Theb. IV 574 recitique canes. 878 esse... super i.e. superesse. 880 in morte, during death, or, as we say, after death; just like in vita; and perhaps in sensu, in odor, as used above. 881 miseret personal: Ennius bas miserete and misererent; Virgil uses miseresci. illim, the same as illinc: Cicero uses both illim and istim. dividit illim i.e. ab illo se: it seems simpler not to join it with removet and so make a proiecto corpore an exephegesis of it, as Lach.
post: though this would perhaps resemble Virg. ecl. 154 Hinc...viciae ab inaeque... 883 comm. has here the neutral sense that the subst. consumptus has in 345 corporis atque animai Mutum contagio, and 740 consumptus consumptus. 883 Num. cat. with reference to lecsereri urinam...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...etiam animam iaculabunt... flickam multa ignis occult disputabat...iusto...quum poteram...procrastinum...cratnum, ut servis trascindam... 880 Praetext. an unusual meaning: in Eneus and others it has the sense of to drag: see Fest. 889 terrae...appears to be a derac...legi... 891 883 denote one mode of burial, that of embalming and...buried in a sarcophagus: though in the time of Lucr. burning on a pyre 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. 881 in se...it appears from many passages that honey was a principal means of preserving a dead body: see Xenoph. Varro Josephus in Lamb. and Hav. 882 summ. gel. e-q. sum. prob. denotes the bottom of the sarcophagus on which the recumbent body was laid out: 871 corpore postu: 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 leque mortuarii of the Etruscans: see corp. inscr. 1313 for a curious inscription found in a sepulchral chamber at Falerii, in which they are assigned to various people, these leque being hewn out of the rocky walls. aequore: IV 107 spec. eor. eor. eor. 893 common burying in the earth: Virg. geor. II 351 Qui saxo super aequum ingenti ponderis testac. Urgere: it 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. II 77 iam iam, Dolabella, nego ne te sui nego tuorum liberum...miserer i potest; Catul. LXIII 73 iam iam dolet quod epi, iam iamque paenitet; Aen. IV 371 iam iam nec maxima Iuno Nec Saturnius haec oculis pater aspiciat aequae. nego us. opt.: it is not certain that these words go with what follows: the older editors seem to join them with what precedes, though their stopping is ambiguous. 895 nec dulces cet.: Virg. geor. II 523 dulces pendent circum ocula nati, Casta 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
liep their sire's return Or climb his knees the envied kiss to share: Virgil and Gray I fancy joined the uxor with the domus. 896 tacita cet.: Virgil was thinking of Lucr. as well as Homer when he wrote Aen. i 502 Latoas tacitum pertemptant gaudia pectus. 897 factis for.: Plaut. miles 56 in unum in tira vives Virtute et forma et factis invictissimis. 398 misero misere, cana canas: Plautus revels in this and like expressions; see Naeke Rhein. mus. III p. 329, misere miseri, scite scitus, bella belle, doctum docte, inique inquir, mala malae male, bonus bonis bene seeeres, 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 inscr. regni Neapol. 3133 Apostulit haec unus tot tantaque munera nobis Perfidus infelix horribosque dies. 900 Illud cet. shows indirectly who the speakers are, as in 909. 901 super = insuper: see n. to 1 649. desiderium cet.: 918 Aet alia cius desiderium insidiat rei. 904 Tu quidem ut: a rare form of elision in hexameter verse; see Luc. Mueller de re metr. p. 290: but found also vi 80 Quam quidem ut: comp. III 339 Non enim ut; v 589 Alteram utram in partem; IV 616 Pyliscum habent; 618 spongiam aqua; I 1012 alterum eorum. Orell. Inscr. 1192 Somnor. AETERNAL. C. MATRINI VALENTI. PHILOSOPIE EPICUR...MATRINIA CONTUGI INFELICISSIM. 905 Duncan's in his grave: After life's fitful fever he sleeps well: faerie queene I 9 40 He there does now enjoy eternall rest And happy ease which thou dost want and crave. 906 cinefactum: Lach. assails Nonius for explaining it 'in cinerem dissolutum': after the analogy he says of tumefacere rubefacere and the like it must be connected with a supposed neut. verb cinère: prope must be joined with it: so prope cinef. means 'qui iam prope cineris colorem et adspectum nactus est'. He thus in his short enigmatical way implies that bustum here is not the pyre, but the tomb in which the body was laid entire and gradually assumed from time the hue of ashes. horrifisco busto I have no doubt means the funeral-pile: Aen. x 200 Ardents spectant socios semustaque servant Busta neque avelli possunt; Paulus Festi p. 32 'bustum propr...sit 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. 907 Ins. deft.: Hor. epist. i 14 7 dolentis Insolabiliter. 908 macrorum seems rather to have the force of dolorem: Cic. ad Att. xii
28 3 maerorem minui: dolorem nec potui nec, si possem, vellere. 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
singly out. 911 Cur quisquam aeterno cet. with reference to 907
aeternumque Nulla dies cet.
912—930: men say—glass in hand 'enjoy the moment, it cannot
be recalled'; as if after death one felt the want of wine or 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 dis-
persion of our matter, a sleep that knows no waking. 912 tenen-
que: i 495 manu reatinentes pocula rite. 913 saepe = ut saepe fit:
see n. to v 1231. ora is very vaguely used by the poets; here it
must mean the brows: Aen. vii 772 umbrata gerunt civili tempora
quercu: for it would be far-fetched to suppose that the crown on the
head shaded the face. 914 Ex an. ut dic.: iv 1195 facit ex
animo saepe; Ter. eun. 175 Utinam istuc verbum ex animo ac vere
diceres; Catul. cix 4 id sincere dicat et ex animo. brevis cet.: Am-
phis in Athen. viii 336 C Πίνε νάζες βθιος ο βίος, ὀλύος οἱ γίς
χρόνος: copa 37 Pone merum et talos; pereat qui crasina curat!
Mors aurem velleus 'vivite' ait 'venio'. 915 fuerit has its well-
known force: Sive crimus seu nos fata suisse velit. 917 torres:
Lach. quotes from the glossar. Cyrilli ἀνόκαµµα ustilacio torres; and
for the form compares labes tabes tubes cet. 918 aliae: this gen. is
found even in Cic. de div. ii 30 aliae pecudis iecur nitidum atque
plenum est, aliae horridum atque exile. rei monosyll. as ii 885 illius
rei constat imago: see n. to i 688. Plaut. miles 802 has the dat.
Qui nisi adulterio studiosus rei nulli aliaeae et probus, where Ritschl
quotes Paulus Fest. p. 27 'aliae rei dixit Plautus pro eo quod est
aliai rei'. 923 924 see n. to 860 vageque cet. 925 corruptus
cet.: 163 Corripere ex somno corpus. 928 disiectus seems to be a
ἀξατε λεγώ. 929 can he to be the abl. gov. of con in Consequitur,
sequitur cum leto? Lamb. explains it by 'in leto, in morte' or
else 'per letum'; but it is rather perhaps the dat. with the sense of
consequens est: Cic. orator 115 quid cuique consequens sit; 122 quod
sit consequens ii quae sumentur. 930 secuta seems to have the
force it has in the phrases, rei secuntr victorem, heredem and the like,
'fall to the share of': comp. Colum. vii 4 2 cui si quid detrahitur
fraude vilici, clades sequitur gregem. Cic. Tusc. disp. i 92 habes som-
num imaginem mortis eamque cotidie induis, et dubitas quin sensus in
morte nullus sit, cum in eis simulacro atvades esse nullum sensum?
931—977: if nature were to say to you or me 'why lament your
death? if your life has been a pleasant one, why not go to rest satis-
fied with the feast? if the contrary, why not end your troubles! for
NOTES II

I have nothing new to give you, if you were to live for ever: we must allow her words to be true: if an old man were to bemoan himself, would she not with justice thus chide? 'a truce with tears; the fault is your own, if you have not had enjoyment'; make way for others: they too will follow you, as you now follow those before you; life is but a limited tenure: what took place before our birth is nothing to us; judge from this of what the future will be after our death. 932 hoc alicui...increpit: Livy I 51 1 haec Aricinus in regem Romanus increpanst; xxvii 1 9 ipse in Fulvii similitudinem nominis increps.

933 Quid tibi tanto operest seems to mean quid tibi est tam magni momenti. 935 Nam gratis cett, 938 Cur non: it can hardly be said that si is omitted here: it is one of those sentences common in the best writers, where the first clause is asserted as a supposition: 'you have passed, let us say, a happy life; well then etc.': Juv. xvi 17 foll. seems to me very similar: iustissima centurionum Cognitio estigitur de milite, nec mihi derit Ultio cett.: Tota cohors tamen est inimica, 'we will suppose the centurion's decision to be just: yet even then the whole cohort is my enemy': Madvig gram. 442 2 gives similar instances, as Cic. Tusc. disp. iii 57 de paupertate agitur: multi patientes pauperes commemorantur: de contemnendo honore: multi inanorati proferuntur. 935 gratis: its opposite ingratissis is used by Lucr. four times: Plautus and Terence have the full forms gratissi and ingratissi, but Cicero uses gratis and ingratiss: they mean with the will and against the will respectively.

936 pertusum cett.: 1009 laticem pertusum congregere in vas: the allusion here therefore must be to the Danaids: Plaut. pseud. 369 In pertusum inerimus dicta dolium; operam ludimus: Marullus says in marg. cod. Victor. 'λαμπρά'. 937 ingrata is opposed to 935 gratis. 938 plenus cett.: comp. 960 Quam satur cett. and Hor. sat. i 1 118 exacto contentus tempore, vita Cedat uti conviva satur: then 121 verbum non amplius addam; and Lucr. 941 cur amplius addere quaeris. Orelius l. l. quotes from Stobaeus óσσηρ ἐκ συμποσίου ἀπαλλάττομαι οὐδὲν δυσχεράζων, οὐρι καὶ ἐκ τοῦ βίου, ἐὰν ἡ ὁρα Ἰ. Comp. too 969 quam tu ceedere cadentque with Hor. ars 70 quae iam ceedere cadentque: 971 perhaps with epist. ii 2 159: see n. there: 996 Qui petere a populo fasces saevasque secures Imbibt et semper victus tristisque recedit with epist. i 16 33 ut si Detulerit fasces indigno detractit idem. 'Pone, meum est' inquit: pono tristisque recedo: 1028 magnis qui gentibus imperitarunt with sat. i 64 qui magnis legionibus imperarant; as Lucr. v 1227 has Induperatorem...Cum validis legionibus: 1063 Currit agens mannos ad villam, 1066 Aut abit in somnum gravis atque obilivia quae... 1068 Hoc se quiesque modo fugit (at quem scilicet, ut fit, effugere haut potis est, ingratiss.
haeret) with epist. i 7 77 Impositus mannis, sat. ii 6 60 O rue, quando ego te aspiciam...nunc somno et ineritibus horis Ducere sollicitatiae incun- da obvivas vitae, 7 112 Non horam tecum esse potest, non etiam quae Ponere, teque ipsum vitae fugitivae et erro...iam somno fallere curas: Frustra, nam comes atra premit sequiturque fugacem, od. ii 16 19 patiae quis aequa Se quaque fugit i epist. i 14 13 In culpa est animus qui se non effugit unquam. Horace must have studied this part of Lur. which would well agree with his philosophy.

930 capis secures carum cet.: Or. fasti vi 331 Festa iacet placidamque capis secures qui tempus: comp. with what precedes Sen. de benef. iii 4 hoc loco reddendum est Epicuro testimonium qui adsidue queritur quod adversus praeterita simus ingrati, quod quaecumque percepsimus bone non reducamus nec inter voluptates numeramus, cum certior nulla si voluptas quam quae iam eripi non potest. 941 in occasione: offensae in Cicero; as ad Att. ix 2 a 2 negas te dubitare quin magna in offensae sim apud Pompeium: so in invidia, in honore, in amore esse: iv 1156 Esse in deliciis summoque in honore vigere. 943 [cur] non cet. finem facis: 1093 qui finem vitae fecit; Ter. Phorm. 22 De illo iam finem faciam dicendi mihi, Peccandi cum ipse de se finem non facit: but the phrase is very common. 945 eadem sunt omnia semper, 947 eadem tamen omnia restant: so says the preacher i 9 the thing that hath been is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun. 948 si pergyas, 949 si numquam sis moriturus: I doubt whether I have done right in reading pergyas for pergias of mss. in deference to Lamb. and Lach.: here the decisive future, followed by the more hesitating potential is moriturus in a case which must ever continue doubtful, appears to suit the context: Juv. i 158 Jahn reads with P vehatur Pensilibus plunis atque illic dcsipiet nos. 948 Omnia cet.: 1090 licet quot vis vivendo vincere saecula; 1 202 Multaque vivendo vitias 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 .. putamus, and n. there. intendere litem is a legal phrase; the intentio being the formal claim with which the accuser concluded, when he called on the judge to condemn the defendant in such and such a penalty: Gaius iv 41 intentio est ea pars formulea qua actor desiderium suum conclusit...si paret, N. N....dare oportere cet. But perhaps it here means no more than to bring an accusation against for comp. auctor ad Heren. i 27 ex intentione et inquisitione indicatio constitutur hoc modo: intendio occidisti Diacom cet.; ii 28 ratio est quae causam demonstrat veram esse quam intendimus; 45 intendere controversiam; Cic. de orat. i 42; pro Caeca 20. 955 abhinc of the
NOTES II

future, a very rare sense: Lach. and before him Forc. cite Pacuvius 21 sequae ad ludos iam inde abhinc exercant. 956 perfunctus v. praemia: 734 mala multa...fungitur; 940 ea quae fructus cumque es; iv 1078 quid primum...suntur; 1095 Nīl datur...fruendam; ii 659 potitur primordia; iii 1038 Sceptra potitus; iv 760 quem...mors et terra potestat. 957 Bentl. quotes Democ. frag. 31 Mullach ἀνοί- μον ἡς τῶν ἀπειθηνόν ἐφέγοντα, τὰ δὲ παρεύτα...ἐμαλδίσουσι: comp. too Eur. Hipp. 183 ὁδείς σ' ἀφέσακε τὸ πάρον τὸ δ' ἀπὸν φθερόν ἑγί. 962 magus marks the contrast with the preceding sentence, 958—960: see n. to i 612, and comp. Prop. i 4 3 Quid me non patetris vitae quodcumque sequetur Hoc magis assequo ducere servitio; Stat. Ach. i 141 Trade magis: with agedum sis comp. Cic. Tusc. disp. ii 42 age sis nunc...videamus; pro Sex. Rosc. 48 age nunc refer animum sis: in this passage and pro Mil. 60 cave sis mentiare, there is the same bitter irony as here in Lucr. concede: Ter. hec. 597 Hic video me esse invicem inmerito: tempus est concedere. 963 inclet, an old word found in Attius Pacuvius Lucilius. 966 Nec quisquam est. but his matter is used for the growth of other things. 967 Mater- riae opus est: see n. to i 1051. 969 ante haec: 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 unus, and not only the unus, but the unus et fructus; for unus is doubtless put with poetical brevity for unus fructus: unus fructus, says the digest, est ipsis alienis rebus utendi fruendi, salva rerum substantia: the unus was much more limited; the fructus includes the unus, not the unus the fructus. Curius says to Cicero ad fam. vii 29 1 sum enim χρήμα μὲν tuus, κτήσει δὲ Attici nostri; ergo fructus est tuus, mancipium illius; and Cicero replies in 30 2 cuius [Attici] quoniam proprium te esse scribis mancipio et neceo, meum autem unus et fructu, contentus isto sum. id est enim cuiusque proprium, quo quisque fruitor atque utitur; Livy xlv 13 15 Masinissam...usu regni contentum scire dominium et ius eorum qui derident esse: but nature gives to none the mancipium ex iure Quirition, the full and absolute ownership of life; life is only lent; its usufruct as the digest says is only ius alienis rebus utendi fruendi; man is never dominus; nature keeps the dominium to herself: quaedam, si credis consultis, mancipat unus, says Horace, but not life; no necusari is in force here: οὕτι γὰρ κακτίμεθα Ἤμετέρον αὐτῷ πλὴν ἐνοικήθαι βίον, says Euripides or Moschion of the body. 973 quam nasci- mur ante: iv 884 quam mens providit quid velit ante. 977 Seneca must have been thinking of Lucr. 830—977 when he penned epist. 54 4 mors est non esse. id quae sit iam scio. hoc erit post me quod ante me fuit. si quid in hac re tormenti est, necesse est et fruere ante-
quam prodiremus in lucem: atqui nullam sensimus tunc vexationem [832 anteacto nil tempore sensimus aegrit]. utriusque vero alta securitas oct. [977 non omni somno securius existat]. Arist. eth. Nicom. iii 9 with truer instinct, φοβερότατον δ' ὁ θάνατος· πέρας γάρ, καὶ οὖθεν ἐπὶ τῷ τεθνέον δοκεῖ οὖν' ἀγαθὸν οὖτε κακὸν εἶναι.

978—1023: the stories told of hell are really true of this life: Tantalus Tityos Sisyphus, the daughters of Danaus, are but types of people tormented here by various lusts and passions: Tartarus too, Cerberus, the furies have no existence: but are pictures of the various punishments of crime in this world; and even if these are escaped, the tortures of conscience make a hell of earth. 980 foll. this punishment is assigned to him by many, as Pindar Cicero and Eurip. Orest. 5, a passage Lucr. may have had before him, Τύταλος Κορηφῆς ὑπηρέτλοντα δεμαίνων πέτρων 'Αέρι πορῶσι, where see Porson's copious note: he cites among others Pausan. x 31 at end, who describes a picture of Polygnotus representing the Homeric punishments and in addition τῷ ἐκ τοῦ ἐπιρρήμανον λίθον δείμα: Polygnotus, Pausanias adds, followed Archilochus; but whether the latter invented the punishment he cannot tell. 981 casse form. recurs 1049. 983 casum: there is an evident play on the literal and figurative meaning of this word: comp. with the above Cic. de fin. i 60 accedit etiam mors quae, quasi saxum Tantalo, semper impendet, tum superstition qua qui est imbutus, quiuetus esse numquam potest: he may well have been thinking of Lucr. here, as in Tusc. disp. iv 35 he draws a different moral from some tragic poet. 986 Perpet. actatem: vi 236 Quod solis vapor actatem non posse videtur Efficer. 989 Optineat: Livy xxxv 27 15 obstinent autem longo agmine: prope quingue milia passuum; Cic. orator 221 haec enim in veris causis maximam partem orationis optinent. 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: comp. the use of et, = id est, in ii 615 et infrati genitoribus inventi sint: and Juv. xi 123 Grande ebur et magnus sublimis pardinius hiatur Dentibus ex illis quos oet. anxius angor recurs vi 1158: comp. Cic. Tusc. disp. iv 27 esseque aliud iracundum esse, aliud iratum, ut differre anxietas ab angor; neque enim omnes anxii qui anguntur aliquando, nec qui anxi semper anguntur, ut inter ebrietatem et ebriositatem interest, aliudque est amatorum esse, aliud amantem: so that Lucr. may mean to express an abiding anguish; or it may be only one of his many poetical pleonasms and assonances: see n. to i 826 sonitu sonanti: 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 perturbatio miseria est, tum carnificina est aegritudo...lacerat exest animum planeque conicit. 996 fasces cet.: v 1234 pulchros fascis saevasque secures; Aen. vi 819 Consulis imperium hic primus saevasque secures Decipiet: in Lucr. Nam petere imperium follows immediately. 997 Imbibit: vi 72 ut ex ira poenas petere inibat acris: Forc. gives examples of this use from Cicero and Livy. 1000 nixantem: iv 506 nixatur; vi 836 nixari: lexicons give no other instance except Aen. v 279, where indeed MPV have Nixantem, R Nexantem. 1000—1002: Odys. λ 595 Ἡνοὶ δὲ μὲν σχηματόμενοι χρώτιν τε ποσίν τε Δᾶναι ἄνω ὀμφακε ποτὶ λόφου ἀλλ' ὅτε μᾶλλον Ἀκρον ὑπερβαλέειν, τότ' ἀποστρέφασκε κραταίς. Αὐτίς ἔπειτα πέδοντε κυλίνδετο λᾶος ἀναιδῆς. 1001 rumum: see n. to 45 prosyum. 1004 explere cet.: Nonius p. 424 'expleri et satiari hanc habent differentiam: expleri est tantummodo plenum esse, satiari supra modum et abundantiam. Lucretius lib. vi Deinde animi ingratam naturam pascere semper, Atque explere bonis rebus satiarique numquam. M. Tullius de re publica lib. vi graves enim domineae quae quae nec expleri nec satiari ullo modo possunt' cet.: the words are practically synon. both in Lucr. and Cicero who de senect. 47 has satiatis vero et expletis with the order inverted. 1005 circum cum redevit expresses Homer's περιπλομένων ἵππων. 1010 potestur: see n. to 1045 queatur.

1011 see notes 1 and Servius there; and comp. Cic. Tusc. disp. i 10 dic, quaeo, num te illa terrent, triceps apud inferos Cerberus, Cocytis fremitus, travectio Acherontis, Mento summam aquam attingens enec tus siti Tantalus, tum illud quod Sisyphu' versat Saxum sudans nitendo neque proficit hilum, fortasse etiam inceorabiles iudices Minos et Rhadamantus? in the vss. lost mention may well have been made of Cocytus Acheron Rhadamantus 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. Comp. too Sen. epist. 24 18 non sum tam ineptus ut epicuream cantilenam hoc loco perseguar et dicam vanos esse inferorum metus, nec Ixionem 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 egestas: Juv. xiii 51 also has Nec rota nec furiae nec saxum aut vulturis cet.: they none of them forget Ixion. 1012 eructans faucibus aestus: Aen. vi 297 Aestuat atque omnem Cocytus eructat harenam, 240 hali tus atris Faucibus effundens. 1015 luella: see n. to i 39 loquellas: this word seems to be a άραξ άλγομ. 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 parricideorun poemas minitantium; Livy xxxviii 39 10 ut in carcerem includatur et in robore et tenebris cespitum: the fame robur Tullianum, still to be seen at Rome, is described by Sall. Ca. 55; comp. too Paulus Festi p. 264 robus quoque in carcerem dicitur locus quo praecipitatur maleficorum genus, quod ante acribus roburibus includatur. Some take robur to mean the eculceus; and Valer. Max. vi 8 1 joins laceraeus verberibus eculoque impostus, candentibus aequa lamminis ustus; Sen. controv. 34 p. 387 Elx. tortur cum ignibus flagellis eculceis; and Sen. epist. 78 19 plus est flamma et eculce e lamina: Cic. Verr. v 163 cum ignes ardentiores lamminae ceterique cruciatus admovebantur: the flamma of Seneca and ignes of Cicero = the taedae of Locr. pix: Plant. capt. 596 te, si hic sapiat senex, Pix atrae agitet apud cornificem tuoque capit capiti inluceat. 1017 foll. comp. Juv. xiii 192 cur tamem hos tu Eovasisse putes quo diri conscia facti Mens habet attonitos et surdo verbere caedit Occultum quattuor amine tortore flagellum. 1018 the constr. appears to be adhibet sibi stimulos terrique se: comp. 68 Unde... Esquisses... remosses, 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 mininet ipse conscius sim. 1020 1021 comp. Attius 577 Neque ulla interea finis curari datur. 1023 stultorum: extremes meet: the epicureans and stoics had many points in common, and among these that of calling the rest of the world fools: stolidus he twice uses, and both times of the stoics, as we have seen. With what precedes comp. Democrit frag. 119 Mullach from Stob. flor. cxxi 20 ἡνοὶ θετήσει φύσεω διαλύσουσι εἰκὸν ἐκδότες ἀνθρώποι, ἐνυδάτος ἐκ τῆς ἐν τῷ βίῳ κακοπραγμοσύνης τῶν τῆς βιοτῆς χρόνων ἐν ταραχῇ καὶ φόβοις ταλαντωρίσσω ψυχὴ περί τοῦ μετὰ τὴν τελευτὴν μνευκλειστάντως χρόνον: 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 poets, Epicurus himself, have died; why should I then seek to live, who dream away life amid cares and delusions?' 1024 possis: see n. to i 327. 1025 the words are from Enn. ann. 150 Postquam lumina sis oculis bonus Ancu relinguis; the thought of this and the next v. from Iliad Φ 107 Κάιται καὶ Πάρυκλος ὅ περ σοί πολλον ἀμέτων: Lach. is doubtless right in making the whole of this passage a soliloquy of the reader. sis: see n. to i 1022 se suo. 1036 improbe is ἀναφέρη, unconscionable, immediate in expectation: as Hor. epist. i 10 46 dominum vehit improbus; and improbe in sat. ii 2 104, 3 200; Juv. ix 63 Improbus es, cum possis: so of things labor improbus, and Sen. nat. quaest. iv 4 3 austr
imber improbior est, and the like. 1027 rer. poten.: see n. to ii 13. 1029 magnum: he is thinking of the power of the sea generally without particular reference to the narrow Hellespont. 1031 lucunas: this spelling is confirmed by our mss. here and vi 538 and 552, and by M in Virg. geor. iii 367: the change of ă into ã in compounds is very frequent, as iv 605 Dissuluit; so prosulio desulio insulio in Plautus: comp. calco and conculco 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 surru-puisse. 1032 comp. culex 32 Non Hellespontus pedibus pulsatus equorum. 1034 Scipidas: see n. to i 26 Memmiae, where it is observed that Scipidas from Scipio is a more irregular hybrid than the other: the termination -as is confirmed by our mss. and those of Lucilius Virgil and Horace. Scip. bel. fulmen: Aen. vi 842 geminos, duo fulmina bella, Scipidas, cladem Libyae; Silius vii 106 ubi nunc sunt fulmina gentis, Scipidas, xv 340 Carthaginis horror: all these passages might have reference to a lost one of Ennius or other old poet, and it is natural enough that both the elder and younger Africanus should 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, perhaps not inferior to the more fortunate nephew and son; 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 scopus, and the English shaft, and σκίπων σκάπτων σκήπτρον, and then σκηπτός σκήπτεω 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 Cornelli Sullae, which was connected with the false derivation of their name from Sibylla, mentioned by Macrobi. 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 possi estis! 1035 famul inf.: after Enn. ann. 317 et regno summo ut famul infimus [mss. optimus] esset. Paulus Fest. p. 87 'famuli origo ab Oscis dependet apud quos servus famel nominabantur': with famul may be compared the many words ending in r which have lost the final us, as puer vesper ager socer tener and the like. 1036 Adde, Adde, as in 828 829; and Livy xxi vi 41 12 adde defectionem Italiæ...adde ultimum terrorem. 1037
Hel. com.: Aen. ix 775 Crethea Museam comitem; Hesiod theog. 1
Mousiai Ἐλευσίνας, 99 ὄνομα Μουσίαν θεάτων; hymn. Hom. xxxi.
19 ὄνομα Μουσίαν θεάτων. 1038 Sceptrum potius is perhaps
from Attius 590 sceptrum poteretur patri. eadem aliiis: ii 919 ani-
malia sunt mortalibus una eademque; iv 1174 eadem facit, et scirem
facere, omnia turpi. aliiis here prob. = ceteris; as Plaut. trin. 94
alii di: Livy thus uses alius in the sing. with extreme frequency; be-
also has the plur. as iii 54 2 alii decemviri. 1039 mut. vetustas:
his age at his death is variously given from 90 to 109 years. 1040
memores motus would produce memory, and thereby the power of co-
herent thought, just as the senseris motus produce sense. Lucr.
by placing Democritus here would seem to give him rank next to
Epicurus: he thus displays a more thankful sense of obligation than
his master is recorded to have done.

1042 obit decurso: Lach. in his elaborate note, after attempting to
prove that the last syll. of it and its compounds is always long, pro-
ceeds to show that Lucr. could not have used the contracted form obit
before a consonant: why? because the poets have three different
usages in regard to these forms; a few, Phaedrus Seneca Silius, admit
them only before consonants or at the end of a verse; the old comic
poets either before a vowel or consonant; most, Virgil Ovid Lucan
Statius Martial and others, only before a vowel: now Lucr. twice
uses them before a vowel, iv 339 (314) Aler init ocules, 771 perit
aliaque; unless therefore he chose to descend to the level of a comic
poet, he could not also say obit decurso, as he had taken his stand on
the other practice. This curious conclusion is refuted by Lucr. Muell-
er de re metr. p. 399 in a few lines: Martial Lucan Statius are
placed by Lach. in the third and most correct class; but Martial not
only says 1 62 6 obit Helene, ii 64 3 transit et Nestoris aetas; but also
lib. spect. 16 1 Raptus obit media, x 77 2 perit fecit; Lucan not only
has obit aut, but also ix 205 obit Pompeio, 1098 perit curauere; Statius
not only subit ibi and the like, but also Theb. vii 439 init fecisque,
x 205 adit non: these instances are given by Mueller. In addition
Lucan viii 85 has perit quod; 321 obit aut unde redit maiores in one
v.; Juv. vi 559 obit et, 563 perit cui. What Lach. says of Virgil
has some support from ms., though that means little or nothing, as a
large proportion of the oldest ms. of certain authors always write -it
for -iit: Augustus in his res gestae has adit, where he meant I pre-
sume adit. Taking then into account that poet's usual rhythm it
seems almost incredible that he should five times have written éxit,
écit, tránsit, tránsit, tránsit; never once divided the word between
two feet, exit etc.; nor used it in the 6th foot; Martial does not hesi-
tate 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 exit 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, Audit ... audii annis. It is
however possible, as I have remarked to 776 conubia, that Virgil so
placed these words as to give his readers the choice of taking them
for a dactyl or spondee, as they pleased. Ovid's exceptional and
repeated lengthening of interiit abit redit etc. as well as petiiit is
evidently done in defiance, as if he would say 'whoever is afraid to
lengthen these words, I am not': his example appears to me rather
to go against than support Lach.; nor is the rediet venieit occasionally
found in old inscriptions any 'firmissimum argumentum': sibi ei be ei
nisi quasi occur in the new corpus inscr. more than 100 times,
facit posse do probavet are also found; yet Virgil surely might use all
these short. Lach. quotes rediet 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 Maior
num opterni laudem ut sibi me esse creatum; ib. 1009 6 Ube sei bel
quaie conlocarent corporis. Neither Wagner philol. suppl. 1 p. 316
nor Conington to Aen. ii 497 accepts his Virgilian theory; and as to
Plautus Fleckeisen in Jahn's Jahrb. I xi p. 59 fall. has deserted him
and retracted his former opinion. Lucr. three times uses the con-
tracted 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 first two instances rests on a conjecture,
though a highly probable one.

1042 dec. lum. vitae: Lach. says 'interpretes vitae lumen quo-
modo decurratur . . non recte explicant, scilicet obilit se in libro ii 79
legisse Et quasi cursorum 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 festinat enim decurrere velox
Flocculus angustae miseraeque brevissima vitae Portio. 1044
Restinexit: Cic. orator 5 nec ipse Aristoteles admirabilia quadam scien-
tia et copia ceterorum studia restinexit: the insertion of c before x
is interesting as another proof that doubling the consonant did not
change the sound: cx ex x were all pronounced alike, just as x ex cx
were: see n. to 545 obbrutescat: it is interesting too as a proof,
if proof were needed, that as g became c before t in rectum actum
and the like, so did it become c in rex rex auxi auxi cet.: script. hist.
Aug. i p. 41, 15 Eyssenh. sancxit; Juv. vii 194 P seems to have
had persevered: see introduction p. 37. 1046 vivo atque videnti, an alliterative proverb, as Lamb. has seen, strengthened by the oxy-
moron Mortua cui vita est: it occurs in Plautus and Terence and Cic.
pro Sestio 59 virus, ut aiunt, est et videns cum victu ac vestitu suo
publicatus. 1047 conteris, sparibas, is not at all stronger than
teris, and simply means ‘spendest’: Cic. ad Att. ix 1 Lepidus quo-
cum diem conterere solembam; Prop. ii 1 46 Qua potu quisque in ea
conterat arte diem: see also Cicero in Freund. 1048 vigilans cet.: Plaut.
Amph. 697 and capt. 848 vigilans somniet; Pseud. 368 Qui
imperata cuncta reddat, non qui vigilans dormiat; so that this line too
is proverbial: Ter. eun. 1079 stertit noctis et dies: unless I greatly err,
there are very many proofs in Lucr. that he was well acquainted
with this play, as might have been expected. 1049 geris is simply habes:
see n. to vi 1145 gerebant; and comp. old poet ap. Cic. de off. i 61
Vos enim iuvenes animum geritis muliebrem, illa virgo viri; Livy vii
31 6 si ille praetores opibus populus...adeo infractus gereret animos;
XXXVII 45 12 animos, qui nostrae mentis sunt, coedem in omni fortuna
gessimus gerimusque; 54 24 Graeci suam fortunam, vestros animos
gerunt. 1051 Ebris 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 Ebris, or Catullus of a lover’s ebris ocellos.

1053—1075: men feel a burden pressing on their minds; but if
they knew why it weighs upon them, they would not live as they
do, trying by constant change of place to escape from themselves:
they would give up everything else to study the nature of things,
since they have to learn what their condition is to be not for an hour,
but for all eternity. 1056 mali moles: the assonance is evidently
designed; as Cic. in Catil. iii 17 non facilis hanc tantam molem mali
a cervicibus vestris depulsam; de orat. i 2 in eo maximum moles mo-
lestiarum et turbulentissimae tempestates extiterunt, where there is
assonance and alliteration. 1058 foll. comp. Enn. trag. 256 Otioso
in otiio animus nescit quid velit...Imus huc, illuc hinc; cum illuc ven-
tum est, ire illine lubet: Incerta errat animus, prae ter propter vitam
vivitur; Livy xli 20 4 nescio quid sibi vellet quisquidam videri.
1063 mannos were small Gallic horses famous for swiftness and evi-
dently in great demand at Rome for use in harness; Horace men-
tions them in his odes epodes and epistles. praecipitanter seems not
to occur elsewhere. 1068 Hoc et ceter. quoted by Sen. de tranq.
an. 2 14 aliquo ex alio iter suscipitur et spectacula spectaculis muta-
tur. ut ait Lucretius Hoc se quisque modo semper fugit. sed quid
prodest, si non effugit? sequitur se ipse et urget gravissimus comes;
he rightly marks the antithesis between fugit and effugit; comp. Cic.
NOTES II

523
de fin. v 20 ne vitationem quidem doloris ipsam per se quisquam in rebus expetendis pulavit, nisi etiam evitare posset; and Sen. epist. 93 at end quid autem ad rem pertinet quam diu vites quod evitare non possis? Hor. epist. i 14 13 In culpa est animus qui se non effugit umquam. 1089 ingratis: see n. to 935 gratis. et edit [se]: see n. to vi 1022 on Lucretius' love of parentheses like this. 1070 morbi aeger i.e. quia morbum seinit, 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 omisit rebus, omisit rebus. 1072 Felix qui potuit rerum cognoscere causas; and Epic. in Diog. Laert. x 143 οὐκ ἦν τὸ φοβοῦμαι λύνεν ὑπὲρ τῶν κυριωτάτων μὴ καταδότα τίς ἢ τοῦ σώματος φύσις κ.τ.λ.

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. periclis, as 55. 1079 pote: v 336 Quod pote, fuit is om.: see n. to ii 1 and 5. 1081 procuditur: see n. to ii 1115. 1082, like 957 Sed quia semper aves quod abest, praeventia tenemis. 1084 hiantis, keeping up the metaphor of sitiis. 1085 has a proverbial smack, as Virg. geor. i 461 quid vesper serus vehat; Gell. xiii 11 lepissimus liber est M. Varro nis ex satiris Menippis qui inscribitur nescis quid vesper serus vehat; Livy xlv 8 6 nec praesenti credere fortuna, cum quid vesper ferat incertum est. 1087 Nea prorsum: see n. to i 748. 1090 condere saecula: Hor. od. ii 5 29 Condit quiaque dieum; Plin. epist. ix 36 4 quamquam longissimus dies cito conditur; Virg. ecl. ix 52 longos...contando condere soles, where Conington says condere to bury, for to see go down, and he and Heyne compare Callim. epigr. ii 3 Ηόλων λέχια καταδύσωμεν: but such a use is better suited to sol or dies, than saecula; and it seems likely that Lucr. was thinking rather of the technical condere lustrum, though what the exact force of that expression is or how far it differs from facere lustrum, I cannot tell: yet Livy i 44 2 says idque conditum lustrum appellatum, quia is 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...lustro perfecto: so that condere is perhaps simply confeceris: see n. to iv 41. 1091 Mors aterna: 869 mors inmortalis.
BOOK IV

1. 25 = 120—130. except 11. 24 percipie, 1949

25 or pronunciavit secundum, 1950 quae consulpit composita figura:
see Lachmann's explanation of this last variation in notes 1 to 44—
47 prae. I do not think that Lact. who like other early writers re-
pepsus words and phrases with such indifference, would have hesitated
to use a single word amplus with an interval of two vers.: the fact is
que verus valet figura would have been here utterly out of place,
because what he says about the figura of the universe is said between
551 and the end of 57. 25 pronunciat: in 249 he uses pronunci-

26—41. having explained the nature of the soul, I now go on to

an important question that of idols or imagines, which like small films
continually proceed from the surface of all things and float in the air,
and when they come upon us when sick or asleep: these we must not think
as we would from here which have survived the dissolution of the body.
26 Aesop. cet.: so III. 31 he begins Et quaera docui cet. 27
comp.: see n. to 157. ordinem gives a curious transposition of primordia to be compared with 313—

28 Ques: see n. to 157. ordinem gives a curious transposition of primordia to be compared with 313—

29 remittere cet.: comp. 1 II 1024

NOTES II

οὐκ ἂν προσδεύμεθα φυσιολογίας: 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. 41 discessum dederint: see notes 1 and n. to 1 819. Lucr. uses dare with the same latitude as Virgil and other poets; thus 1 819 and elsewhere dent motus means 'impart motion' to others, but ii 311 dat motus = facit motus, move-tur; i 288 dat stragem = causes ruin, ν 1329 dabant equitum pedi-tumque ruinas = overthrew, but ii 1149 dabunt labem putrisque ruinas, ν 347 darent cladem magnasque ruinas are said of the things them-selves falling to ruin: comp. too dare pausam = facere pausam, ces-sare, dare sonitum, crepitum, fragorem; palam dedit = palamfecit; all of which are found in Lucr. Virgil carries this use of dare farther perhaps than Lucr.: Aen. xii 575 Dant cuneum = faciunt cuneum: comp. too Aen. vi 76 finem dedit ore loquendi, which = Lucilius' pausam facit ore loquendi. When we thus find dare finem, cuneum, motus, ruinas, discessum 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 τίθημι and the Sanscrit dadhāmi: see Max Mueller science of language, 2nd series, p. 205 'in Latin it was equally impossible to distinguish between the roots dā and dḥā, 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 cicadas, the slough of serpents in a state of cohesion: much more then may very thin films from their outermost surface leave things and keep their shape; just so colour is emitted, as you may see, when all things in a theatre take the hue of the awnings overhead: these images are so small as not to be visible separately; coming too from the very surface of things there is nothing to rend them: such images invisible singly, when often repeated may be seen reflected from the surface of mirrors. 42 effigias: this form is found below in 85 and 105, and in Plautus and Afranius. 50 cortex: as he cannot use the plural,
he somewhat harshly passes to the sing. Quae quasi membrum [sunt] vel cet. 52 cluat vagoi = 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 teresis cet.: comp. v 803 Folliculos ut nunc teretis aestate cicadas Linunt: for teretis see n. to i 35 tereti cervice. 62 auctas of A is confirmed against auctos of B by Nonius more than once and by Philargyrius; though aepres seems always to be masc. in other writers. 63 tenuis, 66 tenuis and repeatedly below this word has the same poetical force which he often gives to solidus rarus celer profundus and the like: it means enormously, inconceivably thin and fine: so 88 suptili filo: comp. also n. to i 1018 magnum per inane. 66 hiscendi, of speaking in the lowest-whisper: see Mayor Cic. phil. ii 111 respondebi ne ad haec aut omnino his cere audebis? 69 formai...figuram: Cic. de nat. deor. i 90 non ab hominibus formae figuram venisse ad deos; but de off. i 126 formam nostram reliquamque figuram; de nat. deor. i 110 formare figurare colorare: Lucr. ii 778 ex aliis formis variisque figuris. 71 et sunt cet.: the negligence here is the same in principle as that illustrated in n. to ii 1058: quanto minus connects them in construction; but the sense requires something opposite: Juv. vi 17 cum furem nemo timeret Cau libus et pomis et aperto viveret horto, is at least as harsh. 76 ferrugina: the various usages of ferruginus ferruginus and ferrugo 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 habea ferrugineam...Pallium habes ferrugineum, nam est color thalassicus; answering therefore to Homer's ἄροφάυρος or οἶνος applied to the sea; as in certain weather the mediterranean has precisely such a colour. magnis intenta cet.: vi 109 Carbasus ut quondam magnis intenta theatris Dat crepitum malos inter iactata trabesque: Propertius has tam pleno fluctantia vela theatro, and Næc sinuosa cavo pendebant vela theatro: 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 carbase; the trabes I presume were cross-beams which passed from one malus to another to allow the awning to be unfurled more conveniently. Pompey's great theatre, the first permanent one built at Rome, appears to have been finished the year of Lucretius' death; but the temporary wooden ones of which he had experience were probably constructed on a similar plan. Q. Catulus is recorded to have first spread these awnings. 77 fluctant: III 189 flutat. 79 patrum cet.: the senators occupying the whole orchestra must have been very marked objects: Aen. v 340 Hic totum caveas consessum ingentis
et orae Prima patrum magnis Solius clamoribus implet: the last words seem a reminiscence of 1017 magnis clamoribus omnia complent. Tac. ann. xiii 54 intravere Pompei theatrum quo magnitudinem populi viserent. Ulic...dum conseusum caveae, discrimina ordinum, quis eguer, ubi senatus percutantur, advertes quodam cultu externo in sedibus senatorum...degrediumturque et inter ipares considunt. 83 condivent seems not to occur elsewhere in a classical writer. correcta, being gathered up into a small space: v 1223 Corripiunt divum percussi membra timore. 86 utraque: 291 Aeribus binis quoniam res confit utraque, and vi 517. 87 iam, as now shown. 88 filo: see n. to ii 341. 98 [in] speculis: see n. to iii 623. 101 Extima [simulacra] = orae imaginum: comp. 135 Et cuiusque modi formarum vertere in oras: they are mere surface with no depth, διὰ τὸ μὴ δὲν καὶ βάθος τὸ συμμήκρωμα γίνεσθαι, says Epic. in Diog. Laer. x 48 of the cognate σωρώσεως: Cic. de nat. deor. i 123 of Epicurus' gods, ut homunculi similim deum fingeret liniamentis duntaxat extremis, non habuit solido; and Macrobr. sat. vii 14 4 calls them inani figura: Am. vi 292 tenuis sine corpore vitas Admoneat volitare cava sub imagine formae will illustrate Lucr. 104 rerum simileaque: 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 moveantur; 518 tamen cum lucida signa ferantur: see also n. to ii 29. 108 Nec rat. al. servari: he means that unless they were inconceivably thin they could not pass unsnatched through certain obstacles, for instance the air; by number then they make up for fineness, so as at last to be visible, adsiduo crebroque repulue.

110—128: learn now how fine these images are: and first let me remind you how exceedingly minute first-beginnings are: think of the smallest animalcule, then of its heart or eye, then of the atoms which form its soul: what is their size? touch again a strong-scented herb with two fingers: what an amount of smell it emits! [what then must be the size of the atoms of smell?] from all this you may conceive how thin these images or idols may be, and yet consist of material atoms:] such then fly about on all hands unseen unseen. 110 quam tenui: in the words of Epic. in Diog. Laer. x 47 τὰ ἑπάλα ταῖς λει- τόρεσιν ἀνυφεβηθείσας κιχηραί. 112 Sunt infra cet.: see n. to ii 138 and iii 274 Nec magis hac infra cet. 114 id quoque, as well as the other point. exor. ver. Cunct.: see n. to ii 333. 116 quorum = ut corum; as ii 970: how greatly would the revelations of the microscope have strengthened his argument! 123 Praeterea with
reference to primum of 116: in 120 praeterea merely connects its clause with those immediately preceding. 124 panaces is plur. from panax: the Greeks used the forms ἡ πάναξ, τὸ πάνακα, and ὁ πάναξ: Galen. de simpl. med. viii 4 says εὑρωταὶ ὅκι ὀδός ὅτες ἡ σχέδον ἄνασαν οἱ πάνακες ἀλλὰ πάνακα προσγερέοιν τὴν τῶν τειντων; and Lucr. is not likely to have used the masc. πάναξ. 125 Habrotoni: Dioscor. iii 26 says the Romans called this ἄφυθος Πάντωμα. centaurea: see n. to ii 401: both Virg. geor. iv 270 Cercropiumque thymum et grave olentia centaurea, and Lucan ix 918 Et panacea potens et Thessala centaurea...succus graminis serpentibus urunt Habrotonum seem to have been thinking of Lucr. 126 dudo—bus [digitus], for digitus doubtless followed, must have been proverbial: Plaut. Bacch. 675 Quid...Sic hoc digitus dudo sunebas primoribus! 128 they have no force and therefore are cassa 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 vs. in the mss. see above p. 32. Lucr. refers to the συντάσις or spontaneous appearances in the air, as a supplement to his discussion of the ἀκώρων 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 sponte sua quaes fiunt 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 συντάσις ὄρων κατὰ τὸν ἄρα παντοῖο ἐξωθεῖ ἐμφαίνονται: τούτων δ' εἴ μὴ ἤρημως, εἴ δὲ κάρπωσ λαμβάνοντι, καὶ ποτὲ μὴ ὑποφαίγοντι ποτὲ δὲ διώκοντι κ.τ.λ. 132 in hoc caso means in this lower part of the heaven called air: Epic. in Diog. Laer. x 48 καὶ συντάσις εἰν τῷ περιέχοντι ὀξεῖα διὰ τὸ μὴ δὲν κατὰ βάθος τὸ συμπλήρωμα γένεθα. qui: see n. to iii 94. 135 in oras, that is the extremia pars, the extrema liniamenta, as explained and illustrated to 101 Extima: comp. 166 oris, and Attius 484 Scandit oras, laterum texta flamma Vulcani vorax. 137 mundi = caele of course. 138 Aera molcentes: Cic. Arat. 88 Igniferum molcens tremebundis aethera pinnis; 184 quam flatu permulcet spiritus Austri. 138—142 such appearances seem to have tickled the fancies of the poets: the Socrates of the clouds saw ἐν βάλειν κενταύρω ὀμοιαν "Ἡ παράλληλε ἡ λύκω ἡ ταῦρος;
NOTES II

Shakespeare's Antony all the objects mentioned by Lucr. a cloud that's dragonish, A vapour sometime like a bear or lion, A tower'd citadel, a pendant rock, A forked mountain or blue promontory With trees upon't; while that which is now a horse even with a thought The rock dislimbs; his Hamlet a camel, a weasel, very like a whale, perhaps the very beha of Lucr.; Wordsworth an Ararat, a lion, a crocodile.

143—167: images stream incessantly from the surfaces of all things: some things they pass through, by others they are broken; from others, at once hard and bright, they are reflected back: they stream as constantly from things, as light from the sun, so that as soon as a mirror is turned to a thing, its image appears in it at once. 143 foll.: Epic. in Diog. Laer. Χ 48 ἡ γένεις τῶν εἴδωλων ἀμα νοματι συμβαίνει καὶ γὰρ δεῖνις ἀπὸ τῶν σωμάτων τοῦ ἐπιθελῆς συνεχῆς συμ- βαίναι...σώζοντα τὴν ἐπὶ τοῦ στερεύματος θέων καὶ ταξὶ τῶν ἀτόμων ἐπὶ πολὺν χρόνον κ.τ.λ. and Macrobi. sat. vii 14 4 cenest Epicurus ab omnibus corporibus in ignes fluores quaepiam simulacra manare, nec umquam tantulum moram intervente quis ultra feratur insana figura cohærentes corpusum exuviae. 145 quicquid = quicque, as so often in Lucr.: see n. to ii 957. 147 and 152 vitrum: 602 Qualia sunt vitrei, species qua travolat omnis. 147 [in] aspera: see n. to iii 623. 151 Densaque: mirrors in his time were chiefly of metal. 153 quam: the rel. has same force as in qua est prudentia, quo animo traditur and the like: it = therefore ita meminit cet. 160 celer: see n. to 63 tenuis: celer femin. is archaic; both Servius and Priscian quote acer hiemps from Ennius; and Priscian gives some other instances. 166 oris: comp. 135 in oras and 101 Eximia. 167 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 quadrata, nisi eius imago; 690 mitto iam dicere quam res Quae feriunt occultum acies visumque lacesunt; and also i 132 Et quae res nobis vigilantibus obvia mentes Terrificet: see n. there. ibi i.e. in speculo. respondet i.e. oris of the thing from which the images come.

168—175: often the sky in a moment is overcast with thick clouds: what a multitude then of these thin images must in an instant be shed from them, to allow of these being seen by us!—These vss. appear to me to have nothing to do with the συντάξεις of 129—142, with which Lach. connects them: the sense is somewhat obscure and briefly put; but they are a continuation of the argument immediately preceding, and illustrate quam facili et celeri ratione images are produced; for the clouded sky can only be seen by means of them, and each image forms an inexpressibly small part of the whole. 168 caeli Tempestas...fit turbida foede; Virg. Aen. xii 283 it toto
turbida caelo Tempestas telorum, geor. 1 323 Et foedam glomerum
tempestatem: foeda tempestas is a very favourite expression of Livy.
169 Tempestas: 11 33 Praesertim cum tempestas adiret, and v 1395.
170—173 = vi 251—254, except 170 rearis for reanur. 171
caeli..cavernas: 391 Sidera cessare aetheris adiaca cavernis; as Cic.
de suo consul. in de div. 1 17 Aetheris aeterni saepta atque inclus
cavernis. Lamb. quotes Cic. Arat. 252 late caeli lustrare cavernas, and
Varro in Nonius p. 46 Nubes aequi frigido velo leves Caeli ca-
vernas aures subduderant: Varro de ling. Lat. v 19 Ennius item ad
caestationem caeli ingentes fornices; so that doubtless his own caverns
had reference to this derivation of caelum. 172 tac. nis. nocte:
Virg. geor. 1 328 media nimborum in nocte. 173 atrae cet.: Aen. xi
335 circumque atrae formidinis ora. 174 Quorum quantula cet.
and therefore the images being so prodigiously thin, what a number
must leave in order to impress our sense on earth. 175 eam rat.:
the ratio is such that no sum can express it.

176—229: the velocity with which these images travel is enor-
mous: light things made of fine atoms often travel very swiftly, as
sunlight; it is natural then that these images should do the same; of
which too there is a constant succession one following on the other
like light or heat from the sun: again these images proceed from the
very surface of things and should therefore travel more swiftly than
light: a proof of the prodigious swiftness of these images is this: put
water in the open air, and at once all the stars of heaven are reflected
in it. As images come from all things to the sight, so do things pro-
ducing smell taste sound and the like; so that all the senses are simi-
larly moved. 179 quem quaque locum; see n. to i 966 quem quae-
que. The wretchedly scanty fragments from the 2nd book of Epicurus
peri fivos, published in the vol. Hercul. ii, are yet enough to indi-
cate that Lucr. followed it as his guide: col. 1 we find perid 8 της
kata την φοράν υπαρχούσας ταχύτατος νυν λέγοντες ἐπιχειρήσειν: col. 2
εἰ δυτερβαλλόντος κόρφα, δηλον οἰ καὶ υπερβαλλόντως ταχεώς κατά την
φοράν: our v. seems intended to express Epicurus' kata την φοράν.
numine: see n. to ii 632. 180—182 = 909—911. 180 Suavi-
dicis seems not to occur except in these two places: Plaut. capt. 56
has spuriadicis versus; and Ter. Phorm. 213 saavidicis dictis. 181
182 clearly borrowed from Antipater of Sidon who was popular in
Rome a generation before Lucr.: he says in praise of Erinnia anthol.
ii p. 19 epigr. 47 7 Λόγοις κύκνοι μυκρος θρόσι της κολούν κροημος
ἐν εἰμανιν κινάμανους νεφέλαις: the grum clamor in aetheris is pro-
bably from Homer's κλαγγη γεφανων ωφανδη πρό: Aen. x 264 sub
nubibus atri Stremionicus dant signa grumes atque aethera tranant Cum
sonitu fugiuntque notos clamore secundo: the aethera tranant perhaps
from 177 tranantibus auras and 182 in aetherii. 182 in aether. nub.: see n. to i 250 and II 1115. 184 celeris, as 160 celer. 186 e primis: II 313 Primorum. 187 cuduntur: I 1044 Cudere enim crebro possunt [plague]. 190 protelo explained to II 531. 192 Inmemorabilia per spatium recurs vi 488: per. lost viii 113 distance inexpressible By numbers that have name: and comp. Epicurus himself in Diog. Laer. x 46 ὑ δι' αὐτοῦ κενοῦ φορά κατὰ μηδεμιὰν ἀκάνθων τῶν ἀνυκόφαντως γυμνάς τὸν μήκος περιληπτὸς έν ἀτερωσθείς χρόνως συντελεῖ. 193 parvola i.e. simulacra, has force by being thus placed at the beginning instead of after quae; they are exceedingly small and therefore the propulsion is easier: the ambiguity in parvola causa was quite indifferent to Lucr.: see n. to i 57 perempta and to v 1414 res ills reperta. causa: the cause behind which impels them is the body from which they come which constantly emits from the surface images, as the sun discharges light; this therefore is to be compared with 189 Suppeditatur cet. 194 propellat, as vi 1027 Aer a tergo quasi provehat atque propellat; which also illustrates the sense. 202 rigare: v 593 Tantulus ille quot 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. 203 igitur: comp. 520 and 865, and see n. to i 419. 204 emissum is another ἄραξ λέγω. 205 Quod superest: see n. to i 50. ‘ubi ferantur autem coninictium in membro ab interrogatione pendente locum habere quis neget?’ Lach.: he compares III 507 vi 855: here, as there, ubi seems to have its usual causal force. 206 Quone I doubt not is what Lucr. wrote, but the constr. is involved, confused even, two clauses being run into one: what he meant is this I think, quo, i.e. quanto, citius et longius (videse?i?) debet ire/ with quo comp. 153 quam meminit levor praestare salutem. Lach. gives a curiously inappropriate illustration from Quintil. i 10 3 aut quo melius vel defendat reum cet. where quo melius has a force exactly contrary to quo citius here. 207 208 = II 163 164; and comp. what precedes, for debent nimium expresses what quo... debere/ does here.

211 diu: with diu and divo comp. fretu and freto and n. to i 720, and humu and humo in Nonius p. 488: diu, abl. of diu, is found in the best mss. of several authors. 213 the sidera mundi are the reflected stars of the reflected heaven which answer in the water to the real stars of the real heaven: 167 Res ibi respondunt similis forma utque colore: see n. to 419. 215 accidat in: accidere ad is the usual constr. as 236: Wak. compares Ov. fasti v 360 Accidere in nensas ut rosa missa solet. 218 foll. are placed here to show 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 1. 220 exsor seems not to occur out of Lucr. moerorum: see n. to r. 29 moerera: moerorum is found three times in the Aeneid joined with agger: Lucr. has also noenu, poeniceus, poenibat; Cic. pro Mil. 33 poenitus, 35 poenitor; the new corp. inscr. Lat. has moiro moiro moerem among a hundred other instances of oi or oe for u. 234 amoror: 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 ἐκραξε λέγει μ. 237 interdatur: 868 interdatus. 239 see notes 1: sentire sonare is by no means an unpoetical expression; and to object to the sentire in two consecutive vss. in two senses is strange in an editor of Lucr.: see 201 202 caedi, caelum, and n. to 1 875. With reference to the above argument of Lucr. Macrobius sat. vii 14 5 says not unaptly ad haec reniendus Evutathius *in propatulo est* inquit *quod decept Epicurum. a vero enim lapes est aliorum quattuor sensuum secutus exemplum, 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 ultra venit et aures in nares influunt et palato ingeritur quod signat saporem et corpori nostro adaptantur tactu sentienda. hinc putavit et ex oculis nihil foras proficienci, sed imagines 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 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. r 976 fine, 978 fini, 979 fine. 236 ad speciem, 242 speciem; as v 707 and 724 Ad speciem for the sight or eyes: speciem and oculi speciem are so used by Vitruvius: r 321 speciem = potestatem videndi. 245 internoscere curat = of course curat ut nos
internoscamus; intern. therefore is equivalent to an acc. of the subst.: see n. to 1 331 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 unorsum: Lach. compares oinorsei in the inscr. de bacchanal. 19, and undecim unanimus unanimitas unculus. 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 supervacaneum 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 perspicientur. 271 and 278 transpicientur, 272 transspectum occur in no other writer of authority. 274 duplici geminacque appears a pure tautology: 451 Binaque per totas asidus geminare supellex; 766 mortis letique potitum; 1004 facies atque ora tuantur; v 5 Pectore parta suo quasitasque praemia; 1025 bona magna pars; 1085 aquam dicuntur et imbris Poscere; 1078 genus altius variaeque volucres; 1191 facies coeli flammaequae volantes; 11 209 stellas et sidera. 277 perterget: 249 Et quasi perterget pupillas and 252 Et nostros oculos perterget longior aura: comp.
the whole argument there. 278 et illa: and then those things by means of the images streaming from them incessantly. 289 pro-
strudit cet.: comp. the quite similar argument 246 foll. 290 Hic 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. Luc.
seems to have thoroughly felt that distance was not perceived by the
eye, but was a matter of mere inference. 301 e lacceo sit: i 186 fe-
rent iuvenes subito ex infantibus parvis; Ter. Andr. 37 feci ex ser-
ut esses libertus mihi; Aen. x 231 nymphasque e navibus esse Issus:
it is possible e lacceo may mean on the left: Ovid trist. i 10 17 Plae-
nus in lacu murs curruus; Lucan viii 194 in lacrum puppim dedit.
308 speculo: the omission of the prep. seems harsh; and perhaps it
should be read: but speculo may be the abl. instrum. 309 rum: see n.
to iii 45. 310 codem eadem eadem idem plur. and idem,
as said to i 306, are found as dissyll. in Lucr.: the last three are
never with him trisyll.
311 quae cumque spec.: 1005 quo quaque magis sunt aspers
seminorun the use of the gen. seems parallel: ii 16 he has the sing.
hoc aevi quodcumque: Stat. silv. i 2 66 quaecumque hominum
divumque dedisti. 313 Dextera sin. 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 to Virg. ecl. vii 31
reads in Ter. Andr. 959 Ego deorum vitam 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 be turned like a man looking at himself.
317 docet: he gives the mirror divysea, as 579; and 153 quam
meminit leov praestare salutem. ad nos i.e. its ut nos sumus: the
fuller expressions ad normam istorum, ad effigiem, ad simulacrum,
ad habitum are of course much more common; so ii 378 neque facta
manu sunt Unius ad certam formam; and Plautus has ad istam
capitis albitudinem: ad istam faciem ancilla, morbus; quod ad
exemplum hoc ad exemplum est, and the like; see also n. to 361
ad tornum. But ad nos = ad exemplum nostri, is not an uncommon
form of expression: comp. Caes. de bel. civ. iii 49 4 ut erant . . . ad
pecus angustias vallium, and Nipperdey p. 172 who cites Cic. pro
Varceno frag. 8 est ad L. Crassi eloquentiam gravis et vehemens et
volubilis; comp. too Juv. vi 324 omnia fiant Ad verum; Livy xxi
22 16 homini non ad cetera Punica ingenia callido; i 19 6 ad curru
lunas in duodecim menses describit annum. After these precedents I have emended 897 Corpus ut ad navis, i.e. ad exemplum navium. 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 Cassendi has done, that a concave mirror always gave an image thus inverted. A distinguished mathematical friend has however proved to me both by optical and ocular demonstration that this inversion is caused by the vertical, not in the least by the lateral curvature. A mirror, laterally concave, such as I have before me 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 flexus: he refers no doubt to the angle of reflection 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 Omnia 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 tuiri appears to be governed by fugiunt as well as vivant: he has elsewhere fugiunt rogantes, fugiabant visere. 325 tendere i.e. ocules: Virgil has Ad cadam tendens lumina, oculos telumque tendit; Ovid oculos et braccia tendens: i 66 Nonius Lamb. and Lach. read tendere...ocules. 333 alte, which generally means ‘on high’ or ‘to a height’ or ‘depth’, seems here to mean ‘from on high’; so 1182 alte sumpta querelle, ‘from the depth’: see n. to i 65 super, and to II 1153 supreme. 332 Lurida, luroris: Paulus Fest. p. 120 luridi supra medium pallidi, which seems true of paleness on a dark complexion; so Catal. lxiv 100 magis fulgore [fulvore Ritschl] expellit auri: Apul. met. ix 30 p. 850, with whom luror is a favourite word, luror breve macieque foedata. 333 Arquati: Nonius p. 35 arquatus morbus dictus, qui regius dicitur, quod arcus sit concolor de vivore us... Varro Eumenidibus nam ut arquatiss et lutea quae non sunt et quae sunt lutea videntur: v 526 Lucr. has the form arqui. 336 palloribus: iii 154 Sudoresque. 339 init: see n. to iii 1042. 340 candidus lucidus: ii 767 canos candidi marmore fuscus; 771 candens videatur et album; v 721 candens lumine tintactus: comp. too 624 Umida linguai sudantia templum. 341 disculis umbrās is in Virg. geor. iii 357. 342 multis part.: see n. to i 735. 361 quasi ad tornum terantur: Virg. geor. ii 444 Hinc radios trivere rotis, which Servius explains tornavere, componere de torno: Forc. cites also Pliny nat. hist. xxxvi 193 aliud [vitrum] torno teritur: comp. Petron. frag. 29, who seems at once to imitate and contradict Lucr., Fallunt nos oculi vagiue sensus Oppressa ratione mentiuntur. Nam turris, proper quae quadrata surgit, Detritis procul angulis rotatur; for see 379 Nec tamen hic ocules falli cet.; and indeed Lucr. may have written rotentur. ad tornum: see n. to 317 ad nos; and comp. Livy xlv 11 5 non ad eandem crassitudinem structos esse; xxx 6 10 scalas ad editam altitudinem arcis fabricatas; Caes. de bel. Gall. v 42 5 turres ad altitudinem valli. 363 adumbratam seems not to occur elsewhere: Cicero says non expressa signa sed adumbrata virtutum simulata: see n. to i 687. Sextus adv. math. vii 208 ὄυκ ὁμοι ψυχοθείων τὴν ὤψιν, ὅτι ἐκ μακροῦ μεν διαστήματος μικρὸν ὥρα τὸν πύργον καὶ χρυσῶν ἐκ δὲ τοῦ σύνεγγυς μείζων καὶ τεραγωνον, ἀλλὰ μᾶλλον ἀλβοδένα, ὅτι καὶ ὅτε φαίνεται μικρὸν αὐτῷ τὸ ἀιώνιον καὶ
NOTES II

366 si credis implies an absurdity: I 1057 Ipsum si quicquam posse in se sistere credis; where see note. 368 lumine cassus: 377 spoliatur lumine terra, v 719 and 757 cassum lumine corpus: Aen. ii 85 cassum lumine, xii 935 corpus spoliatum lumine, the sense being quite different: see n. to i 253. 374 e regione i.e. recta lineae: comp. vi 344 E regionum locum quasi in unum cuncta ferantur; and other passages of Lucr. Cicero and Livy there cited. 376 lana trah.: fresh wool at the same time constantly taking the place of what is consumed. 378 adlitum 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 dicimus in 368 foll. 385 naturam rerum here= causas rerum. 386 vit. oc. adfingere: Cic. de imp. Cr. Pompe. 10 ut neque vera laus ei detracta oratione mea neque falsa adficta esse videatur. 387 Qua veh. navi: see n. to i 15 capta . . . quamque. 391 cavernis: see n. to i 171. 392 adsiduo sunt motu: elsewhere he uses the more common constr. esse in motu: see n. to i 999. motu esse without the adj. could hardly be said; but adsiduo implies the state or condition of the motion; and Madvig Lat. gram. 272 2 teaches that both eodem statu and in eodem statu esse, manerex may be said. 393 longos= longinquos: Servius to Aen. xi 544, quoted by For., ‘Sallustius et Melleo procul aegro spes auxiliarum’. 394 suo . . . corpore claro: i 38 tuo recubantem corpore sancto; 413 meo diti de pectore; ii 102 suis perplecias figuris; 730 meo dulci labore; v 876 suis fatalibus vincitis; vi 417 suasque praeclaras sedes; 618 suis radio ardentibus: the usage is archaic; as Ennius ann. 52 aegro cum corde meo, 55 Teque, pater Tiberine, tuo cum flumine sancto; Virg. follows with suo tristi cum
ir...There lay the glade and neighbouring lawn, And through the
ark green wood The white sun twinkling like the down Out of a
peckled cloud. 426 duc tuo: so ducere murum, fossam, lineam and
be like: Cic. de rep. II 11 cuius est tractus ductusque muri;
man. II 287 at quae divisa quaternis Partibus aequali laterum sunt
onita duc tu; 274 In tris aequali discurrat linea ductus. 427
n perpetuum: Plaut. most. 146 non videor mihi Sarcire posse aedis
neas quin totae perpetuae ruant; Creech compares Aen. vii 176 Per
petuis soliti patres conside re mensis; viii 183 Virgil translates by
Perpetui terno bovis Homer's νότους δισκέτους: but these all give
the primary meaning of the word. 429 trahit fastigia, poetically
making the colonnade the agent; instead of trahitur in fastigia.
436 clauda: Livy xxxvii 24 6 has claudas mutidatasque naves; but
here perhaps clauda is rather the reverse of recta, as claudicat in 515
libella si . . . claudicat hilum, vi 1107 qua mundi claudicat axis.
437 aplustris: see n. to II 555. 438 rorem salis: Virg. geor. iv
431 rorem amarum, Aen. i 35 epumas salis, x 214 campos salis: see
also n. to i 496. 450 florentia: i 900 flammae fulserunt flore
coro; Aen. vii 804 florentis aere catervas, where Servius says
'Ennius et Lucretius florentes dicunt omne quod nitidum est'; he then
quotes inaccurately v 1442 florebat puppis: Val. Flacc. v 564
varis floret via decolor armis. 451 binaque . . . geminare: 274
duplici geminoque fit aere. geminare neut. as the compound ingemino
so often is. 453 sopore Somnus: iii 431 in somnis sopiti. 459
Mutare, ämeliew: Sen. epist. 104 8 quid prodest mare traiere et urbes
mutare? Pliny nat. hist. ii 132 locum ex loco mutants rapida verti
gine. 460 severa: v 1190 noctis signa severa: the epithet seems
to belong to the notion of night; not unlike is v 35 Atlanteum litus
pelageque severa: it appears to be the opposite to what is gay and
smiling.

463 violare fidei usually means to break your own faith; here it
means to impair the credit of others; but 505 Et violare fidei pri
mam et convellere tota Fundamenta, the sense is much the same as here:
I 694 Et labefactat eos [sensus] unde omnia credita pendent. 465
opinatus seems a áxaç λέγομ. for opinatio: with opinatus animo quos
daddimus ipse, and 467 res secernere apertas Ab dubius, animus quas ab
se proinus addit comp. Epic. himself in Diog. Laer. x 50 το δε ψευδος
και το διπραστημενω ει τ' προσδοξαζομενε αει ετι κατα την κυρων εν
ημων αυτων, συνναιτη της ϑανατικης τρεπολη, διαλευσεις [not διαληψεις]
δ' έγωναν καθ' ην το ψευδος γινεται: 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] sapientis esse opinionem a perspicuisce sciuscere: perspicuus is his translation of Epicurus’ ἐξάκρυα. With respect to one of the cases put by Lucr. above Cic. l. 1. 80 says Timaeoros epicurum negat sibi unquam, cum oculum torsiisset, dux ex lucerna fuscimulas esse visus; opinionis enim esse mendacium, non oculorum. 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: Macrob. sat. vii 14 enumerates others as well as these.

468 ab se = ipse: 465 addimus ipse: nearly the same is its force. III 271 initum motus ab se quae dividit olis; Plaut. miles 940 det nunc ab se mulier operam; trin. 182 a me argentum dedi; and s: fecit in an inscr. Zell. epigr. 1011.

468—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, may 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. alludes no doubt to the academical philosophy which as said in Cic. acad. pr. II 61 confundit vera cum falsis, spoliat nos iudicio, privat adprobatione, omnibus ortat sensibus; comp. too Macrob. sat. vii 14 20 where the preceding illustrations of Lucr. are alluded to, quae academicis damnandorum sensuum occasionem dederunt. But in Cic. l. 1. 75 it is also said of Chrysippus, qui fulcire putatur porticum stoicorum, quam multa illa contra sensus cet. so that Lucr. may well be alluding to his paradoxes. id quoque nescit cet.: Metrodorus of Chios a great admirer of Democritus pushed the paradox to this extreme: Cic. l. 1. 73 says of him initio libro qui est de natura ‘nego’ inquit ‘scire nos sciamus aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino sitne aliquid an nihil sit’: the original is quoted by Sextus and Eusebius. 471 mittam = omittam: III 961 mitte, vi 1056 mirari mitte. contendere causam is not easy to explain; it appears to have nothing to do with the technical intendere item of III 950: Lamb. compares Cic. in Catil. II 25 causas ipseas, quae inter se coniugant, contendere; but there contendere is simply to compare together, as in pro Sex. Rosc. 93: a sense quite unsuitable here: Gronov. obs. III 19 compares it with cernere vitam, cernere bellum, pugnare pugnam and the like; and this is probably right: it will therefore = contendere et agere causam; cum contentione agere cau-
sam. causans for causam would be an easy emendation. 472 Qui capite cet. appears to be a proverb; but its precise force is not very clear: Gronov. l. 1. explains it by 'qui sibi non constat, quie ipsum evertit, qui cernust': 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 Invenies: 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 credita pendent. 483 coniuncta: i 449 aut his coniuncta duabus Rebus ea invenies; and see n. there. 497 ipsi repr. esse i.e. the same sense at one time cannot refute the same sense at another: Cic. acad. pr. ii 79 eo enim rem demittit Epicurus, si unus sensus semel in vita mentitus sit, nulli quam esse credendum; and with all that precedes comp. the very similar reasoning of Epic. himself in Diog. Laer. x 31 πάσα γὰρ αἰσθήσεως ἀλογοῦ ἵκτι καὶ μνήμης οὐδεμιᾶς δεκτικὴν οὔτε γὰρ υφ’ αὐτῆς οὐδ’ υφ’ ἕτερον κυνηγεύσα δύναται τι προσέχειν ἢ ἀφσελειν οὐδ’ ἵκτι τὸ δυνάμενον αὐτὸς διελέγει. οὔτε γὰρ ἡ ὅμοιογενῆς αἰσθήσεως τὴν ὅμοιογενὴ διὰ τὴν ἑορθὴν, οὔτ’ ἡ ἀνομοιογενὴς τὴν ἀνομοιογενὴν οὔ γὰρ τῶν αὐτῶν εἰλθ’ κριτικαλ. οὔ’ η ἐτέρα τὴν ἑτέραν πάσας γὰρ προσέχομεν. οὔτε μὴν λόγος’ παῖς γὰρ λόγος ἀπὸ τῶν αἰσθη- σεών ἑρημαί. 500 dissolvere 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 egentes occurs in Ovid met. xv 150 amid many other imitations of Lucrian language. 504 manibus manifesta: these words are of course connected in origin; and the antithesis between manifesta and mani- bus emitere is doubtless intentional. 505 viol. fid.: see n. to 463. 507 Non modo..., vita quoque ipsa: the omission of the adversative particle in the second clause is rare in good writers: Tacitus has non modo, etiam more than once, and hist. ii 27 nec solum apud Coeci- nam..., Fabii quoque Valentinis copiae: Livy xxviii. 39 11 ita bello
afficit ut non modo nobis, sed et verbo invidia, ne posteris quidem
timenda nostris esset, Madvig inserts from conjecture sed after nobis:
such sentences as Livy xxi. 27 9 nec se tempora aut dies imperii cum
 eo, exercitium divinorum; i 25 3 nec his nec illis periculum sumus,
publicum imperium servitiumque observatur animo, seem like in
principle. 508 nisi credere cet.: Locke essay iv 11 8 ‘such an
assurance 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.’ 515 libella ‘consists of two sides joined at the top by
a cross bar, over which a line and plummet descend as a pendulum’
Rich’s companion. claudicat: see n. to 436. 517 the rhythm of
this v. was perhaps suggested by II. v. 116 Πολλή δ’ ἄνωτα κάτωτα
πάρεται τε δόχυμα τι ζιθον, on which Demetrius Phal. cited by Clarke
remarks μεμηχανα τῇ κακοφωνιᾷ τῷ ἀνωμαλίᾳ. 518 quaedam vid.
velle, uanitique i.e. ut alia videantur velle ruere, alia autem ruant,
profida et haec et illa cet.: comp. 652 Ecco minora igitur quaedam
magnarque debent. vid. velle: III 593 videtur Iris anima ac toto soli
de corpore velle. 520 igitur beginning an apodosis: see n. to i 419.
ratio cet.: πάς γὰρ λόγος ἀπὸ τῶν αἰσθήσεων ἄρχεται, says Epic. in Diog.
Laer. 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 smooth-
ness 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 scruposa: the metaphor is obvious, though
the word does not appear to occur elsewhere in this sense; and
scrupus has also this meaning, but only in late writers. 524 foll.
comp. auctor ad Heren. iii 21. 524 auditur cet.: so Epic. in
Diog. Laer. x 52 τὸ ἄκουεν γίνεται βεύματος τινος ψευδόνυμον ἀπὸ τοῦ
φωνοῦτος ἢ ηχοῦτος ἢ ψυφοῦτος ἢ ὀφθαλμοῦ ἢ ὀὖς δήθος ἄκουστον πάθος
παρακεναλοντος. τὸ δὲ βέμα τούτο εἰς ὁμολογεῖται ὁγκοὺ διαστήρεται
κ.τ.λ. 525 pepulera... sensum: Cic. de nat. deor. ii 144 primum
sensus ab his [vocibus] pulsum esset. 529 arteria: this neut. form
appears to occur only here. asperiosa, perhaps with reference to its
technical name the aspera arteria, τραχεία ἄρτηρα: see Cicero and
Celsus in Foro. 530 coorta seems neut. plur.; as it appears to
be also in vi 465; but vi 511 turba maiores coacta, coacta must be
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532 quoque belongs equally to the three words expleti ianua oris; for the meaning is os quoque expletur et eius ianua raditur. expleti, 11203 sanguis expletis naribus ibat: the word in these two places has doubtless its usual meaning, though Lach. says the sense which Donatus and Ennius give it of exinanitus would be appropriate here. 545 sub murmur: comp. 785 Omnia sub verbone creat natura, and n. there: the force of sub seems to be similar in Hor. od. iii 7 30 Sub cantu querulae despici tibias, and Celsus v 26 31 sub frigidus sudore moriuntur. mugit: Aen. viii 526 Tyrrenenque tubae mugire... clangor. 546 cita i.e. sonitu: 608 sonitusque cietur [loca]; v 1251 canibusque cieris. 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, λοχο- σάμμουν τέραν χρόα Περμυσσοῦ Ὡ Ίνου κρήνης Ἡ Ὄλμειον ζαθέου. 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 wondering-multiplying voices believes to be the voices and music of nymphs and woodland gods, Pan and the rest. 550 recto or: see n. to ii 217 and 226. 551 articulat: Plat. Protag. 322 Α φωνή καὶ δϊρφατα τικό δυσθρόσατο τῇ τέρατο: lexicons cite for the Latin word only late authorities besides Locr.: Cic. de nat. deor. ii 149 quoted by Lamb. in ors sita lingua est, finita dentibus. ea vocem inmoderatam profusam singit et terminat atque sonos vocis distinctos et pressos efficit. verborum daedala: it governs an gen. also v 234 naturaque daedala rerum: comp. too n. to i 7. 552 Formatura, 556 formaturam: see n. to i 553. 553 una pr. Per. v. quaeque: v 990 unus enim tum quiesque. 556 Servat cet.: Epic. 1. 1. τὸ δὲ μεῖκα τοῦτο εἰς ὁμομαρτίας δύκαν διασωπη- ρεται, ἀμα τινὰ διασωκότας συμπάθεια πρὸς ἄλλους καὶ άνθρώπον. formatum and figuram must surely be synon. here. 560 illam...ver. sen. quae sic: see n. to i 15. 567 Obsignans seems to mean impressing on the ears the form of the word, as the seal impresses its mark on the wax. 568 auris incidit, a rare construction: Tac. hist. iii 29 obruitque quos incidereat; 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 mare quae inpendent, where see
note; and so inaudum latebras and the like: Nonius p. 502 seems to assign to Lucilius gladium incernere. 572 videas, possis: see n. to 1 337. 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 Quercus et ceter.: Aen. iii 68 Condixmus et magna suprema ceciæ; this might be added to n. to 1 253. 578 ipsi seems to be in their turn, with reference to Usam cum iaceræ. 579 docta referri: Lach. compares Hor. epist. i 14 30 Multa mole docenda aprico parcella campo. 580 Haec loca ceter.: Milton. par. reg. ii 296 to a superstitious eye the haunt Of wood-gods and wood-nymphs; Aen. viii 314 Haec nemora indigenæ fauni nymphææque tenentab. 581 faunos: these old Italian, nay peculiarly Latin gods he joins with Greek satyrs and nymphs and Pan, as Virg. l. l. and geor. i 10 faunique...dryadeaque; to which v. Probus says rusticus persamæ est incolumibus eam partem Italius quas suburbana est scepe ex [faunos] in aries conspicii; and Varro tells us it was in the saturnian metre they spoke in silvestribus locis; as does Ennius ann. 222 Vorsibus quos olim faunæi vatesque cœsant: but he goes on Cus neque musarum scopulos quinsum superar cat. and surely in the days of Lucr. the muscles with Pan satyrs and nymphs had silenced the fauns with their saturnian measure. esse locuturis, not a common constr. but occurring in Virg. ecl. v 27, Aen. i 731. 583 taciturna silentia is found in Ovid ars ii 505; and muta silentia occurs thrice in his met.; Aen. ii 255 tacita per amica silentia lunae. 585 Tibia: Rich in his companion gives a drawing of a simple pipe or flageolet from the statue of a faun, exactly resembling that now used by the Roman pifferari, to whom it has doubtless come down in uninterrupted succession from antiquity. 587 capitis velamina: i 930 and iv 5 Unde prius nulli velarinti tempora museae. 588 Unco ceter.: v 1407 Et supera calamos unco percurritus labro; Prop. iii (iv) 17 34 Capripedos calamo Panes hiantes canent. 589 silvestrem...museam is in Virg. ecl. i 2. 594 avid. auric. must mean 'avet capture auriculas alienas': Pers. i 22 Tun, vetule, auriculis alienis colligis scias. 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 Conloquium ceter.: there is in this a mixture of seeing and hearing, exactly as in Hor. sat. ii 8 77 turn in lecto quoque videres Stridere secretis divinis aure susurros: quite as harsh or harsher is 263 sique
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perinde videmus Corpore tum plagas in nostro; Aen. iv 490 mugiros videbis Sub pedibus terram; Prop. ii (iii) 16 49 Vidistis toto sonitus percurrere caelo. 600 renuntat seems to occur in no other writer of authority. 602 viiuti: see n. to iii 97: probably its confusion with the adjective has saved the ei here. 605 Dissuluit: see n. to iii 1031 lucunæ. 608 fervint: for form and meaning see notes 1 and n. to ii 41. cipientur: 546 regio cita. 609 derectis = directis: see n. to vi 823 derigit. 611 at cet. i.e. nemo non potest, understood from nemo in 610: see n. to ii 1038.

615—632: taste is quite as easy to explain; the flavour is pressed out from food by chewing and passes into the pores of tongue and palate: the flavour is pleasant, if its atoms are smooth, but the contrary, if these are rough: when the food has got below the palate, the flavour is no longer perceived, and the food is then indifferent, if only it can be digested. 619 coepit: neither Ritschl pref. to trinumnum p. lxvi nor Lach. can find another certain example of this trisyll. use; but the latter says of the former 'quod hanc formam rationem habere negat, mihi non persuadet; nam ab apiendo ut fit copula, ita coepisse coepisse coepitum, e quibus coepisse non minus recte quam cetera contrahi potuit eo modo quem in coepisset notativus libro ii 1061': and there are at least four passages of Plautus where coepi seems well established; as merc. 533 Ecastor iam biennium, quem necum rem coepit, where Ritschl 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 shown in Theophr. de sensu et sensil. 65, 66, 67 and elsewhere. 624 Umidasudantisia is very Lucrian: comp. candens lacteus, candens lucidus and the like. templæ: v 103 humanum in pectus templaque mentis: see n. to 1 120: the linguæ templæ may have reference to the shape and position of the palate and the Greek vīparōs. 627 fine = tenus, a use illustrated by Bentl. to Hor. od. ii 18 30: he cites Ovid ex Ponto i 4 28 Thessaliae fine: comp. also auctor bell. Africæ 85 i per mare umbilici fine egressi, and Freund s. v.

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 quaerev; see n. to i 57 Quove. triste: see n. to i 944. 635 perdules appears not to
occur elsewhere. 636 eritis: see n. to 1 653. 637 ali recum
vi 1 228 feud ali dederat; ali is found twice in the new corp. inac.
Lyc. and ali in one doubtful case: see also n. to 1 263 alid. Just as
had already ii 383. Democritus taught exactly what Lucre. teaches
here: Theophr. de sennet et sensil. 63 o sennetioi δι' οίς όιον ἀλιὰ φάσει
ον πέποιτο τόν ψυχον τόν ψυχον, ἀλλ' ὁ ψυχον γλυκὸν τούτ' ἀλλὰς τυφυ
καὶ οὐσίαις οὐκ οἱ ἀλλάς οὐκ ψύχει τόι δὲ στρεφόντως, and 69 αἰτίως δι' ον
πεῖ στύσαται καὶ συνο τούτο, το δὲ γλυκό καὶ ἀλεον το αὐτόθεν τοι ἀλλ' οἱ
οὐκ ἀλλὰς οὐκ ψύχει: G. H. Lewes' physiol. of common life p. 55
'that one man's meat is another man's poison is a proverb of strict
venom'.

638 cerasma: Pliny nat. hist. vii 15 cited by Lamb, and
xxviii 35 gives similar accounts of the power of human spittle over
serpents; and Haironius illustrates them from various sources. 641
cetera.sic: this is confirmed by Hesych. ἀλάβορος-βοτάνῃ ἤσκ />
ἔφτασαν εἰς ὅρμην, which his recent editor strangely alters to ὑπάρχει:
Galen often mentions the same fact, as de temperam. iii 4 at end οἱ
τοις τὸν ὄργιον ἀλάβορος τοῦτο τὸν ἐνθρώπων φύσιμον, almost a
translation of Lucre.; Pliny too nat. hist. x 197 venenatis corposae et
cetera.sic: vi 899 pinguecens aæpe cicuta
Borghesius prendit, hominis quaes est aæpe venenus; comp. this and vi
570 sole with Diog. Lucret. xx 80 καὶ τῆς μὲν οἵτινος θελοῦν ἐγείρεν
ἀσθένειας εἰς τρῆτον, καὶ τῶν αὐτῶν ὄρτρυς μὲν τρόμφου, ἐνθρώπων ἐν
συμφωνεῖ. and Sextus pyrrh. hyp. i 57 τὸ γενοὺς νυκτὸς πιάτοις τῶν
ὄρμην, and Lewes l. l. p. 62 'the poisons are food to many, the rabbit
devouring belladonna, the goat hemlock, and the horse aconite'. For
the quantity of cætren: see n. to i 360 and iii 504. 643 ante,
i 814, 895 and elsewhere. 647 Crat. mem. circ. we had above
ii 219. 651 ipoe refers to ore as well as palata, they being singled
out from the other membra, as those which have to do with taste:
comp. 1044 partis genitalis corporis ipoeas; and vi 1175 ipoe venenates
ore potentia. 652 maioroque i.e. quaedam maiora: comp. n. to
518. 654 multangula appears to occur in no other writer of a
good age. 660 contractabiliter too seems a ἐκρατ ἀργυ.: a, as twice
in contractenz. 668 corpora i.e. the levissima of 659. 669
cetera: Aspera nimirum hemataque of 662. 671 Lachmann's note
is quite beside the point: he gains nothing by transposing these var.;
for, as just shewn, 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 la-
coma: 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 κα
τὸ μέλι τούτο χρῆ μὲν πυράντ ποιήσει δὲ γλυκὸν φαῖνονται ο μὲν Δημόκρητος.
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ἔφη μήτε γλυκὸν αὐτὸ εἶναι μήτε πικρὸν, δὲ Ἡράκλειτος ἀμφότερα. Now Lucr. has just specified sweet with a flow of bile as the cause of this change of sweet to bitter: with this comp. Galen de simpl. med. temp. i 17 σοῦδέν σου θαναμοτόν σοῦδέ διὰ τὸ γλυκύτατον ἀπάντων μελᾶ τὸν πυκρότατον γεννά χυμὸν καὶ διὰ τὸ μᾶλσα τοῦ ακαρφοῦ τε καὶ φυσι θερμοῖ καὶ πυρεπτοῦν...δυαν ἀκραίφει πλευσίζηθη θερμότητι, τὸν χαλκώθη γεννά χυμὸν. 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 latices magis et cunctantior actus than water, and therefore has more rough and hooked atoms; so that in peculiar states of the tongue and palate, in fever for instance, these latter atoms happen to fit the pores better than the smooth ones, and produce a bitter flavour.

673—686: next to explain smell: it must stream on all sides from many things; but, as in taste, one kind suits one creature, another another; bees are attracted from far by the smell of honey, and so on; thus each creature is drawn to its proper food and avoids poison. 673 adiectus: this rare word is similarly used i 689 nostros adiectus tangere tactus. 674 primum cet.: so Epic. in Diog. Laer. x 53 καὶ μήν καὶ τὴν ὀμην νομοτέον ὠσπερ καὶ τῆς ἀκόην ὧν ἐν ποτε πάθος οὐδὲν ἐργάσασθαι, εἰ μὴ ὄγκοι περὶ Ἰον αὐτὸ τὸ πράγματος ἀτομομενοι σύμμετροι πρὸς τὸ τούτο τὸ αὐθητηρίου κυκέν κ.τ.λ.: comp. too Locke essay ii 8 13. 675 notice fluens, fluetus, fluere employed with his usual indifference to such repetitions. 681 quo tulerit i.e. quocumque tulerit. permessa: so 688 Est alio ut possit permitti longius alter: this use of the word is illustrated by Gronov. obs. ii 13 p. 316 and by Forc. per. can. vis: vi 1222 fida canum vis; iii 8 fortis equi vis; Aen. iv 132 odoram 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 v 835 ex alio terram status excipit alter: just before, 829, he had said Ex alioque alius status excipere: Plaut. cap. 8 alium for alterum is only conjecture; but argum. 2 and 9 alium = alterum. 689 quisquam in the
masc. thus applied to an inanimate thing seems as rare, as its use is an adj. agreeing with an abstract sub. illustrated to 1 1077 quisquis locus. 693 facilis 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 cecus fumus: this constr. being so common in Lucr. it is curious that two of the greatest Latin scholars of modern times should have found fault with it: Lamb. says here ‘Latine dici non potest videre licet odorem maioribus principii consolare quam vox’; and Madvig opusc. pr. p. 312 makes a like objection to III 614 ut anguis. 704 calida is joined with decurrunt. nunc: 1032 simulacra... nuntia praeclori voluit; vii 76 simulacra feruntas... divinae nuntia formae.

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

722—748: the mind too receives its impressions from images flying about on all hands, which however are much finer than those by which we see: images are of different kinds, some formed spontaneously in the air, some coming from things or formed from a union of several; and thus we see centaurs and the like, though such never existed, from the chance union of 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 Δέκατος, Δημόκριτος, τὴν αἰσθησιν καὶ τὴν νόησιν γίνειαι εἰδῶλων ἔχων προσώπων: Cic. ad fam. xvi 16 thus jests with the new epicurean convert Cassius fit enim nescio qui, ut quasi cornes adesse videare, cum scribo aliquid ad te; neque id καὶ εἰδῶλων φαντασιας, ut dicunt tu amici novi qui putant etiam διανοματίσαν φαντασιας spectris Catianis exciaturi. nam, te ne fugiat, Catius Insiber epicureus, qui nuper est mortuus, quae ille Gargettius et iam ante Democritus εἴδωλα, hic spectra nominat. 726 Tenvia emphatic from its position: see n. to 63. 727 brattea: 'videndum est ne barbaram consuetudinem sequantur qui scribunt bractea, ut mactae blacta Actius Actis auctumnus arctus facrctus mulcta, quae ante quadringentes vel quingentes annos nata sunt' Lach.: see also n. to 1 70 arta. 729 percipiant: iii 28 voluptas Percipit adque horror; 80 Percipit humanos odium; ν 605 Δηνα perciptae...ardor; ν 804 percepti. 730 cienque cet.: Cic. 1.1.2 his autem spectris etiam si oculi possent feriri, quod vel ii ipse occurrunt, animus qui possit ego non video. 733 Centauros, Scyllarum are brought together ν 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 Scyllas Chimaeras hippocentauri. 733 Cer. can fac is not like the instances cited in n. to i 474, but may resemble 1 119 Per gentis Italas hominum: the Cerberae merely defines what the faces are. eorum Quorum cet.: i 134 coram Morte obita quorum cet. 'ut appareat eum haec paria ac simplicissima eorum Quorum non improbasse, noluisse autem quae dissimilia essent, sed non satis, coniungere, coram quorum' Lach. 736 sponte sua quae sunt cet. the συντάξας explained 131 Sunt etiam quae sponte sua gignuntur cet. aere in ipso: ipso is used here as 1143 corpora in ipso; iii 128 in ipso Corpore; 483 and 506 corpora in ipso; 575 in ipso corpore, 590 corpore in ipso; ν 224 in aedibus ipsis; 579 Aut extrinsequus aut ipsa tellure; 806 terra quoque sulphur in ipsa Gignier; 1128 aere in ipso; ν 117 radiorum lumine in ipso; iii 683 in ipso sanguine cresse; that is it merely points the contrast between the thing spoken of and something else: in all these cases intus in pretty nearly gives the force of in ipso. 738 quae conjunct: ν 890 Ne forte ex homine et veterano semine equorum Conseri credeas Centauros posee. 739 Nam certe cet.: Cic. de nat. deor. i 108 uses this as an argument to overthrow the theory in question: quid, quod earum rerum quae numquam omnino fuerunt neque esse potuerunt, ut Scyllae, ut Chimaeras? 736—739 obs. sunt, conjunct, facta, fit. 741 equi atque: Lach. in his most elaborate n. to iii 954 goes through the whole range of
Latins poetry to determine who can and who cannot thus elide the last syll. of an iambus; and this liberty he peremptorily refuses. Lact. I am not convinced: his contemporary Cicero whose principles of verification much resemble his own, could write réve at len et; his contemporary Catullus ioco atque, avec atque. But Lact. had he thus elided once, must surely it may be said have done 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 cæsura, ii 27 fulget autque, v 1049 seiret animoque; and twice by cæsura leaves a long vowel long and unelided, iii 374 ca-re-sema elementa, vi 755 loci ets; though in five of these six cases Lact. tampers with the text. 742 Haeressit: ii 477 haerescere; lexicons give no other instances of the word. ante i.e. 736. 743 prius i.e. 176 foll. 747 Quaelibet was, and therefore even the most incongruous assemblage of things, if they have for the instant formed into one image. 748 ipse, as well as the images.

749—776: so far as what the mind sees resembles what the eye sees, their causes must be like: now the lion we see in mind is the same we see with the eyes, both therefore are seen by images: and thus in sleep we see, for instance one who is dead, by images coming to the mind; the senses and memory being then inactive and not able to detect the absurdity: again images move as we see them in sleep, merely because some are coming others going every instant, so that they appear to be the same in different postures. 752 Nunc igitur: iii 203 and 434. Nunc igitur quoniam: the particles imply that having established a principle, he now proceeds to apply it. decus quoniam: Acn. v 22 superai quoniam fortuna, sequamur. 'Lamias, recte dedit quoniam docui, ut in iii 203 Nunc igitur quoniam animi natura reporta.' Lach.: an illustration not at all to the point; neither there nor in 434 could he have changed the place of quoniam: he has here written docui quoniam probably for the pleasanter sound; comp. ii 547 and n. there. 754 meminem cet.: Cic. de nat. deor. 1 108 vos autem non modo oculis imagines, sed etiam animis iocatis: tanta est impunitas garrundi. 757 profudit: Paulus Fest. p. 228 'profusus...abiecit iacens. Pacuvius profusus gemitu surmuero': iii 113 Effusumque iacet 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 invocates? tota res, Volsc. nuntoria est. 761 Hellicia: see n. to ii 1001 rollatum. 763 effecti: see n. to ii 156 Officinatur. 765 mensiones = memoriae: see n. to i 331. 768 dissensit does not appear to occur elsewhere with this constr. mortis letique, another curious tautology: comp. 374 duplici animoque, 451 Bina geminare. potitum, said of meeting with
an evil, is illustrated by Forc. from Plautus Attius Terence and others. 771 porit: see n. to III 1042: this ingenious explanation resembles that given above 318—323 of the movements of an image in a mirror. 772 Indē statu: above Unde scias; below Libera sponte; superbia spuvicitia; even three consonants mollia strata, manantibus stillent; nay four pendentibus structas. 775 sensibili quo-vis tempore in uno is Epicurus' ἐν αὐθετῷ χρόνῳ: see n. to 795 where the passage is quoted and illustrated; 795 is a paraphrase of the one word sensibili.

777—817: this question offers many difficulties: why does a man think of whatever he wishes to think, sea or earth or sky? while others in the same place have quite other thoughts: why too in sleep are these images seen to move rhythmically? are they forsooth trained by art? or is it that in the least sensible time many times are latent, in which many images can appear? the mind again, like the eye, in order to see must often attend and exert itself, else they will pass unheeded: again the mind adds many false inferences to what is seen.—818 foll. are immediately connected with the passage ending at 776; and our present paragraph discusses the same questions as that passage sometimes in the same, sometimes in a different spirit, without the least reference to it. Lach. is therefore incontestably right in including this among those 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 preceding paragraph, he has tried to better his argument in this one. 779 quod depends on cogitare understood from cogitēt: cogitēt id ipsum, quod cogitare libuerit. 'haec quaestio' says Lamb. 'quare quod cuique libuerit, id cogitēt, cum cogitatio simulacris excitetur, pendent ex superiori cēt': these words of Lamb. Havercamp with his usual diligence prints as a continuation of the words of Cicero cited just before; and Wack. with a less conscientious diligence remarks 'locus etiam Ciceronis nat. deor. quem Laminus apposuit Lucretiano est consimilissimus haec quaestio quare quod cuique libuerit id cogitēt cēt.' 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 salus veneris, in meo potestate sit spectum tuum ut, simulac mihi collibitum sit de te cogitare, illud occurrat; neque solem de te qui mihi haeres in medullis; sed si insulam Britanniam coepero cogitare, eius eisvolov mihi advocabit ad pectus? and de nat. deor. 108 he asks quid, quod hominem locorum urbium earum quas numquam vidimus 1 quid, quod simulac
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mibi collibitum sit, praesto est imago: and comp. the fuller discussion of the same question in de div. ii 137. 783 denique: see n. to i 278. 785 sub verbo 'est sub iussu' Lach. who refers to Lactant. inst. iv 15 22 statimque sub verbo eius tranquillitas inscuita est: comp. too for the use of sub, Livy ii 37 8 ad patres rem dubiam sub euctoris certo detulissent, and Lucr. iv 545 Cum tuba depressa graviter sub murmure mugit. verbo: Livy has senatus verbis, consulum verbis, praetoris verbis, dictatoris verbis for iussis. 786 Cum praeertim has here precisely the force which we are taught by Madvig de fin. p. 190 it often has in Cicero: 'and that too although'; he cites pro Sex. Roscio 66 videtime...cum praeertim deorum immortaliuiue atque oraculis id fecisse dicantur, tamen ut eos agitent furias: a good instance is Cic. orator 32 nec vero, si historiam non scripisset, nomen eius extaret, cum praeertim suisset honoratus et nobilis.

791 repetunt seems = iterant: this and the preceding v. explain the mollia membra movere, so that repetunt has no reference to bracchia, 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 Socraticis madet Sermonibus well illustrates the force of the word, because there is a play there on the literal and metaphorical sense: for other examples see Forc. 794 An magis, giving what he believes to be the most likely cause. 795 is as we said above a paraphrase of sensibili: 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 τῶς διὰ λόγου θεωρητῶς χρόνους and the εἰ αἰετησιφ χρόνος of Epic. in Diog. Laer. x 47; and with the Cum sentimus id et cum vocem emitissam una l. 1. 33 ἀμα γὰρ τῇ ῥήθητι 'ἀνθρωπος' εὐθὺς κατὰ πρόληψιν καὶ τῶν αὐτοῦ νοητῶν προηγουμένων τῶν αἰετησιφ. 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 quad pro-
NOTES II

videt 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. acute Cernere: 810 cernamus acute: Wak. compares Hor. sat. 13 3 26 Cur in amicorum vitii tam cernis acutum? 811 Et tamen: see n. to ı 1050. 813 the want of a subject to semotum fuerit seems to me, as it seemed to Lamb., very harsh; but see n. to ı 1042. 815 in rebus deditus: see n. to ıı 647. 816 adopinamur and 817 frustraminis seem both to be ἀπεξ λέγω. With this comp. the very similar argument of 464—468.

818—823 (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 ı 165—183, where I have stated how Lach. brings the present into comparison with cognate passages in ıı and ııı. 823 Illud cet.: the argument is well put by Lactant. inst. ııı 17 with evident reference to Lucr. of whom he was a diligent student, nesci oculi facti sunt ad videndum neque aures ad audiendum neque lingua ad loquendum neque pedes ad ambulandum, quoniam prius haec nata sunt quam esset loqui audire videre ambulare. itaque non haec ad usum nata sunt, sed usus ex illis natus est. avesseis, like prohibessis habessit licesseit ausim iussim, ııı 444 cohibessit, all of the 2nd conj.: in the 1st conj. these forms are exceedingly common, amasseris and a hundred others. The scholiast to Lucan ıv 265 says ‘avet i. avide capit. sic Lucretius saepe ponit’; and this is quite true. 824 praemetuenter, another ἀπεξ λέγω. 826 prof. qu. Proc. pos.: 877 Nunc qui fiat uti passus profferre queamus. 827 fastigia would usually mean the ends farthest from the fundus: Livy xxxvii 27 7 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 plicari, which graphically describes the mass of sinews
and tendons in that part. 830 manus...ministras; Cíc. de nat. deor. 1150 quam vero aptas quamque multarum artium ministram manus natura homini dedit, says the stoic Balbus in the middle of his strenuous defence of final causes. No doubt the zeal with which the stoics maintained this doctrine added vehemence to Lucretius' denunciations. Arist. de part. anim. 70 p. 687 8 in the midst of his long and brilliant statement on the side of the final cause quotes Anaxagoras' famous saying διά τὸ χείρας ἔχειν φρονιμάτωταν εἰς τὰ χεῖρας ἀνθρώπων, and retorts εὑλόγον διὰ διά το φρονιμάτωταν εἴναι χεῖρας λαμβάνειν, and a few lines after οὖ διά τὰς χεῖρας ἐστιν ὁ ἀνθρώπος φρονιμάτωτας, ἀλλὰ διά τὸ φρονιμάτωταν εἶναι τὰς χεῖρας ἐκ τῆς χεῖρας: 11 11 p. 640 19 he refutes Empedocles' saying τὴν μάχην τοιούτην ἔχω, ὅτι στραφώντος καταχθήναι συνέβη. 831 ad vitam quaeque foret usum: n 844 nec sumere quod foret usum. quae I take to be the accus.: comp. Plaut. pseud. 385 Ad cam rem usus hominem astitum docet seictum et callidum; or facere may be supplied: for Lucret. 1268 Νε molles opus sunt motus, like other writers, uses the plur. verb with a nom. plur. 832 inter quaeque pretendent: see n. to 1 452. 836 videre, 837 orare, 843 conferre, 844 lacerare, foedere, 848 mandare, 850 sedere all=nom. subst.: see n. to 1 331. 841 foret usum: usus has here of course its ordinary sense: foret usum above with the meaning of foret opus seems to have suggested to him the use of the words here in another sense: comp. 1 875 latitandi...latitare, and n. there. 843 At contra cet.: Arist. de part. anim. 1 5 and 11 10 goes over much the same ground as Lucret. 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 ὑπάρχει ὁ ὑπάρχων πρὸ ὑπάρχων: 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 Gette inferre manus lacrimabilia bellum and 1 146 inter esse dari certamina belli Consulat: comp. too Livy xxvi 48 11 prope esse ut manus inter se conferrent. 847 dare obiec. parvai = obiceret parvam, daret, as so often, being = facet: see n. to 41: Aen. 11 443 clipeosque ad tela sinistris Protecti obiciunt. 852 ex usu vitaeque seems to be the same as ex usu vitae. 856 procul est ut credere postis is on the analogy of prope est ut: hanc or non procul esse quin is a more common 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 vest. too, as Lach. p. 259 shows, are well adapted to the general subject of iv, but here interrupt the connexion of the argument and are manifestly an after-thought of the poet's. 860 fluere cet. : 1128 Nam certe fluere adque recedere corpora rebus Mulia 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 fluere atque recedere rebus odores. 865 igitur in the apodosis: see n. to i 419. 866 Subruitur, 867 suffulciat belong to the same metaphor, the shoring up a falling structure: Hor. sat. ii 3 153 ni cibus atque Ingens accedit stomacho fultura ruentis: comp. ii 1140 fulcire cibus and n. there: Lucr. speaking of the causes of sleep says iv 942 Fit quasi paulatim nobis per membra ruina, and then 950 Et quoniam non est quasi quod suffulciat artus. 868 interdatus : 227 interdatur : see n. to 716. patentem, 869 opturet are also the same metaphor. 869 amorem edendi, the ἅρπιος ἱπόν of 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 rarefied, and the outer air at once enters into all the opened pores; so that the body is pushed on as a ship 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 aurie, iv 215 in oras, v 608 segetes stipulamque Acc., here animo and v 97 res mentis Acc. ante i.e. 722 foll. 884 quam mens cet. as shewn iii 245 foll. : quam ante: iii 973 quam nascimur ante. 885 quod is the conjunction: Lamb. Creech and others have misunderstood and corrupted the passage: id et 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, quia eius imago constat' would express exactly the meaning of Lucr.: to give the word its ordinary sense 'because' would absurdly 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 imagines quae ἵδελα nominant quorum incursions non solum videamus, sed etiam cogitemus, and Plut. de plac. phil. iv 8 of Leucippus and Democritus μονεῖ γὰρ τινὰ διδύμου μετατέραν [νόησιν] χαρίς τού προσπιττοτος ἵδελαν: quod cet. therefore means 'the reason why he predetermines that thing is this: an image etc.': comp. Aen. ii 180 Et nunc quod patrias vento potiere
Mycenaes, Arma deosque parant, the reason why they have sailed to Mycenae is this, they wish to prepare etc.: the instances in Heinsius' note referred to by Wagner, and in Madvig's gram. 398 b 2 are of a different kind; but quite similar is Ov. amor. III 5 39 Pectora quae: rostro cornix fodiebat acuto, Ingenium dominae lena movebat et quod cunctata dix tuorum sua vacca reliquit, Frigidus in video desituros toro, to understand why the crop pecked at your breast, ye must know, the bawd etc.; and not unlike is II 532 Nam quod rursus videt etc. in reply to the fact that you see etc. it may be said that is other countries etc.; and vi 740 quod Averna vocantur nomine cet. wrongly tampered with by Lach. res monos. as III 918. 887 corpora tuto etc.: see n. to II 271. 889 cons. tenetur, so fully explained in III; as 136 animum alque animam dico consiuncta teneri Inter se atque unam naturam conficere ex se. 896 rebus utr. duabus are clearly the inward movement of the body by the impulse of the animus and anima, and the propulsion from without by the entrance of the outer air. velis ventoque then do not appear to correspond fully to this two-fold cause of motion; as they would seem to represent merely the effect of the outer air on the body. Gassendi therefore opera II p. 506 b had some reason for proposing remis ventoque: the remis would answer well enough to the anima and its effect on the body: 'sic nempne sunt duae rei seu cause impellentes navim, una ipsa navi inhaerens, alia acuta extrinsecus; cum si legas velis, una solum sit, extrinseca videlicet, sioque claudicet comparatio'. The only way I can explain the text is this: the body alone would be like the hull of the vessel, upon which the wind could make no effectual impression; the lighter and subtler anima represents the light and flexible sails upon which the wind can work with a good result: but this is scarcely perhaps satisfactory. 897 ad navis i.e. ad exemplum navium, ita ut naves seruntur: comp. 317 ad sua, and n. there. 889 Tantula tantum corpus corpuscula: e.g. Tantulus ille quem tantum sol mittere lumen; Cicero and Caesar esse tantulus and tantus together in the same way: but this love of concision shows itself in a hundred ways in Lucret. as we have seen and shall see; 901 supiti corporis tenuis, magnam magno molimine; non molimine magno, levi niu. 902 molimine expresses the moment. when the huge ship in motion: Livy II 56 4 res suo ipsa molimine tempiat. 904 contorquet of steering, as 900. Ov. met. xii 356 solidoque revellere trunco Annosam quer. 906 tenebras were certain arrangements of blocks of wood 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 trocloas and tympana being portions of the same machina. *ponere magno* abl. of quality depending on *Multa*: it gains force by its position: comp. v 556 *quam magno pondere nobis Sustineat corpus tenuissima vis animai*; Aen. ix 512 *Saxa quoque infesto volvebant 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 quietem Inrigat,* and Furius in primo *mitemque rigat per pectora somnum:* comp. too Aen. iii 511 *fessos sopor irigat artus;* Pers. v 56 *inriguo somno;* and Conington to Aen. i 691. 909—911 = 180—182.

912 *da tenuis* cet.: i 50 *vacuas auris animumque sagacem . . . adhibe.* 916 *somnus* fit: Epic. in Diog. Laer. x 66 *ύπνον τε γίνοντα τῶν τῆς ψυχῆς μερῶν τῶν παρ’ ὄλην τήν σύγκρου παρεσπαρμένων έγκατεχομένων η διαφορομείων,* but the next words are clearly corrupt. 918—919 are the same in meaning as 944 foll. and 959—961 *Fīt rations eadem coniectus cet.* 924 *corpus* cet.: iii 401 *Et gelidos artus in leti frigore linguit.* 928 *cinere multa:* Marullus says in marg. cod. Victor. 'sic Catullus *Troia virum et virtutum omnium acerba cinis* and at bottom of the page 'cinis feminino Catullus Virg. in ceter. masculino': Nonius says it is fem. in Caesar and Calvus also; 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 withdrawing into its recesses, while the rest cannot perform its functions: thus the body too becomes languid and powerless: again sleep follows eating, because the food in passing into the system acts on it as the air does; and the disorder of the soul is then greater than ever. 934 *eius* i.e. aeris: *aeris auris* being the same as *aeris auris,* which he often uses: see n. to i 352, and comp. ii 174 *genus humanum quorum,* and n. there: so Cassius ap. Cic. epist. ad fam. xv 19 i *propter specta Catiana, pro quo* i.e. Catio; Aen. i 671 *vereor quo se Iunonia vertant Hospitia: haud tanto cessabit* i.e. Iuno; Plaut. rud. 598 *Ad hirundinimum nidum* cet. followed by *Neque eas* i.e.
BOOK IV

390 utriusque secus: ‘Lecil. sat. lib. xxx Zopyrius
uterum etsi utriusque secus’ Nonius p. 210: the expression is not
Common in late Latin, as in Apuleius: in Catulo apparently it is
followed by an acc., secus being = secundum: comp. the use of secundum
and versus with simile, versus and the like; and expressio
utriusque ommunis. 390 391 comp. above 894 895. 394
ut us versus inde = inde sui uti: see n. to 1004. 394 foll.: comp.
above 3 16—9 18 and below 950—961. 397 notus fungi occurred
3 8 1, where see n. and references. 398 cuberci cet. i.e. quan-
vis cuberci, tamen mappa cet.: comp. 397 cum membri incaebust
in mappa evanesse teneram. 398 in mappa quidem Instant cruor tenerum
Livy xxxvii 15 unum profundum quidem, voraginem tenerum patien-
sum mappa evanesse: see also iii 553 and n. there. 393 summi-
tronium: 392 terrae gradius summam potest: where see note.
390—391: 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: alius, larynx, divisio. 391
Hieroc, distarsio: these comparatives seem unexampled; Pater-
cius has diastrexisseas, but the superl. of participles is not so rare
as the compar.: v 394 superationem, iii 397 and vi 338 dominationem
seem also confined to Lucr.; but Neue Formenlehre p. 86 foll. gives
pages of examples of comparatives and superlatives of participles
past and present. in text, for 397 we have Quem satur et lascivus
apparet.

392—1038: 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. 392 foll. comp. Attius fab. praetex. 29 Rex, quae in vis
non-prist homines, copiand curant rident, Quaque agunt vigilantes
agnostique, ea siue in somno accidit, Minus marmi et: Marullus
‘hinc Claudianus maiorem partem sui exordii sumpsit’: he alludes to
the pref. paneg. de sexto consul. Honor. 396 quo depends on de-
rinetus, as shown by the imitation of Fronto quoted by Lach. ut, quo
studio quiesque derinetus estet, aut histrionem in somnia factum spectaret
aut cet.: Cic. epist. ad fam. iii 13 2 in iis studiis, quibus uterque nec-
trum derinetus est. 394 Atque ia ea, following relative clauses: see
n. to 1718. 396 Cassidici cet.: Petronius frag. xxx evidently had
this part of Lucr. in his mind: Somnia quae mentes ludant et
Qui causas oreare soleat, legesque forumque Et pavidii cornunt et: per-
haps too be was thinking of Lucr. when he wrote sat. 104 hinc scies
inquit Rumolpus Epicurum esse hominem divinum qui eiusmodi iudici-
aria facetissima ratione condemnat. componere: Cic. de leg. 114 an
et stipulatum et iudiciorum formulas componam; Juv. vi 244 Com-
ponunt ipsae per se formantque libellos. leges: abundant examples of
leges of buying selling letting may be seen in Cato de re rust. 145
fol. oleum faciundam haec lego oportet locare, oleam pendentem haec
lego venire oportet; and so of vinum pendens, vinum in dolii, pabulum
hibernum, fructum ovium, qua lego venire oportet: Plaut. capt. 177
Quasi fundum vendam, meis me addicam legibus. 987 pr. obire:
Aen. vi 167 pugnas obibat; Livy iv 7 2 obire tot simul bella. 968
Lamb. finds degere bellum inadmissible; Lach. thinks that it is unex-
sampled, but may perhaps be supported by agere and peragere bellum.
969 agere hoc: see n. to i 41. 975 sens. us.: see i 301 Usurpare
oculis and n. there. 978—981 form two consecutive rhyming couplets.
980 comp. above 788 in numerum procedere cum simulacris
Cernimus in somnis et mollia membra movere cct. 984 referst. st. at.
vol.: Plaut. Persa 593 even uses the plur. Quae ad rem referunt:
lexicons cite from Pliny longitudo referit, non acrasitudo; ratio referit.
988 and 992 tamem: see n. to 952. 993 redducunt: Petron. sat. 98
reducto timidissime spiritu. 997 redeant: donec elsewhere in Luocr.
takes always a past indic.: see n. to i 222. 998 and 1007 At: see
n. to 414. consueta i.e. which has lived with the family and been
domesticated; v 1334 domi domitos: Lach. compares Plaut. asin.
221 amatores aves. Bene salutando consuecunt, compellando blanditer:
comp. also Ov. met. xi 89 Hunc adsueta cohors Satyri Bacchaeque fre-
quemant. catulorum blanda propago=catuli blandi: see n. to iii 741
leonum Seminimum, and below to 1232. 1005 seminiorum: see n.
to iii 741. quaeva, the plural followed by the gen. is rare: Hor.
sat. i 4 106 vitiorum quaevae: comp. 311 quaecumque speculorum.
1009 proelia pugnas: see n. to ii 118. 1010 the order is very
perplexed: visae sunt edere, persecutantes volantesque: see n. to ii
1050. 1011 magnis motibus: it is because they are under the sti-
mulus of some great emotion, that in sleep they cannot get rid of it.
1014 quasi si, a rare union: Forc. quotes an instance from Plaut.
cas.; and quasi sei occurs in the corp. inscr. Lat. 202 i 39: comp.
nisi si. 1024 Wak. compares Aen. ix 680 Sive Padi ripis, Athenaein
seu propter amoenum. 1028 Pur: with Lach. I see no reason to
take this for puri, quite an impossible contraction in hexameters.
lacum: Lach. cites Juvenal vi 603 Ad spurocs lacus. dolia: Macrob.
sat. iii 16 15 quotes from C. Titius 'vir setatis Lucilianae' duti-
cunt, nulla est in angiporto amphora quam non inpleant. 1028
imitated by Seren. Samon. 77 ex asino saccatus corporis umor. 1029
Babylonica: 1123 Babylonica fiunt: Pliny nat. hist. viii 196 colores
diversos picturae intexere Babylon maxime celebravit et nomen im-
posuit. 1032 quoque i.e. quocumque. 1035 transactis: Theocr.
BOOK IV

413 Ἐσφάγη τὰ μέγατα. 1036 cruentum appears to be irony like 1049—1051.

1037—1057: 1037 ante, i.e. 1030 foll. 1042 dec. corpora τῶν Epic. in Diog. Laec. x 66 τὸ τε σύρρα αὐτοὶ δὲν τῶν σωμάτων φέρεται. as Democritus also taught according to Plut. de plac. phil. v 3: οὐκ ἔστω Hippocrates de genit. 8 ἔγερεν ἦσσεν καί τῆς γιανστίας καὶ τοῦ ἐκπολέμως τού σώματος. 1044 partly recurs vi 1207. 1048 Ἰδιαὶ: Omnia in membris et in ore ipoque palato. 1048 Id is accus. corpus nomin. 1049—1056: there is an elaborate irony in these vv.: the first three make a general statement, of which the last five are a special application. 1049 omnes plerunque, like plerique omnes: Caes. de bel. Gall. v 57 3 equites plerunque omnes: all his 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 sille in vulnera lactus Labitur with 619 letiferum prae vulnerum viscera vulnerum Exerit and 625 Quis crur emissus perruperit aera venis Inque hostis cadat arma sui: both Virgil and Lucan may have been thinking of Locr.: Livy i 58 11 cultrum... in corde defigit prolopaque in vulnerum moribunda cecidit; 11 46 4 telo extracto praep. Fabrius in vulnerum abiit. This and the two next vv. are obelised by Lamb. and others, manifestly because they have not caught the poet's satirical irony, which pervades all this part of the poem. 1050 sanguis: see notes i to i 853; Virg. l. l. and Ovid met. x 459 sanguis animisque. hic est: iiii 160 icit. 1051 hostem test.: comp. Lucan l. l. ruber umor is said apparently with the same ambiguous irony as 1036 cruentum. 1052 telis, ictus, 1053 iaculatur, 1054 lactans, 1055 feritur are all used to keep up the play of thought noticed to 1049 of wounds and enemies. 1054 comp. Cic. Art. 110 toto spirans de corpore flamam. 1056 iacere umorem in corpus is said too with manifest reference to the Emicat sanguis and hostem ruber occupat umor. 1058—1072: when tormented by love seek distraction; else your passion will only be increased by the absence of the object loved. 1058 Haec refers to voluptatem, hinc to cupidio of the preceding v.; and there is the usual contrast between Venus and amor or cupidio, the gratification of the passion and the passion itself: haec voluptus nobis est Venus; ex haec autem cupidine est nomen Latinum amoris, hoc est Cupido: with Haec Venus comp. 1084 1085 and especially 1073 Nec Venusis fructu caret is qui vitae amorem. 1059 Hinc also refers to muta cupidio; so that this verse is a paraphrase of voluptatem praesagit. illacc recurs 1083, where it is neut. plur;
NOTES II 561

lluc illaeae illune illane occur in Plautus. 1060 Stillavit gutta:

cunct. comparis Eur. Hipp. 527 "Eros, "Eros... Oos et stālēs nōdōn

isāγων ψυχικών ψυχαίς χάρω κ. τ. λ. frigida: Juv. i 166 cui frigida

nens est Criminibus. 1061 quod: Plaut. trin. 242 Nam qui amat,

quod amat, cum exemplo eius savius perculsus est. 1064 Absterrere

ibi: 1233 satum genitalem numina cuiquam Absterrunt, with same

sense and constr.; v 846 natura absterruit austum: lit. to scare

away, hence = adimere. 1066 semel cet. i.e. semel conversum in

num amore eius, with reference to 1064 alio convertere mentem:

comp. too 1072 alio posse animi traducere motus. conversum agree

of course with the subject of the sentence. 1068 vivescit: 1138

vivescit ut ignis. alendo: see n. to 1312 habendo; and Virg. geor.

iii 454 altur vitium vivitque legendo. 1069 gravescit: iii 1022

gravescant: vi 337 gravescit; for the ingravesco of prose. 1070

Si non prima cet.: does Cic. Tusc. disp. iv 75 allude to this? etiam

novis quidam amore veterem amorem tamquam clavo clarum etieien-

dum putant. 1071 volgivaga: v 932 Volgivago vitam tractabant

eram: the word seems not to occur elsewhere; and to be

intended to express 'Αφροδίτη πάνθημος. vagus implies volgivaga


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. 1078

miseris, 1159 miseri, 1179 miser express the Greek ὅντας, as often

in Latin. 1080 dentes int.: Hor. sat. ii 1 77 fragili quarerens

inidere dentem, Offendit solido. 1081 Osc. adjf. i.e. affligent os-

culum osculo; for osculum seems here to have its literal sense of

mouth: it is curious that here too A and B exemplify the usual

confusion between adfīgo and adīgo. 1083 rabies gen.: so Enn.

ann. 401 dies, which form Gellius ix 14 6 on the authority of Caesel-

lius and many old mss. assigns to Cic. pro Sestio 28, and after those

'qui scriperunt idigraphum librum Vergilii se inspexisse' to Virg.

geor. i 208: Gellius also defends and illustrates the forms dīi sumi

pernicii luxurii aci. 1088 repugnat takes an infin. 1269 prohibit

se concipere atque repugnat; Ovid her. xvii 137 amare repugnō Illum;

but there the word means to strive not to do a thing; here it means

contradicens affirmat. 1091 mem. ads. intus: vi 1169 Flagraboat

stomacho flamma ut fornacibus intus; 202 rotantque cavis flammam

fornacibus intus; 278 acuit fulmen fornacibus intus; 798 animam

labefactant sedibus intus; Livy xxv 11 15 sinu exigno intus inclusive;

Aen. vii 192 Tali intus templo cet. 1095 Nil fruendum: above

1078 quid fruantur; see n. to iii 956. 1096 quae cet. sorry as it
is, it is often snatched away before it can be enjoyed. 1100
renis: the overflowing stream increases the force of the current.
1102 spectando: see n. to i 312 habendo. 1106 praecegit gemit.
above 1057 volupptatem praecegit. 1107 is in east personal
Venus est in eo ut, or impersonal in est i.e. res in eo est, ut Venus.
Liv. 117 5 et cum...iam in eo esset ut in muros ovanderet miles, when
there seems to be the same ambiguity: so Nepos 1 7 cum iam in
esset ut oppido potiretur; iv 5 cum iam in eo esset ut comprehenderet.
Servius to Aen. iii 286 certainly makes the verb personal, cum in es-
sest ut iam civitatis potiretur, imitated perhaps from Nepos; and
so Soph. Elect. 21 καὶ ἐκεῖθεν ἀκούστα, ἵνα οὐκ ἔρχομαι κατὰ τὸ καιρὸν, if the read-
ing is right; but there is no ambiguity in Livy xxviii 22 8 si res
inclinatam videtur atque in eo esset ut urbs caperetur; xxx 193
non in eo esse Carthaginensis res ut Galliam atque Italiam arma
obtinat. The sense of our passage at all events is in eo res est ut
Venus. 1112 facere i.e. hoc facere: comp. 1153 Nam facies
hominis; Liv. xlii 37 6 Romanos facere; Juv. vii 14 faciant egius
Asiani. 1118 Cum est. i.e. cum quaerunt quid cupiant ipsi sibi
cont.

1121—1140: lovers ruin their health and fortune; and even then
their happiness is often poisoned by jealousy. 1121 Addo quod.
1122 Addo quod: iii 1036 Adda, Adda. 1123 Labitur res: Plant.
trin. 243, in the midst of a scene describing a lover’s ruin, Ille res
fruit i.e. res fit or vertitur in Babylonica: 1129 bene parta patrum
fruit anademata. 1125 Hui cum i.e. amicae: certainly the absence of
any word to show the change of subject would be harsh; as before
and after the lover, not the mistress, is the subject. Ienta... Sicyonia:
ciris 169 Cognita non teneris pedibus Sicyonia servantis; Cicero speaks
of them as not suitable for men. 1126 cum luce: see n. to i 755
and 287: Cicero in his Aratea has Vergilias tenui cum luco; valida
cum luco refugens; larga cum luco Bootes; claris cum lucibus Orion;
and cum lumine again and again. xmaragdi: the z also in ii 805;
Zyma is found in Greek inscriptions, and ζυμφαλέα in the Hercu-
lanean ms. of Philodemus περί τοῦ βιοῦ just published; Eustathius
shews that this use of ξ before μ was very general; in Orell. inscr.
2510 xmaragdi occurs seven times; and the best ms. of Livy always
give Zmyrna, Zmyrnæi. 1127 Auro incl. to be used probably as
a fibula or brooch. thalassina: some shade of purple or ἀλατόφως;
Plaut. miles 1179 Palliolium habes ferrugineum, nam is color thalas-
siœt. 1129 bene parta patrum: Ter. Phorm. 788 mei patris bene
parta. anad. mitras: Aen. ix 616 habent redimicula mitras and
Antipater Sid. anthol. ii p. 31 "Αράμω δ' αὖ μύρας might make us
in the two words; but they are more emphatic when separate; and
aulus in the digest has mitras et anademata. The anadema then will
be an ornamental band for the head: χρυσός κόμης 'Ανασπημα, says
ur. Hipp. 81; the mitra a scarf covering the head and much of the
face; though it may be the other mitra or zona: μαλακας, μαστῶν
δύμας, mitrae, says Hesylus anthol. i p. 483. 1130 if Lachmann's
kideusia is right, the word is not found elsewhere either in Latin or
Greek; Plautus aulul. i 1 46 joins pallas purpuram. Cia i.e. Kia:
which proves from Pliny iv 62 that Varro mistook Aristotle's Cos
or Ceos; Lucr. and Pliny followed him in his error; Lucr.
therefore in ignorance uses Cia or Ceo for Coa. 1422 vertunt neut.: see n. to
v 502 reflect; and comp. v 1422 neque in fructum convertere
uisse. 1131 veste, the coverings of the furniture and hangings of
the room. ludi, 'absurde in apparatu convivii' says Lach.: but they
may well come in after the feast with the Pocula crebra, etc.: C.
C. Titius 'vir aetatis Lucilianae,' in Macrob. sat. iii 16 15 says of pro-
gligas ludunt aequa studio, delibuii unguentis, scortis stipati; and all
these preparations are here made for the scorta. A friend has called
my attention to Cic. de fin. ii 23 where 'ludos' comes in amid many
articles of luxury not unlike what Lucr. here enumerates. Surely
ali tesserae and the like are here in place: Propertius iv (v) 8 45,
while describing a debauch very like the present, says Me quoque per
aetas Venerem quaerente secundos Semper damnosus subsiluere conae:
oppa 37 Pone merum et talos; Plaut. ecru. 354 Postquam cenati atque
oppoti, talos poscit sibi in manum, Provocat me in aelem ut ego ludem.
sono pallium, Ille suum annulum oppositit; Cic. pro Caelio 39 joins
son aequatium studio, non ludi, non convivia, as if they naturally
same together; and 46 studia delectationis, ludus locus convivium.
What too are the convivalia 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 comissatio after the feast, 'cum furit Lyaeus,
Cum regnat rosa, cum madent capilli'. 1132 comp. Plaut. asin.
303 Tum si coronas serta unguenta iussurus cet. coronae chaplets for
the head, serta festoons or garlands to deck the doorways or other
parts of the house perhaps; but Tib. 1 7 51 nitido stillent unguenta
capillo, Et capite et collo mollia serta ferat. 1133 comp. Ov. met.
vii 453 usque adeo nulla est sincera voluptas Sollicitique aliqquid laetic
intervenit. Nequiquam quoniam: the fondness of Lucr. for this
expression, used in this way, is very striking: we had it just above
1110, it recurs below 1188; and it is found five times between v 1127
and 1332, where the poet is discoursing on the vanity of human
wishes and efforts. It sounds like an echo of his own feeling, that

36—2
the things which men most desire are all vanity. 1135 rememris
see n. to III 837. 1136 lustris: see Forc.: Cic. Phil. ii 6 in
lustrisque conferes; Livy xxiii 45 2 vivo et scortis omnibusque lustra-
per totem hieman conferes; Plant. cerc. 508 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
you are caught, use all efforts to escape: yet men stand in their own
way, and deluded find beauties even in defects; the discarded love
will refuse all comfort; who yet, if received back, will find out his
folly and be glad to get away again. 1141 proprio in this sense of
lasting is very common; Plaut. most. 224 fore tibi victum semper-
sum Atque illam amatorum tibi proprium futurum in vita; exq.
inscr. 1010 Vibe in dies et horas; nam proprium est nihil; Attus
159 non facile sine deum opera humana propria sunt bona; Local
xxix Cum sciam nil esse in vita proprium mortali datum; Livy xxii
37 5 accipenter eam tenerentque et habeant propriam et perpetuam
secundo et adverso amore are illustrated by Bentl. from Tibullus
and Propertius. 1142 inopi = αἰφικής. η δυσέρχεσ τις στραγ και
αὐξάνων ἰσος. 1143 has the look of a proverb. 1150 obres
obestes: comp. obvius obtulit, officeros atque obstare and the like
1152 petis: Livy xl 4 3 multis petentibus, asperrmae nuptias est;
xxii 12 3 Seleuci fliam duoxiss eum non petentem, sed petimum utro;
16 9 uxoros petendae praematurum festinationem fratri obiceret. vi:
Plaut. trin. 1160 quod vis non duces; Mart. iii 11 6 Si non vult
Quintus Thaidia, Sextus anes. 1153 Nam faciant = nam hoc fa-
ciant: 1112 Nam facere interdum velle; 1195 Nam facit ex animo
ocare: this is better than coupling it with Et tribuunt ea. 1157
studium is very general; but in Sulpic. Apollin. periocha to Ter.
Andr. 8 the ma. have Duri suaum; and Plaut. cerc. 508 stienddo,
epid. iii 3 19 suaves are possible though uncertain scansiones: he used
suave and suave indifferently as dissyll. or trisyll.; dissolvo etc.
utter that dissolvo: religiis always; v 679 conseques; vi 552 and
368 suavio; vi 1072 suavio. 1160 foll. comp. Theoc. id. vi 18 μα
γερ ἡμερας, Πολλαίσθαι, ἣς προς καλα καλά πέφασται. 1160
Nigro see: Theoc. x 26 Χρυσα καλεοτι τι πάντει, Ἰαχναν αληθη-
στου; ἡμι δι μοιος μελήλαραν: with this and what follows comp. the
forms of the δραστος τικεραπομισθ. in Plato rep. v p. 474 D: Lenr.
been imitated by Ovid ars ii 657 foll. and translated by Molieire
la mime. ii 5 near end. melichrus occurs more than once as a
word of praise in the anthology, and apparently means the same as
αἰθέλαρας: Ovid I. I. iusca vocetur, Nigrior Illyrica cui pice sanguis
et. Moliere La noire a faire peur, une brune adorable. inmunda
et: Molière La malpropre sur soi...Est mise sous le nom de beauté églisée. 1161 Palladium, the θεά γλαυκώπυς: Cic. de nat. deor. 83 caesios oculos Minervae; Ovid l. l. si rava, Minervae [similis]. ignea: Catul. xxiii 6 Et cum coniuge lignea parentis. 1162 Par- ula: Ovid l. l. Pic habilem quaeacumque brevis. merum sal: Bentl. notes Afranius 30 quisquid loquitur, sal merum est. 1165 loqua- ula seems not to occur elsewhere. 1166 eromenion is found in his anthology. cum vivere cet.: Ov. l. l. Sit gracilis, macie qua vacile viva suast. 1168 At tumida: Ov. l. l. quaes turbida, plenam. mammosa etc.: his constant imitator Arnobius III 10 ab Iaccho Ce- rem, musa ut praedicat Lucretia, mammosam, vi 25 Ceres mammis um grandibus: the constr. seems to be tumida et mammosa est Ceres pez [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. Δόλυνος ἐτε τῆς ἀναφόρησεν Gerhard in his Bilderkreis von Eleusis and others illustrate rom works of art Demeter κόποροφός, sucking an infant at the breast. Iacchus is oftener represented as son of Cora. 1169 Si- ena appears to be invented by Lucr. satira: Hesych. σαράπαρ καρα- λεοσα seems not to be found elsewhere: labeosa, as also abea; but labium: see Lach. 1171 esto iam: see n. to i 968 si am. 1173 Nempe, nempe, Nempe, facit, facere: comp. Adde, Adda and the like. 1174 eadem turpi: see n. to iii 1038. 1175 suifit: Prop. IV (v) 8 83 guemcumque locum externae tetigere puellas suifit. 1178 Floribus et sertis: strewing perhaps the lower limen or sill with loose flowers, and hanging the upper or lintel with fes- oons: Ovid Ars i 72 Sparsa nec invenies limina mane rosa; rem. 12 Et tegat ornatas multa corona fore; Prop. i 16 7 mihi non de- sunt turpes pendere corollae; Juv. vi 51 necte coronam Postibus et lensose per limina tande corymbo; Augustus in his res gestae vi 16 lauris postes aedium meum vincti sunt publice coronaque civica super ianuam meam fixa est; or it may be a hendaydis for floridis sertis: Tib. i2 14 cum posti florida serta darem; Catul. lxiii 65 Mihi ianuas frequentes, mihi limina tepida, Mihi floridis corollis redimita domus erat. postis Unguit amarac.: 'my beloved put in his hand by the hole...I rose up to open to my beloved, and my hunds dropped with myrrh and my fingers with sweet smelling myrrh upon the handles of the lock. I opened to my beloved'. superbos, naughty and unrelenting as their mistress. 1179 foribus cet.: Aen. ii 490 Amplexaque tenent postes atque oscula figunt. 1180 venientem follows on the iam amm., coming after leave given; ex- actly as 1177 lacrimans exclusus is weeping because shut out: a copula instead of being necessary, would be very awkward. 1181
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. omn.: iii 1042 docuro semine vitas; Or. trist. iii 433 pede inoffenso spatium decurrens vitas. 1199 illorum neut. may mean the females, according to Lucretius' usual practice when the reference is to different genders volcures or mentes. subat in good writers seems always to be said of the female in heat. 1205 Quom interea seems a harsh elision; and none other like it is found in Lucr.; for 1185 Quoad licet is a synecdoce: Virg. ecl. iii 48 Si ad vitulam, and this eclogue appears to be one of his earliest; in Catullus such elisions are frequent; lxiv 305 he has Cum interea, as Lucr. here: 809 contendere ut atque parare, the elision seems to have a similar effect; and 1145 caverque ut in- liciaris. 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. et i. a. comm. semine suo virili semine. 1210 vim visi vii: in a very similar passage of Hippocr. de genit. 7 ëkparètov is used in the same way; comp. too Plut. de plac. phil. v 11 where it is given as a stoical doctrine, καὶ μὲν ἐπικρατήσῃ τὸ τῆς γυναικὸς ὁμοίῳ εἰναι τὸ γενόμενον τῇ μητρί, ἐὰν δὲ τὸ τοῦ ἄνδρος, τῷ ἄνδρι: Censor. de die nat. 6, p. 16 13 refers this theory to Anaxagoras: Anaxagoræ autem eius parentis faciems referre liberos indicavit, qui seminis amplius contulisset. Epico- curus 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 ὀκόνερος δὲ τὸ τῆς εὐμβάλλειν ἡς τὸ ζωηθῆμαι καὶ ἀπὸ τῆς εὐμβάλλει τοῦ σώματος, καὶ τὰ τῆς ἐνεργέα ὄσις καὶ ἐστὶ ὧν ἄνευτη γενόμενον ὥσις κάλλιον τῇ μητρὶ καὶ κοῖρος γενόμενος ὃς ὧν ὧν κάλλιον ὡσις τῇ μητρὶ καὶ τῷ ταῖς: Lactant.
opif. dei 12 closely copies Lucr. but strangely attributes the theory
Varro and Aristotle: cum semina inter se permixta coalescunt, si
riile superargerit, patri similem provenire, seu marem seu feminam; si
uliebre praevalecerit, pro geniem cuiusque sexus ad imaginem respone-
re maternam. 1211 matrum, Ut patribus: Cic. de fin. v 12
utri similis esse filius; where Madvig thinks patri is to be perhaps
ght, as Cicero and the older writers usually have a gen. of liv-
ing things, especially men and gods, while with inanimate things the gen.
ad dat. are employed promiscuously: the dat. in later writers be-
me almost universal: 1218 Lucr. has similes avorum; II 909 simili-
tis animalibus; IV 1230 utri similest id, neut. but referring to a
ring child: Madvig l. l. quotes Cic. de nat. deor. II 149 plectri si-
ilem lingquam nostri solent dicere, chordarum dentes, nores cornibus
qui cet. where, as in Lucr., both cases are found together. 1213
ulta: Nonius p. 230 quotes this v. and from Ennius vostraque vulta.
117 negque utrum i.e. neutrum: so v 839 nec utrum; Orell. inscr.
359 in. neutro. mili. consto: neuter is only ne or nec ute: ne or
ce, not non, being the old negative; see n. to III 199. 1220
ropterea cet.: Aristotle, who discusses these very questions de gen.
aim. IV 3 p. 769 I foll., finds them all more difficult to answer
ian Lucr. does: so l. l. 24 δια τιν' αιτιαν μοικός γίνεται τοις προγόνοις
τι δέ το πολύ και τοίς άπόθεν; ου γάρ άτι ἱκείνας γ' ἀπελήλυθεν οὐδέν
αν σπόραμας. 1225 (1227)—1228 (1236) must come in the order
ere given; for surely voltus vocesque comasque are comprehended in
vices et corpora membraque; and if they were not, what reason
ould there be for the poet's asserting that they are as uncertain in
her origin, as the body generally? just as if any body were likely
o 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 certo is here aut virili aut
uliebri, one not both; and is opposed to 1229 duplici de semine,
forms a contrast with it: 1225 (1227) indeed begins a new ques-
tion, which Arist. l. l. thinks it not easy to explain; why namely a
ale child may be more like the mother, a female like the father. 225
patrio, i.e. as well as materno. 1226 Materno, i.e. as well
s patrio. 1227 haec, i.e. the distinctions of sex no more come
certo semine, from either the father's or the mother's alone, than the
orm and features: Hippocr. l. l. emphatically asserts the same: thus
όυτος ο λόγος αἱρεί καὶ τῶν ἀνδρα καὶ τῆς γυναικῆς Ἲχωμ καὶ θῆλυν
όνων καὶ ἄρσενα, and 8 at end καὶ ταύτα μοι καὶ τοσότα ἢτι ἰσότορα
φ προτέραν λόγω, ἵνα ἕνατο καὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ καὶ κόρω-
νην καὶ ἰθλογονία καὶ θηλγονία: comp. this with Aristotle's doubts and difficulties.
1231 possis: see n. to I 327. 1232 virum suboles would com-
monly mean the whole male sex; so in Cic. omnem invenitis sub-
lem = omnem iuventutem; proles illa futurorum hominum = fu-
homines; and Virgil has prolem parentum for the stock to which the
parents belong; Pliny Sarmatae Medorum suboles, of the same stock
as the Medes; Lucr. himself ii 662 equorum duellica proles; vi 85;
procudere prolem = 850 procudere saecla, their race; and iii 741 tri-
leum seminum = tristes leones, where see note; iv 998 catolorum
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 stirpe liberum, ex magna pro-
genie liberorum, all within a few chaps. in xlv. Exactly thus Her.
od. iii 13 8 lascivi suboles gregis means one out of the suboles lasci-
vus gregis i.e. a kid; for lascivus gresx cannot mean anything but the
young kids: in no other way can I understand sanguis meus, genus
deorum, deum gens and the like, than as meaning belonging to my
blood, one of the race of gods etc.; Aen. x 228 deum gens, Aeneas
seems synon. with viii 36 sate gente deum: so too I understand vi 791
divi genus compared with divum genus; and Lucr. i 42 Menami pro-
pago compared with iv 998 catolorum propago. origo has here the
meaning of partus or birth: perhaps mul. or. is literally the begin-
nning of a woman.

1233—1277: it is not the gods who grant or withhold offspring:
conception depends on the due assortment of man and wife. 1233
cuiquam Absterrent: see n. to 1064. 1236 Quod cet.: vi 1015
Quod facit et sequitur. 1237 adolent: Aen. v 54 strueremque suis
altaria donis, xi 50 cumulatque altaria donis being compared, this
ambiguous word would seem to have the sense here of causing to
grow, increasing, and so piling up: Virg. geor. iv 379 Panchaeis
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. vili 65. The notion
of increase would appear to be the most natural, if the word had
come to be merely one of good omen and conveyed only a con-
ventional meaning to a Latin ear. 1239 sortis: Juv. i 82 sortes-
quae poposcit: Cic. de div. ii 86 says hoc quidem genus divinat-
onis vita iam communis explostit. fani pulchritudo et velutae Prae-
estinarum etiam nunc retinet sortium nomen, atque id in volgus:
these Praestiniae sortes he describes l. l. 85 as in robore inculpitas
priscarum litterarum notis: Ritsch!. Rhein. mus. n. f. xiv p. 389 foll.
emends and explains some very singular old hexameters, containing
a series of sortes, such as these must have been. fatigant: ii 1172
caelumque fatigat. 1242 locis adj. adh. seems not unlike Aen. ix
536 Et flamman adfixit lateri. 1244 his l. e. aliis, with reference
1240 partim. 1246 penetratum, because penetro and penetro me are equally in use. 1250 Succipiunt: v 402 succipit A: Ribbeck treats this form four times into the Aeneid with more or less ms. authority; and Servius thrice repeats that succipio is the old form. 

gravescunt seems not to occur elsewhere in this peculiar sense of becoming big with child. 1252 unde i.e. eas ex quibus. puellos: Ionius p. 158 quotes this v. and Ennius Lucilius Varro for this form. 1254 secundae: the wife may be able to bear and the man beget; but they may not suit one another; though in another marriage the man may have children. 1259 liquidis et liquida: as n. to II 452: the juncta-position here seems almost as bold as Homer’s ἀπε ἀπε, which Martial ix 11 15 thinks utterly impossible a Latin; Bekker finds it so in Homer as well; but the poets seem often to feel a pleasure in such contrasts of quantity: III 145 Idque ibi...id sibi gaudet; Tib. II 3 27 Delos ubi...ubt Delphica Pytho; Martial himself II 18 l Captō tuam, pudet hēu, sed captō; I 36 l Sē, iucane, tibi vel si tibi, Tulle; vii 60 7 Te pro Caesare deego rogare, ἱππο me degeo Caesarem rogare: with a short vowel before a mute nd liquid this variation is even more frequent: iv 403—406 sūpra, ὑπα, sūpra; 1222 Quae pātrībus pātres, as Aen. II 663 Gnatum ant ra pātris, pātem quī: in these three instances too as well as in one rom Martial the lengthening as well as the shortening is in the basis of the foot: v 1163 sācra, sācra; Ov. met. xiii 607 volūcri nox vera volūcri; v 129 ditissimus āgri, Divēs āgri; Hor. od. i 32 1 Et Lycum nūris oculis nūgroque: Theocr. vi 19 τά μη κάλα κάλα τέφαναι; viii 19 ίτων κάτω ίτων ἄνθεν; 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 Εὐρεκίαν, Κύπρες δε θεά Κύπρες. 1262 extensuntur: so tenvis he uses oftener than tenūītis; but i 317 addeniāri. 1271 exossato: Apuleius twice uses exossa saltatio in the same sense. 1272 Eicit: III 877 et eicit, where see note. 1274 Idque moveri: comp. III 569 moventur ἡγεσιορις motus quis...haut possunt...movere; for the neut. pron. is equivalent to a cognate accus. 1277 is there any sarcasm in these words, and does the poet allude to the already felt scarcity of children?

1278—1287: often by her own virtues, from no divine interposition, a woman without personal attractions will endear herself to her husband. 1278 Nec divinitus: οὐδέ θεόπνευτον εἶναι τὸν ἱερα is a saying of Epicurus recorded in Diog. Laer. x 118. 1282 insuescat: vi 397 An tum brachia consuescunt; v 1368 fructusque feros mansuescere terram, a conjecture of Lach. but I think a certain one:
BOOK IV

Hor. 14 105 insuervit peper optimus hoc me; 11 2 109 adsererit
mentem corpusque superbum; Aen. vi 832 ne tanta animis adsererit
bella; Varro de re rust. 11 4 silvestria mannavescerent; Titinius se
deserit [sum] ne; Columella thus uses consistevi and insuever, etc.
much more in use; see n. to III 772. 1283 has a proverbial sound: comp. the use of consistuere; and Livy xxxix 96
huic consistueto cet. and 7 co profecerat consistuendo capta...ut unus
Debitium institueret heredem. 1286 guttas cet.: a common-place
employed by Tibullus, Propertius, Ovid; comp. too i 313 Stiliici
causa lapidem cavat.

BOOK V

1—54: who, o Memmius, can adequately extol the man who
discovered this system of true wisdom? not Ceres, not Liber, far less
Hercules can be compared with him: they only gave too men physical
comforts or freed them from physical dangers: he bestowed on us the
blessings of right reason and freed us from the far worse terrors of
superstition and of the passions: surely then he deserves to be ranked
as a god, the more so that he first explained the true nature of the
gods. 1 Quis potis cet.: Enn. ann. 178 Quis potis ingentis ora
evolveret belli?: Lucr. omits the verb subst. with potes; but not with
potis, as Ennius, Plautus etc. do. dignum, pro: Cic. in Caec. div. 42
timeo quidnam pro offendisse hominum...et expectatione omnium et
magnitudine rerum dignum eloqui possim: nay Cicero's words may
have been in the poet's mind: Sall. Catil. 51 8 si digna poena pro
factis eorum repetitur; and perhaps Hor. epist. i 7 24 Dignum prae-
stabo me etiam pro laude merenti. poll. pect.: i 414 Lingua mea
suavis det de pectore fundet; see n. there: iv 914 Vera repulsant
discertas pectora dicit; and, just below, 5 Pectore parta suo cet.: to an
epicurean pectore = cor = mens or ingenium. 2 Condore, the technical
word, even in prose; see Forc.; hence Virg. ecl. ii 4 haec incondita.
5 parta and quaesita appear to be synon.; see n. to iv 274.
7 cognita: Tib. iv 11 cognita virtus; Prop. iv (v) 6 38 Auguste Hectoris cognitae majoris avis. 8 deus cet.: Virg. ecl. v 64 deus deus
ille, Menalca: see n. to ii 1092, and comp. Cic. Tusc. disp. i 48
quoted there. incl. Memmi: see n. to ii 1080. 10 appell. sap.: Enn. ann. 227 Nec quiquam sophiam, sapientia quae perhibetur, In
sonmis vidit prius quam somnium discere coepit, imitated by Afranius in
Gell. xiii 8 Sophiam vocant me Grai, vos sapientiam. quiqve per
24 Nemeasius hiatus leonis: see n. to i 474 Alexandri Phrygios subjector. 25 with rhythm comp. Virg. geor. iii 255 Ipses ruit denique Sublicius exaucit sus. 27 vallata col.: ciris 79 Piscibus et canibusque malis vallata repente est. 28 tripsectora seems to be a ίξαξ λεγόμ. Virgil and others have tricorporis. 29 unless Stymphala agrees with a subst. in the lost v., it is an unusual form, like 31 Ismarra. 30 spir. n. ig.: Virg. geor. ii 140 tauri spirantes naribus
...view. 42 est nostra pot. see n. to 11. 53 sit huc ratione inuenta. 43 purpuratum pectus vi 24 Veriuliae siturus purpurat pectora dicit. 44 inauria: see n. to 111. 935 gratis. quae praedia insimmundum, his favourite archaism: see n. to 111. 994 aut alia quavis scindunt cupidine cura. 47 spurdicia would seem to mean filthy lust; so Martial spuscuse lupas, spuscuse Leda of harlots; and Plaut. capt. 56 spurdidici versus inmemorabiles. It
may however be ἀληχοποκρίσεως, sordid avarice: so Martian iv 56 3
Sordidius nihil est, nihil est te spurius uno, Qui potes insidias dona
vocare tuas; Cic. Verr. (2) 1 94 homo avarissime et spuriissime:
Nonius p. 393 gives as the first meaning of spurcum, saevum sanguin
arium: Plaut. trin. 825 te omnes saevumque severumque, avidis mori
nis commenorant, Spurificum immanem intolerandum vacanum;
where it might have either of the last two meanings. 48 lux. des.
thound together Sall. Catil. 53 5 postquam luxu atque desidia civitas
corrumpit est. desidia is also plur. Aen. ix 615 Desidia cordi; iii
142 Laetitiae; Plautus in the trinummu has parsimoniae and opu
lentiae; ib. 509 the Ambrosian has de stultitias 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 divom
esse: ‘post numero lege in’ Bentl. who refers to 123 Inque deum
numero and 180 Nec fuit in numero: and so i 446 rerum in numero
relinqui, 691 in numero rerum constare; and so Cicero in numero esse
deorum, hostium, iudicum and the like, or ex numero: de nat. deor. i
43 Velleius says venerari Epicurum et in eorum ipso numero, de
quibus haec quaestio est, habere debebat; but pro Archia 31 ms. read
est eo numero, qui semper apud omnes sancti sunt habit, where how
ever Halm after Madvig estque ex eo numero; and Quintil. in numero
veterum habere, but inst. iii 6 102 si esset numero alienorum: again
Caes. de bell. civ. iii 110 4 ut dato nomine militum esset numero; de
bell. Gall. vi 21 2 deorum numero eos solos ducunt, quos cernunt;
Livy xlvi 3 4 uti numero colonorum essent; but Dobree adv. ii
p. 382 ‘lege ut e num, vel ut in num.’; xxx 42 9 eos hostium numero
in vinculis habeat; xxxvi 35 9 utrum hostium an pacatorum eos
numero haberet: again Cicero says indifferently esse in loco, in numero,
loroco, numero parentis; esse aliquo or in aliquo, nullo or in nullo
numero; and this sense easily shades off into the other; and Lactan.
inst. iii 14 quotes the v. and paraphrases it thus ‘qui tamen ob id ipsum
deberet pro deo haberi, quod sapere invenerit’: he strangely supposes
Lucr. is praising Thales or Pythagoras. dignariar I take to be pass,
according to the usage of Cicero and the older writers. Comp.
Nonius p. 281: among other passages he cites Cic. de orat. iii 25
quaetamen consimili laude dignetur. The ininf. after dign. which is
unusual, is illustrated by a passage he quotes from Attius: ‘Accius
in Neoptolemo sed quem mihi iungent cuique (l) dignabor dari’: comp.
65 consistere cet., though the infin. is not usual after ratio red
unda, but a gen. or a prepos. or a dependent clause, as 67 foll.
51 in the fragments of Philodemus ὑπὶ ἐνοπῆς, recently published
in the volum. Hercul., tab. 66 after a long series of epithets in praise of Epicurus, ending with καὶ ἔγνω καὶ ὑψώτατον, is added καὶ μόνον μεγίστην συνείδησιν ἡκλακάσας φασὶ καὶ δοξάτην ὑψωτέρων τοις θεοῖς. 53 de dicis: 'quippe qui libros singulares scriptis τῷ θεῷ et τῷ ὑπέρθεος' Bentl.: Cic. de nat. deor. i 115 at eiam de sanctitate, de pistate adversus deos libros scriptus Epicurus. 54 pandere: i 55 rerum primordia pandem; 126 rerum naturam exponere dicta.

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 shewn 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 huic ego vestigis 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 i 718. validas valeant: see n. to i 826 sonitus sonanti. 59 reporta est i.e. in iii. 61 comp. iii 605 Non modo non omnes possit durare per aevum. 62 simulacra cet.: iv 34 foll.; comp. too i 133 somnoque sepultus, Cernere uti videamur eos 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 the fear of death; hence the earnestness with which Lucr. insists upon it. 62 Sed [repertum est], understood from reporta est: comp. n. to 853. 63 cum videamur: see n. to iii 736 Cum subeant. quem vita reliquit is the same as qui vitam reliquit: thus he says both cum mortis latique potitum and quem mors et terra potito est: Aen. vi 735 suprema cum lumine 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 globum: these in 416—508 and 534—563: 69 tum quae—Extiterint: this in 783—877: 70 et quae —natae: this in 878—924: 71 Quo modo—nomina rerum: this in 1028—1090: 73 Et quibus—divom: this in 1161—1240: 76 Praeterea—ratione putemus: these in 564—770.

67 Et quibus cet.: 416 Sed quibus ille modis connectus materiae Fundarit terram cet. 70 et quae nullo cet.: 878 Sed neque Centauri
NOTES II

...ucerunt, nec tempore inullo Ese queunt ceter. 71 Quove: see n. to
57. 72 vesci: Nonius p. 415 'vesci etiam significat uti': he quotes
this passage and Aen. i 546 si vescitur aura Aetheria; from Tacitus
vre hac vacemur and vescatur armis; from Attius armis vesci and
vesci praemissi; and Cic. de fin. v 57 vesci voluptatibus: vesci there-
fore frui; and so 857 quaecumque vides vesci vitalibus auris.
75 acus, such as the Aemencii valles, 'i.e. omni parte sancti', as Servius
says; the lake of Nemi, the 'speculum Dianae' of Aricia; the Aver-
nus, Fucinus, Velinus and others: Livy xxiv 38 8 of the divinities of
Henna, qui hanc urbem, hos sacros lacus lucosque colitis; where
Lucus and Luci come together as in Lucr. 76 solis cet.: i 128 solis
unique meatus Qua fiant ratione; Aen. vi 849 caelique meatus
Describerat radio. 77 lect. nat. sub: the metaphor from steering a
ship: 107 Quod procul a nobis fluctat fortuna gubernans: which comes
to the same thing, as the epicurean nature is at one and the same
time blind chance and inexorable necessity; vi 31 Sequ casus sequi vi,
quod sic natura parasset, where casu and vi are different expressions
for the same thing.
82—90 are word for word the same as vi
58—66, the last two vss. recurring again and again: indeed the
whole of this paragraph 55—90 in character and manner much re-
sembles vi 26—89, i 54—61, 127—135, iv 26—52 and some others:
these are all introductions to what follows and have an awkward
constrained unfinished style about them, as if written against the
grain in order to complete for the time what was wanting. In our
passage of six and thirty lines the first one and twenty form a
single long loose ill-assorted ill-constructed sentence; the last nine
are word for word repeated elsewhere. All this is another proof that
the author left his work in an unfinished state.
82 qui didicere: Hor. sat. i 5 104 declares himself one of these: namque deos didici
securum agere aevum; and if we are to believe him in od. i 34
Parcus deorum cet., he proved the truth of Lucretius' Si tamen
interea miratur cet.: comp. too Ovid ars i 639 Nec secura quies illos
similisque sopori Delinet. 87 dominos occur set.: Cic. de nat.
deor. i 54 the epicurean Velleius says in posuisitis in cervicibus nostris
sempiternum dominum quem dies et noctes timeremus; quis enim non
timeat omnia providentem et cogitante et animadvertentem et omnia
cum se pertinere putantem curiosum et plenum negotii deum?
89 90: see i 76 77.
91—109: well, as to the first question: this world and all its parts
had a beginning and will have an end: nay, any moment you may see
it all tumbling into ruin; may fortune avert this in our time!
91 ne te in prom. cet.: vi 245 neque te in promissis plura morabor.
92 Principio: see above 64 nunc huc cet. where this is the first point he
promises to discuss. 93 nat. triplicem cet.: here he again emphas-
ically dwells on the three great divisions of the world, which the poets
have so often adopted from him as he does from others: Ovid met. xii 39
terrasque fretumque Caelestisque plagas, triplicis confinia mundi; tris-
i 425 Explicit ut causas rapidi Lucretius ignis Casurnumque tripex
vaticinatur opus, imitated in the epic. de morte Drusi 361 Ecce necem
intentam caslo terraeque fretoque Casurnumque tripex vaticinatur opus.
tria corpora: Ov. fasti i 105 et quae tria corpora restant, Ignis aequas
tellus: and with the form of expression triplicem, tria corpora, Tris
species, tria etc. comp. Cicero's vs. in de div. i 15 Lentiscus triplici
solita grandescero fetu, Ter fruges fundens tria tempora monstrat
arandi. 95 Una dies cet.: Ov. amores i 15 23 Carmina sublimis
tunc sunt peritura Lucret, Exito terras cum dabit una dies; comp.
too Lucr. 1000 Una dies dabat exitio; and for the general thought
ii 1148 magni quoque circum moenia mundi Expygata dabunt labem
putrise ruinas. 96 ruet moles cet.: Ovid met. i 256 affore tempus
Quo mare, quo tellus correptaque regia caeli Ardeat et mundi moles
operosa laboret; Lucan i 79 totaque discors Machina divulgi turbabit
foedera mundi; Manil. ii 807 Dissociata fuit 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 sum videas. 102 iacerco indus = inicere: see n. to i
82 Indugredi: these vs. are translated from Empedocles. 356 Ovix οὐκ
πελάσαςθ' οὐδ' ὀφθαλμοίσιν ἔφυκτον Χειρών ή χειρ' λαβείν ήπερ γαι
μεγίστη Πιθοῦν ἀνθρόπων ἁμαζώσες εἰς ψάρα πίπτει. via munita;
as iii 498 et sunt munita via: it exactly expresses Empedocles' ἁμαζώται,
a regularly paved carriage-road. fidēi: Enn. ann. 342 plenu fidēi; see n. to i 688 ro. 103 the pectus, in which are the
templa mentis: iv 624 Umida linguai sudantia templo: iii 140 Idque
situm media regione in pectoris haeret explains the expression. 104
dabit fidem, for which Cicero says faciet fidem; and with him tribuere
fidem = habere fidem, the very converse of this dare fidem: but, as
Lucr., Ovid fasti ii 20 Nunc quoque dant verbo plurima signa fidem;
Pliny paneg. 74 3 prindc dabat vocibus nostris fidem apud optimum
principem, quod apud malos detrahebat. 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 flecit. fort. gub.: see n. to 77
flectat natura gubernans.

110—145: but first let me declare with more than oracular cer-
tainty that this world and its parts are not immortal and divine; nay
so far from its being impious to say that they are not godlike, they
are the most fitting example of what is meant by inanimate and
sensible: as we shewed in III, the soul and mind cannot exist away
rom the body; the world then being without life cannot be divine.
10: here, as Lach. has shewn, the argument is interrupted, and it is
gain taken up at 235 Principio cet.: 110—234 therefore are, like
any other passages, subsequent additions: see what is said to II
65—183, where it is shewn that the subject of these vss. is closely
connected with those and touches on questions not treated of else-
where; and comp. especially v 155 Quae tibi posterius largo sermone
robabo, a promise never fulfilled. Notice too that while a large
portion of these 125 verses are in the poet’s noblest manner, about
ne third of them are mere transcriptions of vss. from former books,
sewing thereby that they were left by him in a provisional and
finished state. 111 112 = 1 738 739, where they are clearly
more in place: here they sound somewhat pompous and inflated.
13 exp. dictis: Aen. III 379 and vi 759 expidiam dictis. doctis
ictis: see n. to II 987. 116 Corpore divino cet.: the whole of this
seasoning is doubtless directed mainly against the stoics and their
nima mundi; comp. the stoic Manil. i 247 foll. quoted by Creech,
loc opus...Vis animae divina regit cet.; and Cic. de nat. deor. II
where the stoic Balbus discourses so largely on this head: 43 his
conclusion is sequitur ergo ut ipsa [sidera] suae sponte, suo sensu ac
ivinitate moveantur: comp. with this what Lucr. says 78 Ne forte
asc inter caelum terramque reamur Libera sponte sua cursus lustrare
erennis: Balbus continues nec vero Aristoteles non laudandus in eo
uod cet. the conclusion being restat igitur ut motus astrorum sit
voluntarius. quae qui videat, non indecere solm. verum etiam impie
iaciat, si deos esse neget. Aristotle and the peripatetics whose teach-
ing on these points is notorious, are doubtless therefore joined with
he stoics by Lucr. 117 Gigantum cet.: the stoics who allegorised
everything, doubtless gave this turn to the wars of the giants and
tians with the gods: comp. Cic. l.l. 70. 119 Qui ratione cet., as
he epicureans, who we have just seen declared the world must one
ay perish, the stoics of course maintaining its immortality. 121
otantes i.e. ignomnitas, like censors or judges. 122 Quae procul;
nur. now takes up the argument: Quae cet. = quamvis re vera haec
que adeo cet. 125 Quid sit i.e. quale illud sit, quod est. 128
—141, with the exception of a word or two at the beginning and end,
re the same as III 784—797 where they are clearly more in place
han here. 145 vitaliter appears to be found only here.
146—194: the gods dwell not in the world, but apart in seats
me 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
as created by the gods and will be eternal, and that it is impiety to
gain say this, is sheer folly: what could induce them to take the trouble? or what harm were it to us never to have been born? whereas did the gods get the notion of man, so as to know how to make his nay, this world and all in it was gradually formed by mere natural causes, as explained already. 146 foll. on the gods of Epicurus more will have to be said to 1161—1241 where he explains how the vulgar notions about the gods arose: comp. too what has been said to 11 646 foll. Omnis enim per se divis 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 peraschorpa, which Cicero translates by intermundia: see n. to 118 615: Velleius in Cic. de nat. deor. 148 says hominis est specie deos confundendum est. nec tamen ea species corpus est, sed quas corpus, nec habet sanguinem, sed quasi sanguinem....Epicurus autem... docet eam esse vim et naturam deorum ut primum non semper sed mente cernatur, nec soliditate quadem: again in de div. 11 40 we have the adversary's sarcastic description deos enim ipsos iocandi omne inducet Epicurus per lucidos et perfabilis et habitantis tamquam inter duos lucos sic inter duos mundos propter metum ruinarum; eoque habere putat eadem membra quae nos, nec usum ullam 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 suf fugit here the common force of the Greek aorist: comp. 1420 Constitit. 151 contingere = tangere: 152 Tangere cet.; yet though a finer sort of touch, it is, as he shews in 118, material touch by which the mind is affected as well as the body. And granting his premises, as well as what he next says, that their abodes are as fine as their bodies, their existence as he argues in 1161 foll. is known to us only by the images they send to the minds of men: these images must be much finer than the bodies of the gods which emit them: are these images immortal? if not, why are these gods, which are much finer than men and much grosser than their own images, imperishable? a dilemma surely, as they must be intermediate between things alike perishable: these intermundia too, as shewn in n. to 118, are as numerous as the worlds in space, that is to say are innumerable: why are they all imperishable, while numberless worlds are hourly perishing? why do 'some rambling troops of atoms upon the dissolution of a neighbouring world', to use Bentley's words I. I., never come in contact with them? if by their fineness they elude destruction in this or that place through countless ages, can they do so in
countless different places through countless ages? but there is no end to such questions; see the last chapters of Cic. de nat. deor. 1: the host that can be said is that the stoical or peripatetical theory of gods is open to as grave objections.—In Philodemus peri εσωπειας, we find between tab. 105 and 123 many tantalising fragments which perfect would doubtless throw much light on the nature of the epicurean gods: thus tab. 121, after stating that all σωματα are τα εν διν αι συνκρισεις, τα δ' ει εν αι συνκρισεις πεποημαι, exactly as do Lucr. in 1. 483 and Epicurus there quoted, he goes on μητε γαρ δυτικος νομικεω τους θεους μητε συνκρισεις, and 122 απασαν την συνκρισιν θαρυσι. Probably therefore they attempted in regard to their gods to explain the inexplicable somewhat for instance as Lucr. 1. 599—34 comments on the parts of an atom, or π 216—293 on the minimum of declaration: the gods were not συνκρισις, but quasi συνκρισις: their atoms had not come together so as again to be separated; ut were in eternal juxta-position, etc. etc. 154 de I explain, as u. Spengel in his T. Mac. Plautus p. 12 explains the word in the Ienaech. 935 Nunc homo insanire acceptat de illis verbis: cave tibi.—mmo Nestor nunc quidem de verbis, prae ut dudum fuit: ‘as you may see from his words’, ‘to judge from his words’; and he refers to Veise lex. Plautin. s. v. de for other instances in Plautus: Lucr. therefore says ‘the seats are fine, as we may conclude from the fineness of their bodies’: Amph. 289 pro huius verbis has the same meaning. 155 Quae tibi cet.: this promise, as already observed, he has owhere fulfilled.

156 Dicere cet.: again directed against the teleology of stoics and eripatetics: so the epicurean in Cic. de nat. deor. 1. 23 an haec, ut cre ditis, dominum causa a deo constituta sunt? cet. 158 Adsumibile seems not to occur elsewhere: Ritschl has expelled it from Plaut. Persa 673: adj. and laudare are designedly brought together. 61 perp. aeo is abl. gov. by fundatum: founded on, that is, which to exist for everlasting: the psalmist cxix 152 ‘concerning thy testimonies I have known of old that thou hast founded them for ever’: comp. edit. Dioclet. Maxim. etc. near beg. ut nos... in aeternum fundatum quitem saepiamus; Livy xlv 19 10 regnum eorum novum, ullis vetustis fundatum opibus: but it may mean from everlasting, s tempore infinito in Cicero quoted to 170; Juv. ix 16 tempore longo; livy xxiv 9 7 multis enim annis tale consulum par non fuit; and often in Caesar: paucis diebus, quibus eo ventum erat; quibus in hierra ventum est; quibus in conspectum adversariorum venerit; and ne like. 163 ab imo ev.: Aen. ii 625 et ex imo verti Neptunia troia: comp. Livy xlii 20 1 columnna rostrata...tota ad imum fulmine iscusse est; Hor. epist. i i 54 haec Ianus summus ab imo Prodocet:
Lucr. therefore seems to mean ‘ab imo profectum summa everter’. 165 for rhythm see n. II 1059. 168 quietos: vii 73 placida cum pace quietos; Aen. iii 57: ea cura quietas Sollicitat: Velleius in Cia. de nat. deor. i 21 ab utris autem sciscitor cur mundi aedificatores repente extitirent, innumerab- saeola dormierint. 170 At, credo, in tenebris cet.: so Velleius i: 22 si ut deus ipse melius habitaret; antea videlicet tempore infundis in tenebris tamquam in gurgustio habitaverat. vita is of course the of the gods: Aen. ii 92 vitam in tenebris luctuque trahedam. 173 Nam refers to the two preceding sentences: 170 171 may well be one of the poet’s subsequent additions spoken of in introduction p. 31. 177 see n. to III 843. 178 blanda voluptas: so n. 966. 179 1263. 180 in numero, vitae i.e. viventium. 182 by ips Notitia hominum Lucr. clearly means to express Epicurus’ προληψις; thus Velleius I. I. 43 in proving the existence of gods from the προληψις of gods in the minds of all nations says solus enim vox [Epicurus] primum esse deos quod in omnium animis eorum notionem impressisset ipsa natura. quae est enim gens aut quod genus hominum quod non habeat sine doctrina anticipationem quondam deorum! quam appellat προληψις Epicurus, id est antecipant animo rei quandam informationem, sine qua nec intellegi quicquam nec quaeris nec disputari potest, et 44 hanc nos habere sive anticipationem, ut ante diu sive praemiationem deorum, (sunt enim rebus novis nova ponenda nomina, ut Epicurus ipse προλήψις appellavit, quam antea nemo eo verb nominaret): hanc igitur habemus cet.: what exemplum then had the gods, Lucr. asks, by which they first got this προληψις autriore! like a poet, he chooses a simple word in common use, notitiae; just as above and in iii he terms the internmundia only sedes, defining them by various additions. 183 Quid cet: 1049 Quid velit facere ut siceret animoque videret. 186 ipsa dedit cet: 1361 At specimen sationis . . . Ipsa dedit rerum primum natura creatrix. 187 —191 are repeated from 422—426, 192—194 from i 1026 1027, with some changes: another proof of the unfinished state in which these added sections were left; for besides that they are mere repetitions, these last 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. De quoque: quoque clearly belongs in strictness to talis, as that is the word which it brings out in contrast with what precedes: comp. II 581 Illud in his obsignatum quoque rebus habere Convenit i.e. Illud quoque cet.; 216 Illud in his quoque te rebus cognoscere i.e. Illud quoque
NOTES II

193 meatus i.e. paths in which their motions go on: it almost the same then as his more usual motus.

195—234: nay, if I did not know the first-beginnings of things, imperfection of this world would prove to me the gods did not re it for man's use: see after all how small a part of the whole th he can bring under tillage, and that with the sweat of his brow; then his labour is often thrown away: look at all the miseries he 'ers, dangers by sea and land, diseases, untimely death; compare helpless baby with the young of other animals. 195—199 are same as II 177—181 with very slight changes; see notes there:

167 it is said that the stoics are here chiefly aimed at with their ology; see too Cicero quoted to v 156 Dicere porro hominum sa cet. of which this is a refutation. 195 si iam: see n. to 38; and comp. Celsus proem. p. 6 33 Daremb. quod si iam incidat li genus aliquod ignotum. 198 nobis i.e. for our especial service, 156 hominum causa: he goes on to shew how much worse in ny respects the condition of man is than that of brute beasts.

3 impetus: see n. to iv 416 where it is said that impetus seems to note here only size; though Lucr. is ready to allow the revolution the heavens; 1436 mundi magnum versatile templum: yet Cic. de aor. II 97 says cum autem impetum caeli cum admirabili celeri moveri vertique videmus. 202 the rhythm of this v. was com- red above with Virg. geor. II 144 Implevers: tenet oleae armem- ne laeta; comp. too vi 1140 Vastavitque vias, exhaustit civibus sem with geor. III 481 Corruptitque lacus, infectit pabula tabo, where that precedes and follows shews constant imitation of what pre- ses and follows in Lucr. 204 duas partis, ῥά δὲ μήπτ. 205 i casus: as a poet he makes frost like dew come down from the r. geli: vi 156 geli fragor; 530 vis magna geli; and 887 even acc. gelum, quod: genitives in i of words usually of the fourth sl. are common in the old writers, smati ornati soniti exerciti and like. 207 sent. obd.: Virg. geor. II 411 densis obducunt sen- us. ni vis hum.: ib. i 198 ni vis humana quotannis cet.: 208 209:

45 Depresso incipiat iam tum mihi taurus aratro Ingemere, II 237 lidis terram proscindis iuvencis: comp. too duros iactare bidentis ut presso exercere solum sub somere; and Tib. II 3 6 Versarem valido yque bidente solum: the bidens being a heavy two-pronged hoe.

0 211 = 211 212, except Si non for Quae nos: the subject there- e of nequeant, or an object to cimus must be taken somewhat rehly out of the following clause, quaesita, omnia. 212 Sponte t.: Virg. geor. II 47 Sponte sua quae se tollunt in luminis oras,
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which at the same time imitates 781 quid primum in luminis ora
Tellur. 213 mag. quae. lab. ib. 197 multo spectata laboris: Me-
crord. compares with 213—217 Virg. geor. 1118 Nec tamen, haec est
where the turn of phrases is like. 218 genus horridorum cet.: Ce-
nec ad pr. in 130 cur deus, omnis nostra causa cum faceret, sic non
restitit, tandem enim matricem ripararumque socerit? cur tam multa
pastures terrae marisque disperserit? 221 vagaturn: comp. Rabirius
[1 or Varini]; fragm. in volum. Hercul. 11 col. 5 Omne vagabatur in
genus, omne timorem. 222 projectus, the regular term for a cast-
away. 223 indignus seems elsewhere to govern the gen. but the
verb sometimes takes the abl. in the best writers. 225 Nixibus:
Virg. geor. IV 199 aut fetus nixibus edunt: Wak. compares Sertorius
Samson. 1038 Nudum hominem primum matr. natura profudit.
226 Vespasianus cet.: St. Austin changes to bitter earnest the bitter
 irony of the epicurean’s ut accusat: he says narrat. in psalm. 125 f
putrum ridicus prius fuer qui narraverit: quare a fetuo incipit vivere?
ridi non modo novit, quare plorare iam novit? quis coepit ire in
istam rem? Lear IV 6 carries the ‘pathetic fallacy’ a step farther
and makes the baby cry, not for his own misery, but his neighbour’s
silly: Thus known, the first time that we smell the air, We woold and
cry... When we are born, we cry that we are come To this great stage
effici: Pliny nat. hist. III at beg. takes, as is his wont, the same
dismal view: thus 3 hominem tantum nudum et in nuda humo natali
die obicit ad vagitus statim et ploratum, nullumque tot animalium
alius ad inermias et in proteas vitae principio, and so on; Apuleius
and Lactantius both copy Lucretius’ words: Marullus in marg. cod.
Victor writes λαξαρίς: in some vers quoted in the introduction he
at once imitates and refutes Lucri. 227 restet transire: see n. to
1 1003 restet minus ira. 228 At variis cet. so that instead of
things being made hominem cause above all, they are less favoured
than other creatures, to whom nature is far more bountiful. 229
Qui = quibus: Plaut. capt. 1003 aut colurnices danter quicum insti-
ten; Ter. Andr. 511 multa concurrent simul, Qui coniecturam hoc
hunc fucio: 1 700 qui = quo. 234 daedala rerum: see n. to 1 7
daedale tellus, and for constr. IV 551 verborum daedala.

235—246: first then, since earth water air fire are all mortal,
the world of which these are the parts should be deemed mortal: the
world then had a beginning and will have an end. 235 Principio,
as was said above, has no connexion whatever with what immediately
precedes, but joins on to 109, 110—234 being a subsequent addition
of the poet’s, as explained in n. to 110 foll. terrae corpus, a fa-
vourite periphrasis, as corpus aquae, aquae, Neptuni and the like.
236 animae: see n. to 1 715: the adjact. animalis has the same sense
in Cic. de nat. deor. III 34. cal. vap.: see n. to II 844. 239 eodem [corpor e constare] putari. 244 regi n ari, 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 Principiale too is a Lucretian word: II 423 principi ali levore is smoothness of first-beginnings.

247—260: think not I am begging the question in asserting that earth water air fire are mortal: first as to earth: some of it you 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 fire all decay. 247 corripuiisse mibi: Lach. cites Varro de ling. Lat. VII 94 clepere, id est corripere: σωραπάζεν τὸ πτερόν γεμον is a very common phrase in Sextus; pyrrh. hyp. I 90 he says πρὶν άφαλευ θή κρίσεως τά φαινόμενα σωραπάζουσιν, έναυότι τήν κρίσιν έπιστρέφοντες. arripere is used by Cicero in a like sense. 250 rursus belongs also to gigni. 251 Principio, to begin with earth. perusta Sol. ada.: Wak. compares Ovid her. v 110 adsiduis solibus usta and Hor. epod. II 41 perusta solibus. 253 comp. Virg. geor. II 217 Quae tenuem exhalat nebulari fumosque volucris: Lucr. again 463 Exhalantique lacus nebulam cet. 255 ad dil. rev.: VI 292 Alque ita praecipitans ad diluviam revocari: Cicero thus uses rem revocare ad and the like, for adducere, where the re has no force; as pro Cluem. 136 cum rem paene ad manus revocasset: comp. the use of redeo in n. to 1141 res redibat. 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 alias ex se res auger alique, Dominii debet, recreari, cum recipit res; and redidetur therefore seems = resticitur, do again having the force of facere. 259 Omniparens cet.: Varro de lin. Lat. V 64 haec enim Terris gentibus omnis peperit et resit denuo...ut Ennius; Orell. inscr. 4417. mater genuit, mater recepti; Romeo and Juliet III 3 The earth that's nature's mother is her tomb: What is her burying grave, that is her womb: 'Εκ γαϊς γάρ πάντα καὶ εἰς γην πάντα τελευτάτα is assigned to Xenophanes by Stobaeus and others. com. sep.: Cat. lxxviii 89 Troia, nefas, commune sepulcrum Asiae Europaeaque. 260 and 294 tibi: see n. to I 797.

261—272: the same is true of water: fresh supplies are constantly coming to seas and rivers; but the sum remains the same, because as much is taken away by the winds and the sun, and by filtering through the ground, whence the water finds its way back to the river-
heads. 263 *Nil opus est verbis i.e. declarare, understood from declarat.* mag. dec. aqu. 946 montibus et magnis decursus aquae; 1 283 magnus decursus aquae; vi 609 tantus decursus aquarum. 264, 284 and 304 quicquid = quique: see n. to 1 957. *primum quicquid:* see n. to 1 389 primum quemque. 266 verrentes—sol recurs 388 389: vi 623 venti...verrentes aquora. 269—272 recur with slight difference vi 635—638. 271 agmine is thus used by Ennius before and Virgil after him; Enn. ann. 177 *Quod per amoenam urbem leni fruit agmine flumen*; so par. lost vii 305 where rivers now Stream and perpetual draw their humid train, and what precedes illustrates Lucr. 272 pede cet.: Hor. epod. 16 48 *Levis crepante lympha desilit pede; culex 17 Castaliseque sonans liquido pede labitur unda; Silius vi 140 lento pede sulcat 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 from Ennius trag. 6 omnem pervolat caeli fretum. qui nisi retribuat recreetque, Omnia iam resoluta forent is the sole instance in Lucr. of such a constr.: Virg. geor. iv 116 extremo ni iam sub fine laborum Vela traham et terris festinam advertere proram, Forsitan et...canerem; Tib. i 4 63 carmina ni sint, Ex umero Pelopis non notiisset ebur; 8 22 Et faceret, si non aeris repulsa sonent; Catull. vi 1 delicias tuas Catullo, Ni sint inlepidae aique inelegantes, Velles dicere nec tacere posses: in all these cases the clause expressing the condition has the negative, and the certainty of the affirmative is implied; the air does give back, I am coming to the end of my voyage, there are poems, brass instruments do sound, your mistress is unattractive. 280 *Reccidere:* see n. to 1 228.

281—305: and so it is with fire too; the sun continually sends out new light, as you may see when clouds intercept it; the light beneath the clouds at once disappears; and thus it is with lights on earth; lamps and the like are constantly sending forth fresh lights, so that the destruction of the old is concealed by the instantaneous production of the new: the same is the case with sun moon and stars. 281 *fons lum.: 293 lucis caput ipsum; par. lost vii 364* *Hither as to their fountain other stars Repairing in their golden urns draw light.* 282 *Inrigat:* iv 202 of the sunlight caelumque rigare, v 594 caelumque rigando Compleat; Emped. 127 καὶ ἄργυρι δεῖναι αὐγῆς; Pindar ol. vi 55 boldly but beautifully *Ian τανθαίαν καὶ παλαιοφρῶν ἄκτινας βερεγμένος ἀβρόν Σώμα. 291 *primum iac. ful. quemque:* see n. to 1 389. 294 *terrestria:* ii 386 ignis Noster hac e lignis ortus taedaque creatus is opposed to the caelestem fulminis ignem. 295 pend. lychinti, metal lamps suspended from the ceiling:
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Macrob. sat. vi 4 17 compares with Lucr. Aen. i 726 dependent lychni laquearius aureis, as well as Ennius and Lucilius. 298 instant, Instant: see n. to ii 955 vincere saepe, Vincere; and comp. Cic. Arat. prog. quoted de div. i 14 Et matutinis acredula vocibus instant, Vocibus instat et adidias iacit ore querellis, which Lucr. seems to have had in his mind. 303 subortus 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 sessa fatiscit occurred in 458. 309 protollerere to advance and so defer: Plautus uses it both in its literal sense protollerere manum, and in its metaphorical protollo mortem mihi; Lucr. blends the two. 312 313 comp. ii 447 adamanstina saxa Prima acie constant ictus contemnere sueta Et validi silices ac duri robora ferri Aeraque cet. 314 per- ferre patique: see n. to ii 291 ferre patique. 316 pertolerassent seems not to be found elsewhere. 317 frugore: see n. to ii 747 frugori: the metaphor is clearly from battering the walls of a fortress.

318—323: if as some say the all-enviroring ether begets all things and take them back at death, then must it be mortal; for it is thus subject to increase and decrease.—This passage is an argumentum ad hominem: the notion pleases his poetical fancy, and he has already more than once seized on the thought and given to it an epicurean turn; see what has been said to i 250, and especially ii 991 foll. which has much resemblance to this, caelesti sumus omnes semine oriundi, and 1000 quod missum est ex aetheris oris cet.: the consciousness of this prevents him from giving a denial to the theory here; and he contents himself with leaving it as hypothetical: si procreat cet. in which there is doubtless irony mixed. The passage is a close paraphrase of Pacuvius 86 Hoc vide, circum supraque quod complexus continet Terram...Id quod nostri caelum memorant, Grai perhibent aethera: Quidquid est hoc, omnia animat format ali auget creat Sepelit recipitque in esse omnia, omniumque idem est pater, Indidemque eadem quae oriuntur, de integro aequo eodem occidunt.

320 quidam membrant therefore are Pacuvius and whoever they are whom he follows, be they stoics or scholars of Plato or Pythagoras or Anaxagoras or whoever else chooses to allegorise in a like spirit. Pacuvius himself was probably thinking of Zeno: he says 93 Mater est terra: ea parit corpus, animam aether adiugat. 323 Deminui, recreari, and thereby to be mortal: iii 517 At neque transferri sibi partis nec tribui vult Inmortale quod est quicquam neque defluere
536  **BOOK V**

hiscum: Nam cet.: A has dimissi, B dimissi: 266 both have dissimissi; 383 both dissimissi; 1: 613 both dimissi: the words are synon.: see n. to vi 833 derived.

334—335: if the world had no beginning, why did history commence with the wars of Thebes and Troy? may the world began but lately; and so arts and sciences are still in progress: if it be said all those 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 fum. Tr.: Hor. od. i 8 14 sub lacrimosa Troiae Funera. 330 summa: as he is speaking of our mundus, summa is here haec summa or haec rerum summa: see n. to i 1008. 331 exordia cepti: i 149 Principium cuius hinc nobis exordia sumet; where see note: Virg. geor. iv 316 unde nova ingressus hominum experientia ceptis? 334 organici cet.: ii 412 summas sed, per chordas organici quae...segnrunt. 336 cum primis merely strengthens primus, first of all, before all others: vi 225 subtilior cum primis ignibus ignem. 340 rexexamine seems not to occur elsewhere: see n. to i 434. 343 cooperuisse: see n. to ii 1061 colearint. 343 Tanto quique magis: see n. to iii 700: the argument for the final destruction of the world is even stronger than the one for its having had a beginning; because if it be liable to such terrible diseases, one of these must some day be mortal according to all analogy. 346 incubuisset: so vi 1143 of the plague Incubuit tandem populo cet.; Hor. od. i 3 30 macies et nova febrium Terris incubuit cohors. 349 Inter nos, one with the other, taken all in all. Macrobius' comm. in somn. Scip. ii 10 is worth comparing with the above paragraph.

351—379: again that which is everlasting must either be 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 shown 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 necessarit: see n. to ii 710: vi 815 he has necessis, gen. of necesse. 352 and 364 solido cum corpore: see n. to i 755. respuere ictus: ii 448 ictus conteimerere: Pliny xxxvii 57 of diamonds respuentes ictus. 359 fit copia: 371 Deficit is the opposite to this: Lach. compares vi 829 magna malia fit copia circum; and Enn. ann. 437 Nec respirandi fit copia. 381 sum. summa cet.: ii 303 Nec rerum summam commutare ulla potest vis. Nam neque, quo possit genus
ullum materiam Effugere ex omni, quicquam est extra, neque in omne
unde coorta quest nova vis inrumpere et omnem Naturam rerum
mutare et vertere motus; et see n. to 1 1008 rerum summam; for
summarum summam is here the same; and the sum of sums is opposed
to 368 hanc rerum summam or this mundus of ours. 364 docui
1 329 foll. 368 Corruere: the active is rare in this sense; Catul.
LXVIII 51 mihi quam dederit duplex Amathusia curam Scitis et in quo
me corruerit generis. 369 cladem pericii is a rare form of ex-
pression: comp. 1193 murmura magna minarum: pericii here and
minarum there seem to have the force of an epithet; to be in fact
genres of quality, something like 764 coni umbras; Juv. III 4
gratum litus amoeni Seccusus; v 47 calicem nasorum quattuor; comp.
too Catul. xxxiii 11 Non casus alios periculorum; and with whole
verse vi 657 Aut alium quemvis morbi per membra dolorem. 373
leti cet.: Ov. met. 1 662 praecelsaque ianua leti. 375 patet im-
mnani [hiatu] et respectat vasto hiatu: Aen. vi 237 vastoque immanis
hiatu. 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 quaerendas 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 com-
pletes the construction: the best Latin and Greek writers have like
instances; Lucr. perhaps as few as most; comp. however ii 483 Nam
quoniam cet. and iii 425 Principio quoniam cet. and notes there:
equally slight changes of constr. are vi 105 Nam cadere aut cet.;
302 Dum venit, amittens...Atque...portat: in these two places Lach.
unskilfully changes the reading. Cicero has a hundred such, many of
them far harder than any in Lucr.: comp. with our passage de fin.
II 115 sed lusremus animo non has maximas artes...sed quaero cet.
386 Tantum is the accus. after suppeditant. 387 diluvium 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 diceres; ad Q. frat. iii 4 6
in primisque 'Aπη κατω Q. Scaevola; Petron. sat. 122 Civiles acies
iam tum spirare putares. 392 393 certamine, cornes certant.
393 Magnis cet.: Enn. ann. 544 Ollì cornebant magnis de rebus
agentes; trag. 206 cornunt de victoria. 394 foll. though they
generally contend on equal terms, yet each has once been victorious. superantior seems a ἄραξ λέγει: see n. to iv 961 divisior, distraction. 396 superāt is the perf.; see n. to i 70 Inritat animi and iii 1042 obit. 397 Avia: Ovid met. ii 167 ruunt triumque reliquunt Quadriugi spatum, 205 rapiuntque per avia currum. 399 At pater omniotens 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, Phaeton; Aen. vii 770 Tun pater omniotens aliquem indignatus cet in like manner introduces the account of his striking down Fulmine Phoebigenam. 400 repenti: there seems to be no other example of this adj. except in the form repens. 402 aeternam: he is here speaking as a poet; ut veteres Graium cecinere poetae. lampada: 610 rosea sol lampade; vi 1198 nona lampade i.e. die: used in the same way by Virgil and others. 403 comp. Ov. i. l. 398 Colligit amentes et adhuc terrae paventes Phoebus equos: Colligit expresses rediget. 404 suum may be 'their': Livy iii 31 3 hostem in sua sede, in Algido invenit; xxix 1 17 suas res Syracusanis restituit; comp. too Madvig gram. 490 b, and Cicero Livy Sallust quoted by him. 405 ut veteres cet.: 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 revictae=perhaps victae; as i 592 primordia rerum...aliaque ratione revicta; but the re may here have its proper force. 410 exstac ter. auris: Pacuvius 13 Flammoe vapore torrens terrae fatum exsuerit: Lach. strangely says of this v. as rightly read in the ms. 'ita autem ignem superare posse, ut nunquam revincur, Epicurus negat'; when Lucr. says at the beginning of this very passage 382 Nonna vides aliquam longi certaminis ollis Posse dari finem vel cum sol cet.

416—431: I will now describe how the various parts of the world were formed: as we said above, it was not by design that atoms framed it; but after many fruitless collisions, they chanced to fall into such motions as produced the world and all that is in it. 416 ille is emphatic, as ii 362. 419—431, except only 427, are all found elsewhere: 419—422 Nam—modis multis = i 1021—1024: 422—426 multa modis—creare = v 187—191: 428 = i 1026: 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-con-structed and patched up from various sources, shewing once more that the poem was left by its author in an unfinished state and that he had carefully worked up some portions, though he had not yet properly connected them with the rest of the poem. 422 foll. comp. the epicurean passage, taken perhaps from Epicurus himself, in Plut. de plac. phil. I. 4 τῶν ἀτόμων σωμάτων ἀπρονότων καὶ τυχαίων ἔχοντων τὴν κάτων συνεχώς τε καὶ τάχωτα κινουμένων εἰς τὸ αὑτῷ, τολλὰ σώματα συνθρόϊσθη καὶ διὰ τοῦτο ποικιλῶν ἔχοντα καὶ σχημάτων 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 col-lision and union. 430 saepe: in II semper: both are equally approp-riate; saepe is on many other occasions and also at the foundation of our world, Terrai maris cet.

432—448: then could be seen nothing that now is seen, sun stars earth sea heaven, but a strange chaotic jumble of atoms unable to combine: gradually the different parts of the world began to sepa-rate. 432 foll. comp. Emped. 72 "Εαυτ' οὐδ' ἡμέρας δεδίκτυται(?) ἀγάλματος ὕδωρ οὐδ' αἰχμάλοις νήματος οὐδ' θάλασσα. 432 solis rota: 564 Nec nimio solis majore rota nec minor ardor Esse potest shews the rota to be the orbis: many of the poets, beginning with Enn. ann. 548 patefecit radiis rota candida caelum, use the same phrase; see Forc.: but Vitruvius also ix 2 (4) has plena rota totius orbis, sub rotam solis radiosque and similar expressions in a technical astronomical description: is there not then an allusion to the wheel as astronomical symbol of the sun? Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculum; Cic. Arat. 281 rota fervida solis; and Apul. met. ix p. 647 cum primum rota solis lucida diem peperit. 433 mundi i.e. caeli, as often. 436 moles: Ov. met. i 5 Ante mare et terras et quod tegit omnia caelum Unus erat tota naturae vulitus in orbis, Quem dixeret chaos: radiis indigestaque moles; fasti i 106 Ignis aquae tellus unus acervus erant, 111 Tunc ego qui fueram globus et sine imagine moles: in both places he was thinking of Lucr. 437 I am not quite clear whether quorum goes with discordia or Intervalla cet. 438 439 Intervalla—motus we had above ii 726 727. 443 inde loci: 741 Inde loci sequitur; 791 inde loci mortalia saecla creavit: it is found in Enn. ann. 22, 522, sat. 3; and Cic. Arat. 327 Umidus inde loci cet.: ad id locorum, ‘up to that time’, is a favourite phrase of Livy. 444 descludere 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. disp. copied out of Forc. by Wak.: Virg. ecl. vi 35 dissidere Nereae ponto the sense is essentially the same. 447
448 sororum, Scorvus: see n. to m 631.
449—494: the heavy particles of earth collected in the midst and squeezed out the lighter atoms of the other parts of the world: ether with its fires first burst forth and collecting on high formed the outermost sphere of the world; between it and earth the rudiments of sun and moon and stars took up their position; the earth, rid of these lighter particles, sank down still more where the bed of ocean is; and these depressions were flooded with salt water; and the more the earth was beaten upon by the heat of ether and the sun, the more it was condensed, and thus increased the ocean by particles of moisture squeezed out of it, and the heaven by elements of fire which flew off from it. 449 primum cet.: Plut. de plac. phil. i 4 ἄρδροζωμένος δὲ ἐν ταύτῃ τούτων τὰ μὲν ὅσα μεῦνα ἤν καὶ βαρύτατα τάντως ἐπεκάθευζεν κ.τ.λ.: comp. too Anaxagoras frag. 8 Schorn, 19 Schaub. τὸ μὲν πυκνόν καὶ δυρχόν καὶ ψυχρόν καὶ τὸ ζωφόρων ἐνδέχεται συμβαΐνει τῆς ἡ γῆ; τὸ δὲ ἀραίον καὶ τὸ θερμόν καὶ τὸ ἄγριον καὶ τὸ λαμπρόν ἐξεχώρησε ἐκ τῶν πρῶτων τοῦ αἰθέρου: Manilius who so often imitates and at the same time tries to refute Lucr. says i 159, as if with reference to primum, Ultima subeedit glomerato pondere tellus. 454 mag. moe. mundi i.e. the ether. 455 haec e levibus cet.: Plut. l.l. ὅσα δὲ μικρὰ καὶ σωφρονὴ καὶ λεία καὶ εὐάλοσθα, ταῦτα καὶ ἐξελίξατο κατὰ τὴν τῶν σωμάτων σύνοδον εἶς τὰ τὸ μετάφυτον ἀνεφέρετο. 458 erumpens cet. imitated by Ovid met. i 26 Iegna conveni vis et sine pondere cadit Emicuit summaque locum sibi legit in arce, and Manil. i 149 Ignis in aetherias volucrur se sustulit auras Summaque complexus stellantis culmina caeli Flammum vallo naturae moenia fecit, and Milton par. lost m 716 And this ethereal quintessence of heaven Frev uproar, he then goes on to imitate 519—521. 461 gemm. cet.: m 319 herbas gemmantes rore recenti. 482 radiati: 700 radiatum insigne dixi: it is so used by Ennius Attius and others. 483 fluvi. perennis: Cic. Verr. iv 107 aquae perennis. 486 sub. nub. cae.: vi 482 Et quasi densendo subsectis caerula nimbus: quasi densendo expresses exactly the Corpore concreto of this v. and 468, which designates that which has taken a consistence however fine, as these mists and still more the light ether: Ovid met. xiv 368 has a different constr.: Et patrio capiti bibulas subtexere nubes. 467 diffusitas is an expressive ἀμαθεία ἀγαθή. 488 Cor. concr. cet.: Virg. ecl. vi 34 in his brief summary of Lucr. expresses these vss. by et ipse tener mundi concrevit orbis, where mundi=aetheris. 467—470 are thus clearly expressed in the epicurean passage in Plut. l.l. όσον ἐξέκλινε μὲν ἡ πληγή δύναμις μεταφύσεσα, οὐκέτι δὲ ἔγεν ἡ πληγή πρὸς τὸ μετάφυτον,
NOTES II

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ἐκωλύτευ δὲ ταῦτα κἀτῳ φέρεσθαι, ἐπιλέγει πρὸς τοὺς τόπους τοὺς δυναμένους δέξασθαι; οὗτοι δὲ ἥσαν οἱ πέρες, καὶ πρὸς τούτους τὸ πλῆθος τῶν σωμάτων περικλάτο, πεπτελκόμενα δὲ ἄλληλοι κατὰ τὴν περικλάσθιν τῶν οὐράνιων ἐγένησαν. 488 circumdata: comp. i. 87 circumdata comp- tus and 39 Circumsivua. 470 avido complexu cet.: i 1066 avido complexu quem tenet aether; Emped. 155 αἰθήρ σφίγγαν περὶ κύκλων ἀταντα: par. lost iii 721 The rest [of the ethereal quintessence] in circuit wallis 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 in the uttermost convex Of this great round; Shakesp. sonnet 21 That heaven's air in this huge rondeur hems: Balbus' description Cic. de nat. deor. p 101 of the stoical theory might serve for a commentary on Lucr.: ultimus et a domiciliis nostris altissimus omnia cingens et coercens caeli complexus, qui idem aether vocatur, extrema ora et determinatio mundi.

471 Hunc exordia cet.: Plut. i. l. τῆς δὲ αὐτῆς ἐχώμενα φῶςις αἰ ἄτομοι τουλάχιστον φωσά, καθώς εἴρηται, πρὸς το μετέφερον ἐξωθούμεναι τὴν τῶν ἀστέρων φωσίν ἀπετέλουν. 472 Interutraque cet.: Plut. i. l. describes the relation between these bodies and the air more precisely than Lucr.: τὸ δὲ πλῆθος τῶν ἀναθυμιμένων σωμάτων ἐπηλθε τὸν ἀέρα καὶ τούτων ἐξελίξαθε: πνευματούμενος δὲ οὕτως κατὰ τὴν κύριναν καὶ συμπεριλαμβάνων τὰ ἀστερά συμπεριγγέται ταῦτα καὶ τὴν τῶν περιοράν αὐτῶν μετέφερον ἐξακληρείτε. 476 vita is poetical like his aeternam lampa
dandi in 403; 514 aeterni sidera mundi; and 538 quibus insita vivis i.e. terra, a still bolder expression: i 1034 vivendi labentes aetheris ignes. 480—488 are briefly expressed by Virgil eccl. vi 35 Tum durare solum et discludere Norea ponto Coeperit: Plut. i. l. κάπητα ἐκ μὲν τῶν ὑποκαθίζοντων ἐγεννήθη ὡς γῆ, ἐκ δὲ τῶν μετεωριζομένων ὑπόναυς τὼρ ἄρη πολλῆς ὡς ἐπερειλαμμένης ἐν τῇ γῇ πυκνωμένης τῆς ταύτης κατὰ τὰς ἀπὸ τῶν πνευμάτων πλῆγας καὶ τὰς ἀπὸ τῶν ἀστέρων άμρας [i. αὐγάς] προσέθετο πάς ὁ μικρομερής σχηματισμὸς ταῦτας καὶ τὴν ὑγάρων φῶςιν ἐγένα. ἅνετικώς δὲ αὐτὴ δικαιοῦμαι κατεφέρετο πρὸς τῶν κοίλων τῶν καὶ δυναμένους χωρήσατε τα καὶ στέξατε, ἡ μὲν αὐτῷ τὸ ὑπὸ ὑποστάν ἐκολάνε τοὺς ὑποκαθίζονς τὸν: I have quoted thus largely from this passage, because I believe it to be from the pen of Epicurus. 482 fœnus poetically for all hollows. 485 verberibus: 1104 verberibus radiorum. extrema ad limina is of course the whole outer surface presented to them. 487 salus sudor: Plut. de plac. phil. iii 16 Ἐμπεδοκλῆς ἱδρύτη τῆς γῆς ἐκκαυμιένης ὑπὸ τοῦ ἥλιου διὰ τὴν ἐπιπλάζων πλῆρα [ἰμαὶ τὴν βάλατταν], and Aristotle meteor. ii 3 p. 357 25 observes that the phrase may suit poetry, but is unfit for natural science: ii 465 Sudor uti maris est has nothing in common
with the notion here. 488 campoque natantis recurs vii 405 and 1142; 267 campoque naturae: Virg. geor. iii 198 campaque natantes; Aen. vi 724 campoque liquentis; Enn. ann. 584 and Manil. i 153 fuctuque natantes. 493 neque enim cet. the rocks could not yield at all; the other parts being more or less dense would sink more or less.

495—508: thus the earth sank to the bottom, and sea air ether were left separate, ether above all, which glides on its even way and mixes with none of the lower elements. 499 liquidis: all were pure compared with the earth, though not relatively to ether. 500 aliis alia [relicta sunt]. liquidissimus cet.: Ovid met. i 67 liquidus et gravitate carentem Aethera nec quicquam terrae 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 hic veniant in caelum extrinsecus; Cic. pro Caelio 39 omnisque eos qui haec ex minimis tantos fecerunt; Livy xxxiv 24 4 ita res Graeciae constituatis ut ab latrocinto quoque Aetolorum sati pacata haec relinquatis. 505 labens cet.: this view he seems to prefer: so 1436 mundi magnum versus templum; though in the next passage he leaves it an open question, as one beyond the reach of our experience and certain knowledge: 510 caeli si vortitur orbis, 517 possess caelum omne manere In statione. 507 Pontos cet.: Aristotle Pliny and others attest this, and Sen. nat. quaed. iv 2 29 ob hoc Pontus in infernum more adsidue fluxit rapidus .. in unam partem semper pronus et torrens; Othello iii 3 amplitudes Lucr.: like to the Pontick sea Whose icy current and compulsive course Neer feels retiring ebb, but keeps due on To the Propontick and the Hellepont. 508 a fine example of sound and rhythm adapted to sense.

509—533: the stars may move from various causes: if the whole heaven revolves, then must we say that, while an air presses on each pole and keeps it in its place, the heaven revolves with its stars by a third air which either blows on it above in the direction in which it and its stars are going, or beneath in an opposite direction; so that the whole sphere is thus kept in motion like a waterwheel: if the heaven does not move, then may the stars move because they have in them fires of ether trying to escape and thus driving them on; or an air blowing from some quarter may impel them; or they may move of themselves whither their food invites them: it cannot be told for certain how this goes on in our world; but in the countless existing worlds every one of these causes is in operation; and one must act in this our world; but it is rash to assert that any one must be the sole cause.—This passage too as Lach. 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 caeli si vortitur orbis, without one word of explanation, is strangely harsh after 505—508 Ipse suos ignis certo fort impetis labens cet. 510 Princípio: see n. to 505, and comp. 1436 mundi magnus versatile templum. 511 Ex utraque cet.: in this case the sphere of heaven must revolve on its axis; this axis therefore must be supported in its position: this is done by an air pressing outside on each pole, and keeping each fixed in its place; but then to put the sphere in motion another force is wanted; this must be a third air; 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. polum is the axis of the sphere of heaven, and utraque pars is each pole, the north and the south. 514 volvenda: 1276 volvenda aestas; vi 179 glans volvenda: the gerund has the force of a pres. partic.: Enn. ann. 520 Clamor ad caelum volvendus; Virg. volvenda dies; i 991 oriundi: comp. secundus, and perhaps facundus iucundus etc. aeterni: see n. to 476 viva; and comp. Germanicus phaen. 656 Decliuemque tradunt aeterni pondera mundi. 516 the haustra or austra belong to the rotac: Nonius p. 13 'austra proprié dicuntur rotarum cadi ab auriendo': he then cites this passage: they are therefore scoops or basins attached to the wheel to lift up the running water: Vitruv. x 5 (10) sunt etiam in fluminibus rotas... circa earum frontes afiguntur pinnae quae cum percutiuntur impetu fluminis, cogunt progridentes versari rotam, et ita modiolis aquam haurientes et in summum referentes... ipsius fluminis impulsu versatae cet.: the modiolı answer to the haustra of Lucr. and the contrivance gives a good picture of what he means. 522 aliunde fluens aliunde extrinsecus, another instance of pleonastical language: aliunde is ab aliquo loco, the opposite of aliquo: so that ali. alic. seems to be only ab aliquo aliœ loco, and extrinsecus implies the same thing, the whole phrase being simply the contrary of the inclusi aequalis, the heats shut up in the stars themselves: Plaut. trin. 758 twice uses ab amico alicunde; epid. III 1 10 verum aliquid aliqui aliquo modo Alicant em ab aliqui aliqui tibi spec est; 13 Quippe tu mihi aliquid
aliquo modo aliquidus ab aliquidus blatis. 524 cuntis must be the
nomin. 524 cuntis, 525 pascentis: see n. to 692 693. 523—
525 seems at first sight almost a stoical doctrine; but is merely a
poetical mode of saying that the fires of the stars are drawn on by
that portion of the ether which provides them the fuel or nutriment
they need: three out of the four causes here assigned are given by
Epicurus himself in his letter to Pythocles in Diog. Lær. x 92 τοις
τοις κυρήσις αυτῶν οὐκ ἄδουσαν μὲν γίνεσθαι κατὰ τὴν τοῦ ὀλον σύμφωνον
ἀνάγκην, ἡ τούτων μὲν στάσεις αὐτῶν δὲ δύνανται κατὰ τὴν ἀρχήν ἐν τῇ
tοῦ κόσμου γενέσθαι. ἀνάγκην ἀπογνωσθεῖσαν ἐν ἀναλογίᾳ, εἰτα τῇ
θερμασίᾳ κατὰ τυλικιάσθαι τοῦ πυρὸς οὐκ ἐντὸς τῆς ἐξῆς τούτων ἴδιον.
529 sequor disponere seems a most unusual constr.: it appears to be much
the same as 111 420 pergant disponere; and sequor to have the force
it has 156 quod sequimur i.e. quod persequimur. 532 vegerat=
faciat ut vegerat: an archaic word. 533 ped. proged.: v 1453
Paulatim dociut pedetemtimi progredientia.

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 phe-
nomena. On comparing Epicurus' letter to Pythocles in Diog. Lær.
x 84 foll. it will be found that master and pupil are in precise agree-
ment 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 μετέωρα is one of the most curious features of
his philosophy. Whatever could be brought to the test of sense and
was confirmed by it was true; all opinions again which could not be
brought to such test and at the same time were not contradicted by
it were to be held to be equally true. Now to apply this to the
present question: he says l. l. 86 it is a certain truth that the uni-
verse consists of body and void and that atoms are indivisible: so
with all things ὅσα μοναχὴν ἔχει τοῖς φαινομένοις συμφωνίαν, ὅτε ἐξ
tῶν μετεώρων οὐχ ὑπάρχει: ἀλλὰ ταῦτα γε πλεονασχέν ἔχει καὶ τῆς
gενέσως αἰτίαν καὶ τῆς οὐσίας ταῖς αἰσθήσεως σύμφωνον καταγράφαν. οὐ γὰρ
κατ᾽ ἀξιώματα καὶ κατ᾽ ουκοθεσίας φυσιολογίαν, ἀλλὰ ως τα φαινόμενα
ἐκκαλεῖται, and then he goes on to give this reason, οὐ γὰρ δὴ ἴδιολογίας
καὶ κατὸς δόξης ὁ βίος ἡμῶν ἔχει χρείαν, ἀλλὰ τοῦ αθορώτου νῦν ἡμᾶς ἔτη.
His doctrines then of body and void and the nature of atoms are
certain truths which admit of but one explanation because every phe-
nomenon 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 experi-
ments you can make with fire here on earth and the fact that so long as it is visible it does not diminish in size, but sooner indeed loses its brightness, you can by reason and induction apply these facts to the sun and the stars. Again that our world was formed nearly in the manner just described by Lucr. is true, because earth water air fire of which it is composed always do and must in like circumstances act in the way they are there represented as acting. But to say that the stars and the sun must move from some one controlling cause, or that eclipses can admit of only one explanation, or that lightning and clouds can be formed in only one way is a vain unphilosophical assumption, since they are beyond our powers of observation and there are many ways of explaining them equally probable, to which οὐδὲν τῶν φαινομένων ἀτυχαρτοῖς, or οὐδὲν τῶν ἐναρχήματος διαφανεῖ and the like: you must not then fear τὰς ἀνθρωποδοξίες τῶν ἀστρολόγων τεχνητῶν: to give one explanation καθηκόν ἐστι τούτω τερατεύσατε τι πρὸς τούς πόλλους βουλομένους, nay it is μάταιον, and even μακρινόν. 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 ours, existing in the universe they all may and must find their place, l. 1. 94 εἶναι μή τις τῶν μοναχῶν τρόπον κατηγορήσω τοὺς ἄλλους ὡς κενοὺς ἀποδοκιμαζόντων τες αἰτητικῆς καὶ τὶς ἀδύνατον καὶ διὰ τούτω ἀδύνατα θεωρήσατε εἰπιστήμων.

534—563: the earth remains at rest in the midst of the world, because its weight gradually diminishes and below it is another nature closely connected with the air above the earth: thus the whole forms as it were an organic whole, and one part does not weigh down another any more than one member of the body another member, the whole having been united and working together since its first formation: see too how the light soul sustains and puts in motion the whole heavy body. 534 Terraque: Lucr. does not tell us what the shape of the earth is; but he must have conceived it as presenting a surface more or less flat both above and below. 535 Evanescere cet. i. e. below on the under-surface: evanescere et decrescere, as 625 Evanescere, immutui, seems a decided ἀπεργον πρότερον: for the latter must have place before the former. 538 vivit: see n. to 476 viva: yet it does appear harsh to apply this epithet to the bruta terra, the model of Quid sit vitali motu sensuque 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. Lær. x 74 says merely καὶ ηγη τῷ ἐξετάσα: Plut. de plac. phil. III 15 assigns this to Anaximenes: διὰ τῷ πλάτος 38—2
Pliny nat. hist. II 10 gives an account much resembling that of Lucretius: *spiritus quem Graeci nostrique codem vocabulo aerum appellant, vitae melius et per cuncta rerum meabilem totoque consortum; hucus vi suspensam cum quarto aquarum elemento librari medio spatii tellurem* etc.: a stoic might perhaps have pointed to his fierce attack on their cosmical system: *Illud in his rebus longe fugae aedere* etc.: 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 Pendentis terrae debet, cum pendeat ipse Mundus et in nullo ponat vestigia fundo.* 545 *quid ob eat i.e. quod munus obire debeat, what its proper and regular function is.*

564—591: the sun, the moon whether it shine by its own or borrowed light, and the stars are about the same size 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. 564 *rota* etc.: see n. to 432. 567 *Adicere:* i 688 *rei quas corpora mittere possit Sensibus et nostras adiectu tangere tactus.* 569 *ad speciem:* see n. to III 214. 571 *mulcent:* III 141 *haec loca circum Laetitiarum mulcent.* 572, 581 and 589 *flum:* see n. to II 341. 575 *Lunaque* etc.: you can tell for certain that the moon is of the same size as it looks; but you cannot tell whether its light is its own or borrowed; whereas unphilosophical astronomers assert that its light is borrowed, and that it is thousands of times larger than it appears: see remarks added after 533. *notho:* Catul. xxxiv 15 *notho es Dicta lumine luna.* 578 Quam [figura], quae cernimus, esse videtur. 583 *ut est* etc. i.e. necesse est videatur nobis e terra ita utcumque est oris notata et quantacumque est. 584 Quanta quanta: Donatus to Ter. adel. 394 *'quantus quantus, id est quantuscumque':* comp. *quisquis = quicumque, quoquo = quocumque; quamquam, utu, ubiubi.* 585 is immediately connected with 590 *Scire licet,* 586—589 being a parenthetical illustration from earthly fires. 588 *mutare neut.* as often in prose; see Forc.: *perparvum quiddam* being a cognate neut. 589 *Alteram utram* i.e. maiorem aut minorem: see n. to III 904 for elision: *alteram utram,* as well as *alterum utram,* *alterius utrius* are found in Cicero: *altera utra* nom. and abl. in Livy and others: Lucretius uses elsewhere *alteror* and *alteror*um. 590 *perquam pauxillo,* *exigua parte brevique,* as Perparvum quiddam, his favourite accumulation of terms to shew
the extremely small amount of increase or decrease. The above passage exactly agrees with Epic. l. 1. 91 τὸ δὲ μέγεθος τοῦ ἕλιου τε καὶ τῶν λυκῶν ἀστρῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτον ἐστὶ τοῦ ἕλιουν φαίνεται; (τούτο καὶ ἐν τῇ ἐνδεκατῇ περὶ φύσεως. 'ει γὰρ φησίν 'τὸ μέγεθος διὰ τὸ διάστημα ἀποβεβληκόμενο, πολλῷ ἐν μᾶλλον τῇ φρονῇ) ἀλλὰ γὰρ τούτω συμμετρίτερον διάστημα οὐθὲν ἐστὶ: κατὰ δὲ τὸ κατ' αὐτὸ ἦτοι μείζον τοῦ ὀρομένου ἤ ἔλατον μικρόν ἢ τηλικοῦτον ἕλιον ὁμάταν ἐστὶ, γὰρ καὶ τὰ παρ' ἡμῖν πῦρ ἐξ αὐτοῦ ἀποττήματος θεωροῦμεν κατὰ τὴν αἰσθήσιν θεωρεῖται. καὶ τὰν δὲ τὸ εἰς τούτο τὸ μέρος ἑνότητα ἰδίως διαλυθῆσαι, ἐάν τις τοῖς ἐναργήσις προσέχῃ, ὡσπερ ἐν τοῖς περὶ φύσεως βιβλίοις δείκνυμαι: Lucr. doubtless had before him the 11th book of the peri phusés which Diogenes quotes in the middle of this extract, and of which such scanty fragments are published in the volum. Hercul.; the τῇ φρονῇ there is the claram speciem certamique figuram of Lucr.: Cicero does not lose this opportunity of jeering, as in the acad. pr. 11 82, and de fin. 1 20 sol Democrito magnus videtur, quippe homini erudito in geometriaque perfecto; huic pedalis fortasse; tantum enim esse censet quantus videtur, vel paulo aut maiorem aut minorem. 591 maioris: the -is is common in comparatives: the carmen arvale has in pleores once, in pleoris twice; the best ms. of Cicero Virgil and others give occasionally the same form; Charisius 1 p. 137 Keil attests maioris 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 Largifluum 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 erumpere. 604 etiam quoque: see n. to iii 208. 605 percipiat: see n. to iv 729 percipian t oculos visumque lacesunt. 609 Accedere: for form see ii 1025; for accus. after it comp. Plaut. Stichus 88 mihi paternae vocis sonitus auris accedit.

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. 618 and 640 flexus are the same as metas. 617 solstitialis: the best writers confine this term sometimes to the summer solstice; Cic. de nat. deor. II 19 solis accessus accessusque solisitiae brumisque cognosci 619 Annua cet: Manil. III 515 Annua quod lustrans consumit tempora mundum: but comp. this v. and 691 Propet signiferi positurae totius orbis, Annua sol in quo concluidis tempora serpens, Oblique terras et caelum lumine lustrans with Cic. Arat. 318 Orbem signiferum perhibebunt, 332 Haec sol ae terno convestit lumine lustrans, Annua conficiens vertenti tempora cursu: Lucri. we have seen twice uses aeternus in this way with poetical inconsistency: and then comp. 644 Quae velunt magnos in magnis orbibus annos, 648 per magnos aeternos orbis, 635 ad signum quodque reverti, 636 ad hanc quia signa revivunt, III 316, Quorum ego nunc nqueo causas exposere causas, 1 993 sub caeli tegmine, II 663 sub tegmine caeli, v 1436 mundi... tempus Sol et luna suu lustrantes lumine, 688 nocturnas exaequat lucibus umbros, 433 and 564 solis rota, 616 Brumalis adeat flexus, 640 Brumalis usque ad flexus, 612 qui sit fulgore notatus, 665 confecer orbem, IV 171 and v 252 caeli complemene cavernas, with Cic. Arat. 232 Haec faciunt magnos longinquus temporis annos, Cum redunt ad idem caeli sub tegmine signum, Quadrum ego nunc nqueo tortos evolvere cursus, 236 magnos edemus gentibus orbis, 239 caeli sub tegmine, 237 aeterno lustrantes lumine mundum, 242 Tam magnos orbis, 337 signa revisunt, 1 288 Exaequat spatium lucis cum tempore noctis, 281 rota servita solis, 282 brumali tempore flexus, 249 fulgens candore notatur, 250 conficiit orbem, 252 caeli lustrae cavernas. It is quite evident Lucri. had carefully studied this translation of Cicero; other parts of which are imitated in other parts of his poem.

621 vel cum primis, as if this seemed the most plausible theory, where all must be uncertain. 622 = III 371. 624 cum caeli turbine: 510 magnus caeli si vortitur orbis; which Lucri. also appears to think most probable. 625 Evanscere, Imminui: comp. 535 Evanscere, 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 servida signa i.e. of the zodiac which are higher and therefore carried on in more rapid revolution. 629 magis hoc i.e. lunam magis quam hunc relinqui. 631 tendere cursum seems to be no more than tendere iter, or curr
tendere, which Sallust and Virgil use: Livy xxiii 34 5 has tendere cursum and Virg. Aen. v 834 contendere cursum for a ship keeping on its course. 632 furtur cet.: he now passes to the oratio recta, which he had partially adopted in 630 abest, propinquat. 636 ad hanc revisunt: ii 359 revisit Ad stabulum, where see note. I do not find Democritus' name elsewhere attached to this theory: Geminus elem. astr. 10, though he condemns it, gives a lucid account of it; λέγοντες τινες, 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 Quo quæst aestivis cet. alter qui reiciat. 641 frigoris umbris: Wak. quotes Virg. geor. iii 357 Tum sol pallentis haut unquam discutit umbras. 644 Quae volvunt cet. refers of course only to stellas: Lucr. imitates Cicero quoted above. volvunt annos i.e. volvendo faciunt; Cicero less poetically Haece [Hae] faciunt magnos longinquæ tempori annos; Aratus himself 458 Μαξπολ δὲ σφέων εἰσὶν ψαρομένων ἐναυτὸ. 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 iiis partibus in quas superna cunct, and resembles iii 1038 eadem aliiis sopitu' quietest and the like. 649 sidera here, as above 623, means all the heavenly bodies, sun moon planets fixed stars.

650—655: night comes, either because the sun is extinguished, or, 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 so his master in Diog. Laer. x 92 ἀνατολαὶ καὶ δύσεις ἄλλων καὶ σελήνης καὶ τῶν λυκῶν ἀστρων καὶ κατ' ἄναμν γίνεσθαι δύναται καὶ κατὰ σφῆναι... καὶ καθ' ἠτέρῳ δὲ τρόπῳ, ὡμέν τα προφητείαι ἀποτελοῦται: οὐδὲν γὰρ τῶν φαινομένων ἀντιμαρτυρεῖ κ.τ.λ. 651 de: see n. to vi 290. 652 efflavi lan. ignis: comp. 758 Solque suos etiam dimittes languidus ignis cet. and ii 832 prius omnem effluere colorem. effluere therefore = dimittere, not its usual sense. 653 iter: on the other hand vi 339 itiner: iteris or itere
appears to be used by Naevius Pacuvius Attius Varro; itiner by Ennius Pacuvius Attius Manilius i 88.

656—679: daylight returns at stated hours, either because the same unchanged sun passes under the earth and comes above it again, or because the fires of a new sun collect every morning at the proper time: this may well be; for many things, such as puberty in men, come at a certain time; and many things such as snow rain lightning return pretty regularly: so it has been from the beginning and so it continues to be.—The alternative here allowed is the same as that given in the preceding passage; see Epicurus there cited: the old sun returns, or a fresh one is born every day. 659 Anticipat governs caelum: comp. Cic. ad Att. viii 14 2 dices, quid igitur proficis qui anticipes eis rei molestiam quam triduo scituros sis! 663 Idaeis cet.: Diodorus Sic. xvii 7 6 gives the same curious story more fully than Lucr.; the Trojan Ida is spoken of: the stoic Cleomedes de subl. i 87 scoffs at this notion of Epicurus: καίτω πρὸς ἄνωτος εἰρημένως ἄποκρυτάς οὐσί ἐν καὶ τὰ ἀστρα ἀπεφνατο ἀνατελλόντα μὲν ἐξάπτεσθαι, δύναμθα δὲ σφέννυσθαι, and he cleverly remarks that this is like saying that men while they are seen are alive; as soon as they are out of sight are dead. 673 inpubem cet.: 888 iuventas Occipit et mollis vestit lanugine malas; Aen. viii 160 Tum mihi prima genas vestibus flore iuventas. 674 pariter malis: i 88 Ex utraque pari malarum parte profusest. 676 Non nimiris in this sense is common enough in Cicero. 678 Atque ita cet. is like Epicurus' expression l. l. 92 κατὰ τὴν ἀρχήν ἐν τῇ τοῦ κόσμου γενέσιν ἀνάγκην ἀπογεννηθέων.

679 Consequē: comp. n. to i 560 velico, of which the principle is the same; and see Lachmann's very learned note: he shews that adsecū is used more than once by Plautus: the old writers never contracted the last two syllables into one in any of these words, any more than in ingenius perpetuus ambigus and the like.

680—704: days and nights lengthen and shorten time about, either because the sun continuing the same chooses to run in unequal curves above and below the horizon, his course above being as much more or less than a semicircle, as his course below is less or more, until at each equinox the two are equal: all this you may see marked on a map of heaven: or else the air is denser in some parts than in others, so that he travels more slowly through the former; and thus the winter nights are longer: or else a new sun is always born, and in successive parts of the year his fires collect more 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 am fractibus: this word is used by Cicero more than once for the
annual course of the sun; see Foro.: but Lucr. here employs it for the unequal daily curves it makes above and below the horizon: amfr.: 1718 amfractibus with n. 686 relatus: if the other part is from east to west, relatus expresses the return from west to east. 687 anni Nodus must here mean the intersection of the ecliptic and equator at the two equinoxes, though nodus in astronomical Latin and πόλυς in Greek have also other meanings: Cic. Arat. 287 In quo autumnali atque iterum sol lumine verno Exaequat spatium lucis cum tempore noctis. 689 cureu i.e. solis. medio governs fstatus; comp. Caes. de bell. Gall. i 34 1 uti aliquem locum medium uttrusque deligeret; Ovid met. v 409 Est medium Cynæae et Pisaeae Arethusae... aequor; 644 Et medium caeli terræque per aera vecta est. Cic. in his Aratea often has auras aequilonis, austris, and the like to denote the point from which the wind blows, as Lucr. here uses fstatus: 280 a clarisonis auris aequilonis ad austrum Cedens, 272 ab infernis austris convertitur auris, 253 Quorum alter tangens aequilonis vertitur auras: Lucr. has probably taken the notion from him. When the sun is midway between the two solstices, the heaven Distinet aequ. discre. metas: 617 Cancri metas solstitialis 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 currentibus amfractibus, in partis non aequas dividit orbem, until anni Nodus nocturnas 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 distabat utraque: the heaven keeps his two goals, the points where he rises and sets, at an equal distance from north and south, i.e. speaking roughly he rises and sets due east and west: 683 we had amfractibus for the diurnal course, which Cicero uses, as was said, for the annual. 690 aequato discre.: he no longer in partis non aequas dividit orbem. 691 sign. orbis: Cic. Arat. 317 Zodiacum hunc Graeci vocitant nostrique Latini Orbem signiferum perhibebunt nomine vero; the same name he and serpens, 693 lustrans: see notes 1 for three other instances in which Lach. has corrupted his author from a vain objection to two participles in such a connexion as this: Cicero in his Aratea again and again has examples of this, and in the parts most imitated by Lucr. as 237 Quattuor aeterno lustrantes lumine mundum, Orbes stelligeri portantes signa feruntur, Amplesci terras coeli sub tegmine fulgi;
260 recedens, deviatus; 264 consistens, distingue; 332 lustrans, con-
fcians; 379 depellens, pandens; progn. fr. 3 Cana fulix fugiens.
clamans, fundens. Lach. in support of his violent and clumsy changes
has these words 'nam via solis obliqua est, totus oblique zodiacae
lumen solis neququam semper obliquum est'; the point of which s
far as Lucr. and the latitude of Rome Berlin or Cambridge are con-
cerned I have in vain attempted to see: with 692 and 693 lustrum
comp. Manil. iii 515 Annua quod lustrum consumit tempora mun-
dum. 699 noctes cet.: Virg. geor. ii 482 vel quae tardis mor
notibus obstet; if the meaning indeed be the same. 700 radiatum:
462 radiati lumina solis. insignis: Cic. de nat. deor. i 100 cum
ipseum mundum, cum eius membra, caelum terras maris, cunctque horum
insignia, solem lunam stellasque vidissent: the sun is day's chief orna-
ment: Cic. orator 134 similia illis quae in ampio ornatus secernae est
fori appellantur insignia, non quod sola ornat sed quod excellat.
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 quis
crassior est cet. 703 certa parte: a particular quarter which varies
every day throughout the year. certa desurgere parte: Hor. sat. ii
2 76 ut pallidus omnis Cena desurgat dubia; i 4 31 nequid Summe
derpetat metuens; ii 2 105 Non aliquid patriae tanto emetiris acervo:
Lucr. himself ii 703 egigni corpore vivo; vi 761 quibus effiant causas.
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 runus cet. Among those who
thus 'seem to speak the truth' was Heraclitus, who also held like
Epicurus that it was eidos to os athenous.

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 half ball bright half opaque which pre-
sents to us all these various phases, as the Chaldees assert in opposi-
tion 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. 1.1. 94 reasons in just the same way, κατο-
σεις τε σελήνης καὶ πάλιν συμπληρώσεις καὶ κατὰ στροφὴν τοῦ σώματος
NOTES II

603
totum dynavit an ginesthai kai kata sxymatos Mou aphos apomios, eti te 
kai kai etiprosidhes kai kata pantas trpoous kath ois kai tata par hemi 
phanomena ekkalaitai eis tas toutou tou eidos apodises...etis y 
edeketai twn selinwv eis iasth v echw to pho, edeketai de kai ap to y 
kalov kai gar par hemi theorinai polla even eis iasth echanta polla 
epitropou...y y emfasis tou proswou eis auti dynatai men ginesthai kai 
kata parallagin meirin kai kai etiprosidhes kai kata pantas trpoous 
soi an thewrointo to symphainon tois phanomenous kekhtmenoi. The reason 
ishing is quite the same as in the preceding sections: any of these 
thories 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 
maichomenos tois enargemahan vndeketo dynetai ataraxia gnisiou meta 
betaiv: the attainment of this ataraxia gnisiou being the end Epicurus 
and Lucretius had before them in writing their physics, and not the 
van ambition to propagate idle mathematical and other theories. 707 
and 724 Ad speciem = ad visum: iv 235 quae poterit res Accidere ad 
speciem quadratura; 242 speciem quo vertimus. 708 pleno bene: this 
use of bene is a favourite one with Cicero. 712 signorum per orbem: 
see n. to 691 signiferi orbis. Lucr. here gives a lucid statement of 
the true cause. 714 cursus viam: 1124 iter viae and iv 626 iter 
omne viarum seem not unlike: Vitruvius ix 2 1 (4 17) cursum itineris 
sui peragens. 715 Est quare possit = est ut possit, so common in 
Lucr.: see n. to 1 442 erit ut possit: 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 iv 960, and should 
perhaps be written as two words: see also n. to vi 132. Plut. de 
plac. phil. iv 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 de 

erived from the sun.

720 si forte = fortasse, is found in Cicero, as de orat. iii 47 
aque, si forte, motum; de off. iv 70 in uno illo aut, si forte, in 
liberis eius manet gratia: see Madvig emend. Liv. p. 123; it serves 
therefore here as a connecting particle in passing to a new hypo 
thesis, and is the same as Est etiam ut versari possit, ut globus 
cet. 723 eam partem i.e. the dimidiam partem just mentioned.

726 glomeraminis atque pilai seems a hendadfas for the globus pilai of 
720. 727 Babylon. Chald. doct.: he speaks of the theory of Berosus, 
of which Vitruv. ix 2 (4) gives a full account: I will quote the begin 
ning, Berosus qui a Chaldacorum civitate seu natione progressus in 
Asiam etiam disciplinam Chaldaciam patsevit, ita est professor, pilam 
esse ex dimidia parte cstandem, reliqua habere caeruleo colore. cum
autem currum itineris sui peragens subiret sub orbem solis, tunc eam radiis et impetu caloris corripit convertique candeantem, propter eius proprietatem luminis, ad lumen. cum autem vocata ad soleum orbem superiora spectet, tunc inferiorum partem eius, quod candidens non sit, propter aeris simulitudinem obscursam videri, et sic on: hence his followers were called Chaldaei. Chaldaeum is of course the gen. plur.: 1063 comum Molossium; 405, vii 754 and ii 600 Graulum; vi 642 Siculum. 728 Astrol. artem is the system of the astronomers who held the first mentioned theory. 729 quod pugnat, a constr. common enough in Cicero: de nat. deor. i 75 illud video pugnare te; pro Sex. Rosc. 8 si hoc solum pugnatur: so qui id pugnant and the like. 733 aborisci seems to be found nowhere else: iii 155 he has aboriri: Lach. compares ulcisci pacisci nancisci proficisci etc. 734 illius in parte: this use of pars in the sense of locus comes perhaps from the sense it has in partes agere or suscipere: reparari in loco illius et partes or partem eius suscipere: Cic. ad Q. frat. i 11 43 si mea pars nemini cedit, fac ut tua ceteros vincat; comp. too Ter. eun. 1055 ut haec in parte aliqua tandem apud Thaidem: the expression therefore comes to the same as Livy iii 18 9 ipse in locum vicemque consulis provolat. 735 vincere verbo: 99 Et quam difficile id nisi perrinocere dictis: Virg. geor. iii 289 verbis ea vincere magnum quem sit; but there the words are the same, the sense different. 737—747 seem to depict some pantomimic representation of the four seasons. 737 praenuntius: Hor. epist. i 7 13 Cum zephyris et heraundine prima for the first approach of spring: comp. i 10 flor. 739 Flora follows close behind and scatters flowers before her which fall close on the steps of spring Venus and zephyr, implying that flowers spring up wherever they have trodden: tibi suavis daedala tellus Submittit flores, when Venus alone has to be glorified. 741 Inde loci: see n. to 443. 742 etesia flab. aquil. recurs vi 730: 715 Aut quia sunt caestate aequilones ostia contra Anni tempore eo qui etesien esse seruntur. 743 Euhius and euhoe are the only well-attested spellings; probably Euhan should also be read; for Aen. vi 517 the best mss. have euhantis: Mommsen inscr. reg. Neapol. 2913 MIG-PROBUS-FUIT-AC-SUPERBUS-EUHAN: the Latins naturally expressed the Greek aspirate in the middle of the word. 745 Altivolans here must mean merely loud-roaring, though applied to Jupiter by Cicero and Ennius it signifies thundering on high; and Altivolans Altisonus and the like. 749 cer to tempore, every day, that is: 

604  

BOOK V
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 shew how the moon may receive her light. Epic. l. l. 96 gives us a similar choice, ἐκλυφεὶς ἥλιον καὶ σελήνης δύναται μὲν γίνεσθαι καὶ κατὰ σβίσαι, καθάπερ καὶ παρ' ἡμῖν τοῦτο θεωράται γυνόμενον καὶ δὴ καὶ κατ' ἐπιπρόσθεσιν ἄλλων τινῶν, ἢ γῆς ἢ οὐρανοῦ ἢ τινὸς ἐπέρου τοιούτου: and Diogenes adds just below εὐν δὲ τῇ δουδεκάτῃ περὶ φύσεως ταύτα λέγει, καὶ τὸν ἥλιον ἐκείπεν σελήνης ἐπικοτούσης, σελήνην δὲ τοῦ τῆς γῆς σκιά- σματος. ἄλλα καὶ κατ’ ἀναχώρησιν. 751 comp. Virg. geor. ii 478 Defectus solis varios lunaeque labores. laterbras does not appear to occur elsewhere with this application. 754 obstruere: there seems an allusion to the legal use, obstruere fenestras, obstruere lumina or luminibus, though I cannot find an instance exactly similar to the present. 758 and 765 Tempore eodem: so 1045 Tempore eodem alii facere id non quise putentur. 757 Corpus quad cet.: comp. 717—719. 758 comp. 652 atque suas efflavit languidus ignis. 761 interstingui, a very rare word, hardly occurring elsewhere in classical Latin, unless in Apul. met. iv p. 264. 763 super = insuper: see n. to 1 649. 764 rigidas...umbras: old poet in Cic. Tusc. disp. i 37 ubi rigida constat crassa caligo inferum: 'even darkness which may be felt'. coni, the cone of the earth's shadow; so that coni would seem to define the umbras, as 369 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 Menstrua is not at once apparent, as she has to pass most months without any eclipse; yet these do depend on her monthly revolution; and if her orbit lay in the plane of the ecliptic, there would of course be an eclipse every full moon. 765 succurreres = succedere, used in this its literal sense is almost or quite unexampled; Forc. compares its metaphorical use in Cic. pro Sex. Roscio 31. 769 Cur cet. as 758 foll. of the sun. 770 per: see n. to 1 841 Ignibus ex.

771—782: having thus explained how all that goes on above in the heaven may take place, the movements of sun and moon and their eclipses, I now come back to the infancy of the world and the earth and proceed to shew what then came to pass. 773 quicquid = quicque, as so often in Lucr. resolvi: vi 46 Pluraque resolvi, where he
is talking of the same questions: a rare use of the word, not unlike that in Quintil. inst. vii 9 14 nec refert quomodo sit facta amphitheatrum aut quo resolvatur. 774 Virgil says obscurely caelique vias and caelique meatus, with reference probably to this passage. 776 effectus: see n. to II 156 Officiuntur. 779 convisunt keeps up the metaphor of convivum and aperto lumine: II 357 Omnia convivens oculis loca. 777 neque opinantis: in 3 other places he uses the more usual ne opin.: neque opinans, which appears to be very rare, occurs more than once in the bell. Alexandr. and the more homely bell. Africae: see Nipperdey Caes. p. 27, who refers to the epist. ad Brutum i 4 4. 780 Nunc redeo cet. from which he had digressed after 508. 781 in lum. oras cet.: see n. to 212 and Virgil there quoted. 782 crerint = decrierint, is somewhat archaic and used by Cicero in imitating old legal language: yet Catul. lxiv 150 germanum asmiten crevi.

783—820: first herbage sprang up, then trees, then living things; in the newness of creation the earth produced the larger creatures, birds first, even as now it produces spontaneously worms and the like; then lastly man, whom it fed from its pores with a moisture resembling milk: in the perpetual spring of the new world the children needed nothing more than what the earth thus supplied. 783 Principio cet.: in their account of the first production of things the early philosophers would be likely to agree more or less: Lucret. probably had a special eye to Empedocles; thus we are told in Plut. de plac. phil. v 26 and Galen that Empedocles πρῶτα τῶν ζων τα δύσδρα ἵκ γῆς ἀναδεύσαι φρου, plants with him being imperfect animals. Virgil in geor. II has frequent allusions to Lucret. in return: comp. too the conclusion of his brief epicurean cosmogony, ecl. vi 39 Incipient silvas cum primum surgere, cumque Rara per ignaros errent animalia montis. 786 per auras cet.: Virg. geor. II 363 dum se laetus ad auras Palmes agit laxis per purum immissus habenis. 788 and 790 primum seems to have this force: birds have the rudiments of feathers, quadrupeds have hairs or bristles as soon as they are born before they begin to perform any of the functions of life; so the earth as soon as formed began to put forth its hairs or feathers, herbage and plants, before it yielded any other production. 791 mortalia saecla here = 793 animalia, every living thing. 793 Nam neque cet. in refutation of the stoical belief: II 1153 Haud, ut opinor, enim mortalia saecla superne Aurea de caelo demisit funis in arva. 795 merito cet.: comp. 821, and II 998 Quas propter merito maternum nomen adepta est: he loves to inculcate this truth. 797 Multaque cet.: this too he is fond of dwelling upon, as an important confirmation of his theory as to the beginning of sense and life: II 871 Quippe
NOTES II

videre licet vivos existere vermes Stercore de taetra cet. and elsewhere. 800 nova, when their powers were in their vigorous freshness: 907 tellure nova caeloque recenti. 801 gen. al. var. vol.: another poetical tautology; repeated 1078. 802 tempore vero: comp. 818 819: there was then perpetual spring; ver ilud erat, ver magnus agebat Orbis. 803 Foliculos: this word, meaning originally a small sack, is used for any light envelope rind or husk. teretis: comp. iv 58 Cum teretis ponunt tunicas aestate cicadae, and n. to i 35. 805 mortalia saecla 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 saecla means all living things; and so it does probably ii 1153; but Lucr. has never any hesitation in using the word or phrase in different senses, when the language permits him to do so, and he quite disregards any consequent ambiguity. mortalia saecla is generally with him synonymous with mortales; as 988 mortalia saecla Dulcia lincebant labentis lumina vitae; 1169 divom mortalia saecla Egregias animo facies vigilante videbant; 1238 se temnunt mortalitatem saeclae. Euripides in a well-known fragment of the Melanippe keeps the same order as Lucr.: earth and ether Τιττουσι πάντα κανέδουκαν εἰς φάος, Δένδρη πετεινά θέρασ εἰς θ' ἄμη τρέφει, Γένος τε θηρτών, which may have suggested to Lucr. his mortalia saecla, as he was so familiar with Euripides. 806 umor superabat: 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 ueri: Censorin. de die nat. 4 9 Democrito vero Abderitaes ex aqua limoque primum visum esse homines procreatos. nec longe secus Epicurus: is enim creditit limo calefacto uteros nescio quos radicibus terrae coherentes primum increvisse et infantibus ex se editis ingeniium lactis umorem natura ministrante praebuisse, quos ita educatos et adultos genus hominum propagasse. apti = adepti: so i 448 and vi 1235 apisci. Nonius p. 234 quotes instances of aptus thus used from Attius Pacuvius Lucilius: add Plaut. capt. 775 hereditatem sum aptus. 810 petessens: see n. to iii 648 caedesque petessit. 811 ibi Creecch refers to 809 ubi: in which case it must be temporal, 'thereupon'; but comp. 815 Impetus in mammas convertitur; so that it is better to make ibi mean, to the spot where the infants lay, to the opened womb; and Lambinus' ibus is not needed. 815 Impetus ille which went to feed the child before it was born. With this description comp. Diog. Lear. ii 17 γεννᾶσθαι δὲ φησιν ['Αρχέλαος] τὰ ξύα ἐκ θερμῆς τῆς γῆς καὶ ὅλως παραπληγίαν γάλακτον τροφῆν ἁνείσις. οὕτω δὲ καὶ τὸς ἀνθρώπου ποιήσας. 816 Wak. 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 alios prima crescentis origine mundi Inluxisse dies alisuis habuisse tenorem Crediderim: ver illud erat, ver magnus agebat Orbi et hibernis parcebant faltibus ueri, Cum primae lucem pecudes hausser virumque Terra progenies duris caput extulit arvis... Nec res suas tenerae posse praefere laborem, Si non tanta quies iret frigusque caloremque Inter. 820 Omnia enim, and therefore cold and heat and winds too.

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 aquae etiam, I cannot too often repeat this. 823 animal is nowhere else used by Lucr. in the sing. as a subst.: animas is his word: and here omne animal seems equivalent to omnia animalia: he says animalem formam, animals genus, corpus; but animantium genus, natura, saecla, volgum turbamque and the like: see notes 1 to iv 740 talis natura animalis fuit: 917 tellus animalia fuit; Virg. geor. i 13 Fuit quum magno tellus percussa tridenti; Aen. viii 138 quem candida Maiis... fuit. 825 Aerias: i 12 Aerias primum volucres. varius subscription, as he elsewhere uses varias, simply to express the different species: see n. to i 589; and comp. just above 786 Arboribus variis. 837 Destitit cet.: ii 1150 essetaque tellus Vix animalia parvae creavit quae cuncta creavit Saecla deditque ferarum ingenti corpora partu; Diod. Sic. i 7 6 τὴν δὲ γῆν ἀπὸ μᾶλλον στεφομινὴν ὑπὸ τοῦ κρέας τῶν ἓλιου πυρῶν καὶ τῶν πνευμάτων τὸ τελευταῖον μηκέτι δύναμιν μηδὲν τῶν μείζων ζωγονίων κ.λ. spatio def. cet.: comp. ii 1174 spatio actatis defessa vetustae, and n.thera. 828 829 comp. 834 835. 831 vertere: see n. to iii 502 reflexit. 832 Namque cet.: ii 77 Augescunt alias gentes, alias minuuntur cet. 835 ex alio—alter = 829 Ex alio alius: see n. to iv 689 Est alio—alter. 836 pote: see n. to ii 1 and 5 Suave: iii 1079 Nec devitari letum pote; and this use of pote for potest is very common in Latin: for the omission of fuit comp. Martial ix 15 Inscripsit tumulis septem sclerata virorum Se fecisses Chloe. quid pote simplicius? : Ritschel trin. p. cxi ‘potis vel pote vocem quae hoc habuit singulare, ut non pro potest tantum vel potis est usurparetus, sed etiam pro aliis formis eius verbi, etiam pro infinitivo’; and trin. 353 pote = potes; and Wagner de Plaut. aulul. p. 39 seems to prove that epid. ii 243 and aulul. ii 4 30 pote or potis must be read for potesset of mss. But as observed to v 1 Lucr. only waits the verb with pote; not with potis, as Ennius and Plautus do. 839 ferre is understood to nequeat and possit from tulit. The stoical
moral is as usual much the same as the epieurean: M. Anton. ix 28
ταύτα ἐστὶ τὰ τοῦ κόσμου ἀγγέλων, ἀνώ κάτω, ἦς αἰῶνος ἐς αἰῶνα.

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 An-
drogynum: Livy xxvii 11 4 et Sinuessaes natum ambiguus inter marem
ac feminam sexu infantem, quos androgynos vulgus, ut pleraque, fa-
ciliore ad duplicanda verba Graeco sermone, appellat; but xxxix 22 5
he uses the Latin compound seminarem; Ovid calls it hermaphroditus
which became the usual name. interutraque: see notes 1 to ii 518.
nece utrum i.e. neutrum; as iv 1217 Et negque utrum superavit sorum;
Lach. further illustrates this use. necuer and neuter are as we said
to iv 1217 really the same word: Ov. met. iv 378 nec femina dici
Nec puer ut possint; neutrumque et utrumque videntur; Mart. xiv
174 Masculus intravit fontes, emersit utrumque. Lucr. in this passage
imitates and partly refutes Empedocles: 238 Πολλὰ μὲν ἀμφίπτροπα
cal ἀμφιστερ' ἐφύνοντο, Βουγενη ἀνδρόπωρα, τὰ δ' ἔμπαλον ἐξαντελλόν
Ἀνδροφυὴ βούκρανα, μεμυγμένα τῷ μὲν ἀπ' ἀνδρῶν, Τῇ δὲ γυναικοφυᾷ,
σκειρὶς ἕκτροκυμα γυνὶς: with the beginning and end of this passage
Lucr. is quite in accord; the Bougenη—βούκρανα he wholly disallows,
as we shall see 878 foll. where he triumphantly refutes such notions.
The Bougenη ἀνδρόπωρα was very famous: the great champion of the
final cause Aristotle phis. ii 8 and his commentators Themistius and
Simplicius assail it. 840 Orba pedum partim: Virg. geor. iv 310
Trunc pedum primo. manusm: the gen. after viduata is strange,
and apparently after the analogy of adjectives like in meaning, expers
etc.; though ii 843 he has secerta tepsion: it is possible that the eμυνε
όμων 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: 232 Ἡ
πολλαὶ μὲν κόραι ἀναίχενες ἰδιάλεγοναν. Γυμνοὶ δ' ἐπλάξοντο βρα-
χίσονες εὐνύδες όμων, "Ομματά τ' οὐ δακτύλωντα μετάτων: such a
wandering about of single organs and limbs and their subsequent
union Lucr. would have thought absurd; for Empedocles continues
Αὔραρ ἐς κατά μεῖζον ἐμοίγετο δαίμονι δαίμων, Ταῦτα τ' συμπάττεσκον
ἵνα συνέκυρον ἐκαστα, "Ἀλλα τ' πρὸς τοὺς πολλὰ διηνεκές ἔγεγυνοτο:
and so Censorinus 4 1 Empedocles autem egregio suo carmine, quod
eiusmodi esse praedicat Lucretius ut vix humana videatur stirpe
creatur, tale quiddam confirmat. primo membra singula ex terra
quasi praegnate possemin edita deinde coisse et efficexs solidi hominis
materiam igni simul et umore permixtam. 844 quod for. us.: see
n. to iv 831 quae foret usus. 846 absterruit has the same force as
IV 1234 cuiquam Absterrent and 1064 Absterrere sibi, where see note.
847 oomp. I 564 quibus possint aevi contingere florem. 849 delere.
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 oix oix' in an epigram of Callimachus seems the only
certain instance in Greek hexameter verse. Whoever, Greek or
Latin, introduced the practice, must have done it through misappre-
hending Homer; for surely his verse is a dactylic hexam. catal.
850 and 856 procedere: see n. to II 1115. 852 remissis gives an
excellent sense: IV 1114 Membra voluptatis dum vi labefacta liques-
cunt. 853 habere cet. i.e. videmus debere habere utrumque cet.: uterque
is in the dependent clause according to a favourite habit of
Lucr.: see n. to I 15 capita...quamque. With the slight change of
constr. comp. 59 natura reperta est...62 Sed simulacra solere cet.: not
unlike are many passages such as Livy XXII 54 9 duo consularus
exercitus emissi nutiabantur, nec ullo iam castra Romanis nec duem
nec meilitem esse.

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 propugando, 850
propugando: he has 5 five times, 6 twice; but always the subst.
propagn: VI 1027 propellat, 1029 propellat; II 276 pirenapo, 283 pirena-
atur: he appears to seek variety of this kind. 650, their breed
or race, = 850 saeola. 857 vesci vit. au.: see n. to 72 vesci: Aen.
I 546 er vescitur aura Aetheria. 858 denique here is not a mere
idiomatical redundancy as in I 278 and the passages there cited, but
means, at least; if no higher quality, well then agility: Hor. sat. I 2
133 Ne nummi perante aut puga aut denique fama; Caes. de bel.
Gall. II 33 2 quod deditione facta nostris praesidia deducturos aut
denique indigentibus servaturos crediderant. 860 ex util manent
is probably imitated in the culex 64 lapidum nec fulgor in ulla Cogni-
tus utilitate manet, as what precedes and follows abounds in para-
phrases of Lucr. 862 genus acre is: Ov. fasti IV 215 cur hieic
genus acre leonum cet.: a passage showing much imitation of II 600
foll.: Virg. geor. III 264 genus acre luporum, II 151 cassa leonum
Semina. 864 levisomma, an elegant ᾧνατ λεγέμ. cum pec.: see n.
NOTES II

865 veterino: 890 veterino semine equorum: see Forc. a.v. 866 comp. vi 1237 Lanigeras tamquam pecudes et bucera saecula; ii 662 Lanigerae pecudes et equorum duellica proles Buceriaeque greges; Ov. met. vi 395 Lanigerosque greges armentaque bucera.

873 quare = quamobrem or ut ob eam rem: ii 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 xxxix 15 13 nihil se, quare perire merito deberent, admisisse. 875 prae. luc. iac. i.e. omnibus obnoxia, praeda lucroque erant.

878—924: but centaurs and the like with twofold natures cannot exist: the horse has reached maturity when the boy is scarcely yet weaned; and is worn out ere the other is grown to manhood: and so with Scyllas, half-maid half-fish: then since fire burns lions like other creatures, how can a chimera exist breathing out flame: earth in its freshness produced many things, but not these figments of poets or philosophers. This passage is extremely well and acutely reasoned out: he covertly refutes Empedocles’ notion of the βοῦνευ ἀνδρόμωρα and the ἀνδροφυτ βοϊκάρα which are as impossible as the centaurs Scyllas and chimeras of the poets. The man-woman or hermaphrodite is possible enough, because the natures of man and woman are not incompatible; and doubtless it and other monstrous things tried at first to continue existence; but the creatures here described never could begin to come into being. 881 potissit: see n. to i 665 posse. 882 occurred iv 53. 885 Ub. mam. qu.: Ov. met. vii 321 lactantiaque ubera quae ris. 886 and 896 ast. sen.: see n. to iii 772. 889 comp. Aen. viii 160 Tum mihi prima genas vestibat flore inventa. 890 Ne, 891 neque esse seems like in principle to Aen. xi 43 ne regna videres Nostra neque ad sedes victor vehere paternas; and Cic. orator 221 ut et aures impet et ne brevior sit quam satis sit neque longior, i.e. ne sit vel brevior vel longior: unless ne in the phrase ut ne be simply the old negative ne or nec = the later noem or non, retained because of ut: so in Lucr. ne credas posse vel confieri vel esse: Cic. de offic. i 91 mss. have cavendum est ne assenta toribus patefaciamus auras nec adulari nos vinamus, but Baiter reads neve after Nonius; Livy xxxvi 42 2 periculum esse ratus ne co facto in unum omnes contraheret nec par esset unus tot exercitibus; xli 46 4 non possumus non vereri ne male comparati sitis nec tantum reipublicae proqv quod, and elsewhere; Hor. od. i 11 2 ne quaesieris . . . nec temp tariis; Ov. met. iii 116 Ne cepse . . . nec te civilibus insere bellis. The neque closely connects Confieri and esse: Lucr. is fond of such unions; iii 787 crescat et insit; 788 oriri, esse; 791 esse, innasci; 795 esse et crescerre; 797 durare genique. 892 rabidis cet.: Wak. compares Sen. Med. 350 Siculi virgo Pelori Rabidos utero succincta canes; Ov.

39—2
amores III 12 21 Scylla...Pube premit rabidos inguinibusque canes. 894 discordia: Lach. after N. Heinsius quotes Colum. vi 36 2 u: discordantem utero suo generis alieni stirpem insitam facile recipiat ac perferat. 897 unus: see n. to III 616; and Cic. pro Flacco 63 unius moribus, quoted to II 159 ipse, una. 898 neque sunt i.e. iis: comp. n. to I 718. 899 cicuta cet.: see n. to IV 641, where hellebore is said to do the same, and passages there quoted. 905 906 translated from II 3 Z 181 Πρὸςβελε λίων, ὑπενέ δὲ δράκων, μίσος δὲ χίμαιρα Δεμόν ἀποτελοῦσα πυρὸς μῦνος αἰθωμίου. 908 Ore foras occurs four times in Lucr. 907 comp. Juvenal vi 11 Quippe alter tunc orbe novo caeloque recenti. 908 qui fregit: he must allude chiefly to Epempodeles, as we have shewn above; for the βούγανυ αὐδόπρεπα is so much spoken of that we must have heard, had any other physiologist of note held similar language: Ποτὶ 700 Nec tamen omnino dis conoci cet. he touches on the same question as here, 702 centaurs, Sarmiferas hominum species, 704 Scyllas, conoci terrestria membra marinie, 705 flammam tecto spirantis ore Chimaeras. 911 Aurea tum dicat cet.: yet Virgil ventures to say atque auo plurima fluxit, which may be an unconscious reminiscence of Lucr. 913 impete: see n. to IV 416. 913 qoll. comp. i 199 cur homines tantos natura parare Non potuit, pedibus qui pontum per vada possent Transire cet. 919 compactaque, as 880. 921 is made up of I 889 Herbarum genera et fruges, and II 699 Humanum genus et fruges arbustaque laeta. 922 complexa is of course passive, as II 154 complexa meant inter se; just like implexus perplexus: Cic. pro Sex. Rosc. 37 quo uno maleficio scelera omnia complexa esse videantur; Vitruv. x 2 (6) 11 has even compexit et compedit, if the text is not corrupt. 923 Sed res quaeque cet.: comp. II 718 Sed ne forte putes animalia sola teneri Legibus hisce, ea res ratio disternatam omnis. Nam veluti tota natura dissimiles sunt Inter se genitas res quaeque, ista quamque necessit cet. which seems to confirm res in our passage. 925—987: but men were then much hardier than they are now: they lived like the beasts of the field; ignorant of tillage, they fed on what the earth supplied of itself, acorns and berries; and drank of the running waters: they were without fire or clothes or houses, without law government marriage: they slept on the ground, not fearing the dark, to which they had been used from childhood; they rather dreaded real danger from the fiercer beasts. 926 Darius cet.: Virgil's homines durum genus and Terra progenies. quod is of course the rel. pronoun, = quippe quod cet. or ut pote a tellure productum as Creech interprets. 928 Fundatum cet.: IV 827 fastigia posse Surarum ac feminum pedibus fundata plicari, Bracchia tum porro validis ex apta lacertis: Arnob. II 16 imitates Lucr. as his wont
NOTES II

is. 931 volventia neut. as vi 345 Omnia coniciens in cem vol-
ventia cursum: Virgil has volventia plaustra, volventibus annis; Ovid
volventem annum. 932 Volvigavo: iv 1071 Volvigaveque vagus
Venere. 934 mol. arva: Virg. geor. i 494 incuro terram molitum
aratro: Aen. vii 157 humili designat moenia fossa Moliturque locum,
the word appears to have pretty much the same force, carefully pre-
pared for the purpose in hand. 935 Nec nova cet.: 1366 Et nova
defodere in terram virgulta per agros. 937 Quod sol cet.: Macrob.
sat. vi 1 65 compares Virg. geor. ii 500 Quos rami fructus, quos
ipsea volentia rura Sponte tuler con sua, carpisit. 938 plac. pec.: Ho-
race more coarsely sat. ii 2 17 cum sale panis Latrante stomachum
bene leniet; 8 5 Quae prima iratum ventrem placaverit esca. 939
cur. cor.: ii 31 incunde corpora curant: acorns and arbute berries are
thus joined by Virg. geor. i 148 cum iam glandes atque arbuta sacras
Deficerent silvae et victum Dodona negaret; and Ov. met. i 102 per
se dabat omnia tellus...Arbuteos fetus...Et quae decidcet patula
Iovis arbore glandes. 940 nunc hiberno tempore cet.: and at the
present day in December you may see large tracts of the Pelopon-
nese covered with the arbute trees laden with their bright scarlet
fruit. 944 ampla: Wak. quotes Hor. sat. ii 2 101 Divitasque
habeo tribus amplas regibus. 946 decursus aquai or aquarium is a
favourite phrase which he uses four times. 947 Clavus citat is a
very graphic expression: the clear rills tumbling down from the high-
hills in those climates are audible from a great distance, especially
Per loca pastorum deserta atque otia dia: Lach. in his sarcastic and
most unsatisfactory note says 'feras decursum aquae, qui vix audiri
potest, frustra clare audire iubet'. Whatever it may be with the
waters from the high hills of Berlin, those from the hills of Greece
and Italy can be heard far enough. Had he known more of those
countries, he would not by changing nec into hic make Horace invite
Maecenas to quit his palace where he had the whole scene before his
eyes and to come to the poet's villa where he would have had to look
through or over many magni montes in order to see the Aesulae
arrum and the Telegoni iuga parricidae. With the use of Clarus
comp. Aen. vii 141 pater omnipotens ter caelo clarus ab alto Intonuit.
948 silv. templo Nymph. must be such rocky haunts as he de-
scribes iv 580 Hacm loca capripeses satyros nymphasque tenere Fini-
timi simunt cet. and as Virgil paints Aen. i 166 Fronte sub adversa
scopulis pendentibus antrum, Intus aquae dulces vivoque sedilia saxo,
Nympharum domus: templo here, like Acherusia templo, mentis tem-
pla, is a secondary meaning derived from the primary caelestia tem-
pla: Theocr. id. vii 136 το θ' θηγόθεν ιερον το διόρ Νυμφάν ζ' άντρο το
καταβάθμον κλαυχεν: comp. too Pacuv. 309 scrupea saxa Bacchi
Templo proper adgredite. 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 nemora cet.; 992 Et nemora ac montis geminae silvaque replebat: see n. to 41 Per nemora ac montes magnos silvaque profandas. 958 neque ullis Moribus cet.; Aen. viii 316 Quis neque nos neque cultus erat, amid other traces of imitation; and with this v. and 961 Sponte sua cet. Aen. vii 203 Saturni gentem, haut vinclo nec legibus aequam, Sponte sua veterisque dei se mon tenement. 969 pausa: 985 Spumigeri suis adventu validique leonis. 970 sic = sic ut erat: comp. Ov. fasti vi 331 Vesta iacet placidumque caput secura quietem, Sic ut erat, positum caespite fulis caput: so Aen. i 225 sic vertice celi Consexit: sic, sic ut erat i.e. Despiciens usque cet. where Conington refers to vii 688 sic regia tecta subibat, i.e. pedes, tegumen torquens etc.: but at the same time it may have the other meaning into which this so readily passes, sic pro leviter et negligenter, quod Graeci oves dicunt' Donatus to Ter. Andr. 175: thus in Ovid I.1. Sic ut erat = sic temere: sic will then have much the force of Horace's sic temere, posticum sic; of Sen. Hipp. 394 Sic temere lactae cameae; of Persius' sic poeta prodirem; of the mimetic oves in Greek; and of sic in many passages of Plautus and Terence, as Amphitry. 117 ego hic processi sic cum servili schema. 973 Nec plan- gare cet.: the stoic Manilius, who often attempts while imitating to refute Lucret., appears to allude to this passage in i 66 Nam radiis ante illos nullo discrimine vita...Tum velut amissis maerens, tum lacta renatis Sideribus; variose dies incertaque noctis Tempora, nec similis umbras iam sole regresso, Iam propriore, suis poterant discerners caus: Lucret. is assuredly the more reasonable: Stat. Theb. iv 282 foll. harps on the same theme: Hi lucis stupiusse vices noctisque feruntur Nubila et occiduum longe Titana securi Desperassae diem; so that Lucret. on his part is probably assailing some well-known theory. 975 respectabant = expectabant: vi 1234 Funera respectans; Catul. xi 21 Nec meum respectet, ut ante, amorem; Forc. cites Cia. pro Planc. 45. som. sep.: see n. to i 133 somnoque sepultus. 979 Non erat ut fieri posset = non poterat fieri: see n. to i 442 erit ut possint. mirarier, diffidere, as so often in Lucret.,= nomin. subst.: see n. to i 331 Quod tibi cognosse. 983 Infestam fac.: 1124 iter infestum facere via; Cicero has infestam provinciam reddere; Pollio in Cic. ad fam. x 31 saltus infestior factus est: infestum facere is a favourite phrase of Livy; who also has infestum efficere, reddere, habere. 985 vali- dique: see n. to ii 285 uno varioque; the plur. Hospitibus is in favour of the que of mss.

988—1010: men then died much about the same as now: here and there they were mangled by wild beasts and perished from want of help; but then many thousands did not fall in battle in a single day; ships too and therefore shipwrecks were unknown; want and
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ignorance then caused some deaths; as now do luxury and malice. 988 nimio plus is generally used absolutely for 'too much'; but sometimes comparatively as here: Plaut. Bacch. 122 Quem saperne nimio censui plus quam Thalem; 150 Vixisse nimio satiust iam quam vivere; Livy 1 2 3 et tum nimio plus quam satis tutum esset acobilis rem Trojanam crescer vatus; 11 37 4 nimio plus quam velim nostorum ingenio sunt mobilis; xxix 33 4 multitudine quae nimio maior erat Syphacam inuante: Lucr. vi 1196 Nec nimio pet.; mortalia 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 Luco seremanti vitalia lumina liquit; frag. de glor. iampridem lumina linguens. 990 Viva cet.: Attius 226 natis sepulcro ipsa est parens; Ov. met. vi 664 Egerere inde dapes demersaque viscera gestit: Flatt modo sequo vocat bustum miserabile nati; xiii 865 Viscera viva traham; xv 525 Viscera viva trahi; Enn. ann. 141 Vulturus...miserum mandebat homonem. Heu quam crudeli condebat membra sepulcro; Spenser fa. qu. ii 8 16 To be entombed in the raven or the kight: before them all Gorgias γυλώς ἱμαυχός τάφοι. There is absolutely no reason for understanding viscera in any but the sense it always has in Lucr. viz. the flesh, or all between the skin and bones, either here or in Tus. disp. ii 34: this sense it has too in Ovid I.1: v, which the Romans pronounced like our w, often in alliteration expresses indignant pity; as Aen. vi 833; Cic. pro Sest. 48 fortissimum virum, vs videret victorem virum inimicum, eadem sibi manu vitam exhausisse, and observe just before this the same effect produced by the union of p and v: 59 vivus, ut aiunt, est et videns cum victus ac vestitu suo publicatus. 991 Donique as 708, 723 and ii 1116: the pluperf. after donec is quite unexampled in Lucr.: perhaps privarunt should be read. vermina: Paulus Fest. p. 374 'vermina dicuntur dolores corporis cum quodam minuto motu quasi a vermisbus scindatur. his dolor Graecos σρωφός dicitur. 992 vel lent i.e. poscerent: Bentl. compares Sil. Ital. xi 166 medicinam vulneris poscunt. 993 sub signis ducta: Cic. ad Att. xvi 8 2 Antonium cum legionem Alaudarum ad urbem pergere...legionem sub signis ducere; Plaut. pseud. 761 Omnè ordine ego sub signis ducam legiones meas Aves sinistra: it means ready for battle; and is a very favourite expression of Livy; who also says sub signis venire, incedere, subire, iirumpere, in acie stari, urbem intrare. 1000 comp. 95 Una dies dabit exitio: Wak. compares Enn. ann. 297 [Milia] multa dies in bello conficit unum. 1003 tenere cet.: see ii 1060 and n. there. 1003 minas pon.: Prop. iv (iii) 10 6 Ponat et in sicco molliter unda minas. 1004 1005 comp. ii 559 Subdola cum ridet placidi pellacia ponti. 1007 Tum deinde: see n. to iii 529; and comp. Val.
Flaccus viii 109 Quaerenti tune deinde viam. leto dabat; with this and 999 Multa milia dabat exitio comp. Aen. v 806 Multa soluta daret leto. 1008 copia mersat: vii 1176 sitis arida corpora mereamus is another bold application of this word: merso is used as merse here; see Mayor to Juv. x 57. 1010 nurui, for the sake of her money: Juv. xiv 220 Elatem iam crede nurum, si limina vestra Mortifera cum dote subit: nuptae would do as well for the sense; but the ductus litterarum is in favour of nurui. ipse, which as a nomin. is quite meaningless, thus gains much point, adding at the same time emphasis and denoting ‘in the stead of’: comp. vi 659 oculos invadit in ipsoes; 1126 Aut in aquas cadit aut fruges persidat in ipseas; Livy i 37 2 cum hostem effugisset, in flamme ipseo periere; xxvii 13 5 omen 2 ex quibus gloriaris potestis: ciusus et ipseus pedere ac pasitare vos oportet, referam; perhaps Aen. v 410 Quid si quis caestus ipseus et Herculis arma Vidisset: or it may mean ‘to her to whom it least should be given’: Aen. xi 557 Alma, tibi hanc...Ipse pater famulam voco... and with one or other of these meanings, it may join that of singling her out of all people; comp. iv 651 ipseque palato; 1044 and vi 1207 partis genitalis corporis ipseas; vii 1175 ipse orem patente, and n. there.

1011—1027: next the use of huts and skins and fire softened their bodies, marriage and the ties of family their tempers; then neighbours made treaties of friendship and alliance, which mostly they observed, though not always. 1013 Conubium: see n. to iii 776. 1015 alius: the comparative alius is found in Cicero, aleiusus in Varro and Pliny. 1016 caelis ub tegmine: i 988 sub caelis tegmine, ii 663 sub tegmine caelo. 1018 ing. freg. sup.: Ovid tristia iii 14 33 with a different force Ingenium fregere meum mala. 1020 nec laed. nec viol. is inculcated again and again by Epic. in Diog. Laer. x 150 το τις φύσεως δικαίον ἐστι σύμβολον τού συμφέροντος eis το μη βλάπτειν ἄλληλος μηδὲ βλάπτεσθαι. ὥσα τῶν ᾨμνῷ μη ῥύσινα τὸν συνθήκας τοιείσθαι τάς ἐπὶ τοῦ μη βλάπτειν ἄλληλα μηδὲ βλάπτεσθαι, πρὸς τάντα οὐθὲν ἐστιν οὐτε δίκαιον οὐτε ἄδικον. ῥύσινα δὲ καὶ τῶν ἔθνων δοσα μη ἐνένατο μη ἐνένεστο τος συνθήκας τοιείσθαι τάς ἐπὶ τοῦ μη βλάπτειν μηδὲ βλάπτεσθαι κ.τ.λ. Lucr. presents only the fair side of the theory: the speaker in Plato de rep. ii 2 gives a harsher explanation than even Epicurus does why men think λυσι- τελεῖν ἔνωθενα ἄλληλος μητ' ἄδικων μητ' ἄδικοισθαι. 1022 bald seems here to denote mere inarticulate cries. 1025 bona magna- que 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.

1028—1090: nature and need prompted men to the use of speech;
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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 ‘quaeri solitum’ says Gellius x 4 ‘aput philosophos φώσι tā ὀνόματα sint ἓθειν’. Epic himself in Diog. Laer. x 75 says τα ὀνόματα ής ἀρχής μὴ θέσει γενέσθαι, ἀλλ’ αὐτὰς τὰς φώσεις τῶν ἄνθρωπων καθ ἑκατο κενὴ ἱδίᾳ παρ- χούσας τάθε καὶ ἱδίᾳ λαμβανόντος φαντάγματα ἱδίω τῶν ἄρα ἐκπήματον 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 l. l. nomina verbaque non positum fortuito, sed quadam vi et ratione naturae facta esse P. Nigidius in grammaticis commentariis docet, rem sane in philosophiae dissertationibus celebrem. Democritus and Aristotle seem to have held the contrary view. 1029 util. expr.: nature forced them to utter general sounds; experience of their use made them give definite terms to definite things. nom. rerum: Hor. sat. i 3 99—111, an epicurean passage, has clearly had Lucr. before him: with this and 1058 Pro vario sensu varia res voce notaret comp. l. l. 103 Donec verba quibus voces sensusque notarent, Nominaque invenere; then with Hor. l. l. 99 Cum proeruptur primis animalia terris, Mutum et turpe pecus comp. 791 foll.; with glandem atque cubilia propter Unguibus et pugnis, dein fustibus, atque ita porro Pugnabant armis quae post fabricaverat unus comp. 1416 Sic odium coepit glandis, sic illa relieta Strata cubilia sunt—obiret, 1283 Arma antiqua manus ungues cet.; with Oppida coeperunt munire comp. 1108 Condere coeperunt urbis; with 109 rapiendis more serarum comp. 932 vitam tractabant more serarum; with 111 Iura inventa metu comp. 1144 Iuraque constitueret and all that follows; then Horace concludes with the favourite Lucretian expression fateare necesse est.

1031 infantia in its primary sense; Cicero uses it metaphorically, but with much the same force; see Forc. 1033 quod or quod, as si 248 quod cernere possis, = quatenus. abuti = uti. 1035 inurget, if found anywhere else, appears to occur only in a very doubtful passage of Apul. met. p. 536. 1036 symni, a curious use of the Greek synonyme of catuli. 1040 auxiliatum: lexicons cite no other instance of this word. 1041 tum, when speech first came into use. 1045 Temp. cod.: comp. 765 and 756. 1047 unde insita cet.: 182 Notitia divis hominum unde est insita primum, Quid
vellent facere ut scirent animoque viderent, where see notes : notitie here, as there, is a poetical substitute for Epicurus' technical πρι-
ληψις. 1049 scirer : see notes 1, where this reading is shown to be
necessary; and n. to II 27 fulgēt. 1057 viget : Livy xxxix 40 :
nec is tantum cuius lingua vivo eo viguerit. 1061 gaudia gliscunt:
Pacuv. 294 gliscit gaudium. 1063 Irinitatis, magna, Mollia, nu-
dantia : see n. to 13. Irinitatis, ricta, 1065 restricta : Plaut. capt.
485 Nsc canem quidem irinitatem voluit quiescam imitari: Saltem,
si non adiderent, dentes ut restringerent: Wak. well compares Do-
natus to Andr. 597 'irinitatus, ducitur autem verbum a canibus qui
restrictis dentibus hanc litteram r imitantur'. 1064 ricta : vi
1195 rictum; and so Cic. Verr. iv 94: iv 1213 vulta. restricta by
drawing back the soft lips : Apul. apol. p. 392 Restrictis forte si la-
bellis rieris. 1066 Et cum, 1071 Et cum, 1077 Et cum, 1082 Et
quom : see n. to i 281 Et cum mollis. 1089 Suspenso : iii 196
aura suspensa levissque: so suspensum pede, gradu and the like: it
seems to mean hardly allowed to fall. teneros is prophetie, they
make a pretence of biting, but so as to shew at the same time that
they mean no harm. 1070 gannitu, adulant, 1071 baudsuntur all
express primarily sounds made by dogs, as Nonius explains a vv.
with reference to Lucr. 1074 equus iuvenis : Hor. od. ii 8 21
Te suis matres mutuunt iuvenis, of young men. 1075 Pinn. am. :
Virgil has aliquem amorem. 1080 in salso : often as salus is an
epithet to mare, geryes, fluctus and the like, I do not elsewhere find
it, as here, used for a subst. 1084 cornicum cet. : Virg. geor. i
388 foll. and 410 foll. has some resemblance to this passage. cornices
and corvi are clearly used here with poetical licence, and between
them include the whole crow kind: greges would be singularly inap-
propriate to the primary sense of corvi. 1088 Muti, 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
laws, though not till 1361 does he treat of the beginning of agricul-
ture; and then 1440 he speaks of fortresses and the division of lands,
though 1108 all this and much more was assumed. 1091 _tacitus_
has much the same force it has Hor. sat. i 3 65 _ut forte legentem Aut _tacitum impellat quovis sermone molestus_; epist. i 4 4 _tacitum silvas inter reptae salubres_; ii 2 145 _mecum loqur haec tacitque recor-
dor_; Juv. xi 187 _tacito bilem tibi contrahat uxor_: it is almost the same as _tecum_.
1095 _Fulgère_: see n. to ii 41 _Fervère_. 1096 _Et tamen_: see 1125 and n. to 11050, and to v 1177. _1097 Aestuat_
of the swaying movement of a tree in the wind is natural enough; not unlike Catul. xxv 12 _Et insolenter auctes velut minuta magno Depressa navis in mari_, or Cic. Verr. ii 74 _aestuabat dubitatione_, _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 meth-
ods of life: cities were built, lands and cattle allotted at first ac-
cording to merit; but soon the discovery of gold gave all power to
the wealthy: men would not learn how little was needed for hap-
iness; 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 de-
pendents. 1107 _corde_: _cor habere_ was a common phrase; see Forc. 1111 _facies_ = 1116 _pulchro corpore_, and means personal appearance, _ēsōs_, generally. 1118 _foll._ as Epicurus himself so often inculcates: Diog. Laer. i 144 _οὐ φύσις πλούτος καὶ ἔριτρα καὶ εὐτροφίας ἔστων_, _οὐ δὲ τῶν κενῶν δοξῶν εἰς ἀπειρόν ἐκπίπτει_: 130 _τὸ μὲν φυσικόν πάν εὐτροφίαν ἔστιν, τὸ δὲ κενὸν δυστροφίαν_: with whom the epicurean
agrees in Cic. de fin. i 46 _natura divitias quibus contenta sit et para-
bilis et terminatas habet cet_. 1119 _penuria parvi_: so _Democ_. Mullach p. 170 26 _πενήθ_, _πλούτος, ὀνόματα ἐνδέκης καὶ κόρον ὀντεῖ ἐν πλούσιοι ὀ ἐνδέκης, ὀντεῖ πάντης ὀ μὴ ἐνδέκης. penuria is written with _e_ by Augustus too in his res gestae. 1130 _claros homines voluerunt se_: Cic. de off. ii 78 _qui vero se populares voluit, de fin. v 13 Strato physicum se voluit_; Plaut. _trin. 664 cum te maxumus clarum voles_; and _comp_. Madvig de fin. p. 316. _se atque_: for rhythm comp. iv 909 _contendere se atque parare_. 1124 _iter viae_: see n. to ii 626, _insectum feci_: see n. to 983. 1127 _vaporant_ is used here in a pe-
culiar sense, analogous to that in which he always uses the subst. _vapor_: Livy _xxiv_ 26 3 _ne se innoxiem invidia Hieronymi conflagrare sinister_. _summa_: Livy _xlv_ 35 5 _intacta invidia media sunt_; ad _summa ferme tendit_; _Ov._ _rem. 369 Summa petit litor_; _Summa post_ _destra fulmina missa loris_. 1130 _regere imp._ _Aem. vi 851 Tu regere imperio populos, Romane, memento_; Livy _iii_ 15 7 _ nec enim
poterat...multitudo regi imperio. 1131 sanguine sudent: this fine expression is used literally vi 1147 Sudabant etiam saevas...Sanguine: Enn. trag. 213 terra sudat sanguine; Livy xxvii 4 14 quattuor signa sanguine multo diem ac noctem sudasse; and such a notion as this may have given occasion to Lucretius' use of the word. 1133 aperiunt al. ex ore: cannot therefore know the true nature of things, and must always animi incerto errore vagari. 1134 ex aud.: Plaut. Bacch. 469 vidi, non ex audito arguo. 1135 Nec 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 the rabble scrambled for supreme power; till nations weary of violence established laws and constitutions: then 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 attracted the lightning of envy and been dashed to the earth. 1138 cap. insigne: Livy xlv 19 10 nomen regium et praecipuum capitis insigne gerat; xxiv 21 7 cum cruentam region estem alque insigne capitis ostentarent; xxvii 31 4 populariter dempto capitis insigni.

1140 metutum: I find no other instance of this partic. though metuendi is so common; but so it is with timeo horreo and some other verbs of fearing. 1141 Res redibat: Cic. de har. resp. 54 in unius imperium res recidat, admonemur: there seems to be a play on the double meaning of res, between res redit, 'matters are brought to such a pitch', and res in the sense of res publica; for redeo can thus be used in the sense of res redit: pilis missis ad gladios redierunt, says Caesar: res ad triarios redit, says Livy; res will then = summam, summam imperii: Cæs. de bell. civ. iii 18 2 eo mortuo ad nomencl unum summam imperii redit; i 4 2 ad quem summam imperii rediit. 1142 summatum: I find no other instance of this word. 1143 partim i.e. ex iis hominibus partim or aliqui docuere: a use common in the best writers; 1083 Et partim mutant; 1310 partim præse misere leones; iii 78 Interreunt partim; vi 1172 partim...Membra dabant; 1208 partim...Vivebant; 1211 perdebant...partim. 1144 Iura, legibus, 1147 leges artaque iura: in the former case these words are probably synonyms; 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 serentem. 1145 and
1150 colere aevom: so Plautus and Terence vitam colere for vivere.
1152 quemque i. e. every one who perpetrates the vis and iniuria.
1153 prob. alludes to the well-known verses of Hesiod Of aiūνα κακά τεύχα κ. τ. λ., so often imitated. 1156 there is probably some sarcasm in the δίων; though it may be a mere conventional form of speech, and said with reference to the offender's thoughts. 1157 id fore clam: Plant. trucul. iv 3 21 Mea nunc facinora aperiuntur, clam quae speravi fore; Ter. adel. 71 Si sperat fore clam; the anti-quarian Fronto ad amic. i 15 nullum est enim factum meum dictumque, quod clam ceteris esse velim: see n. to Π 568 palam est. Here again we may notice, as was observed in n. to 1020, that Lucr. softens and tones down what Epicurus himself expresses in all its naked harshness, Diog. Laer. x 151 η' αδικία ου καθ' εαυτήν κακόν, άλλ' έν τώ κατά τήν ἤσφαλης φάββε ι μη λέγοι τούς άνερ τών τοιούτων ἐφασμάτως κοιλάσας. ούκ έστι τών λαβάρι της τοιούτων άν διενέχετο πρός αλλήλους εἰς το μη βλάπτειν μηδ' βλάπτεσθαι, τιτευοντ' οτι λέγει, κάν μνημών άπ' του παρόντος λαβάνας, μέχρι γάρ καταστροφῆς άδηλον ει και λέγει: Sen. epist. 97 makes much of this theme, eleganter itaque ab Epicuro dictum puto potest nocenti contingere ut lateat, latendi fides non potest...tuta scelera esse possunt, secura non possunt, and more to the same purpose: timere semper et expavescere et securitati diffidere: and so the epicurean in Cic. de fin. i 50 quamvis occulte societari, numquam tamen id confidet fore semper occultum cet. 1139 protraxe: see n. to ι 233 consumpee, and comp. ι 650 abstraxe.

1161—1193: men believed in and worshipped gods, because they saw with their waking minds and still more in sleep shapes of pret-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 sācra, 1164 sēcra: see n. to ι 1259 liquidis et liquida. 1169 divom cet.: something has been said already of the gods of Epicurus, 146 foll. and Π 646 foll. and many passages quoted: Sextus adv. math. ix 25 exactly agrees with Lucr. 'Επίκουρος δὲ έκ τῶν κατά τούς ἄνθρωπον φαντασιῶν οίς άρρητος άνθρωπον ακαίρως άφησεν θεούς, μεγάλων γαρ εὐθύλων, φησι, καὶ ανθρωπομορφῶς κατά τούς ἄνθρωπος προστιθέντων ὑπάλλαθον καὶ ταῖς αθρόειαις ὑπάρχειν τινας τοιούτους θεούς ανθρωπομορ- φούς. 1170 animo vigilante, 1171 in somnis: Velleius in Cic. de nat. deor. ά 46 a natura habemus omnes omnium gentium speciem nullam aliam nisi humanam deorum. quae enim alia forma occurrit unquam aut vigilanti cuiquam aut dormienti ? all this part of Cicero
aliter adire ausus esset quam capite velato circumvertensque se, deinde procumbens; Plaut. curc. 69 quo me vertam nescio. P.A. Si des salutis, dextrovisnum censeo; Val. Flaccus viii 243 sacrificas cum coniuge venit ad aras Asoneides, unque adeunt pariterque precari Incipiunt...dextram pariter vertuntur in orbeh: Livy has convertentem se; Pliny corpus circumagere for the same thing. ad lapidem contemptuously of the statue: for it can hardly be used here as in Tibul. i 1 11 Nam veneror, seu stipes habet...Seu vetus in tricio florea sertis lapis. 1200 procumbere: see Suet. l.l. pandere palmas: Aen. iii 263 passis de litore palmis Numina magna vocat: so tendere palmas, manus duplices, etc. etc. 1202 vota are here the voticas tabulae or tabellae, hung up on the wall of a temple or elsewhere, Aen. xii 766 on an oleaster, nautis olim venerabile lignum; in ‘mese domus stria’ Apul. met. vi p. 439; in fulfilment of a vow on recovery from sickness or for escape from some disaster, especially shipwreck: Tib. i 3 27 nam posse mederi Picta docet templis mulie tabella tuis; Cic. de nat. deor. iii 89 nonne animadvertis ex tot tabulis pictis, quam multi votis vim tempestatis effugerint? and so Virgil Horace Juvenal Persius and others; but vows were also thus offered prospectively, before the danger was past: Prop. v (iv) 3 17 Omnibus heu portis pendent mea noxia vota; Juv. xii 98 sentire calorem Si coepit locuplet Gallitam...Legime faxis vestitur tota libellis Porticus: this explains Lucretius’ nectere, one vow joining on to another; Lucretius’ vague words may refer to either practice or to both. 1203 pacata: 1154 pacata degere vitam.

1204 Nam: it is true piety, 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 grandeur and terror of nature. 1205 fæcum 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 alterque sub aethere faxis Incursant stellis, was thinking doubtless of Lucr.: Lucr. 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 in pecora caput erigere i.e. assurgere et invadere pecora. 1208 caput: i 64 Quae caput a caeli regionibus ostendebat. 1209 nobis the dat. ethicus: see n. to i 797. 1211 rat. eg.: ii 53 Quid dubitas quin omni’ sit haec rationes egestas? 1214 Solliciti: if this be the true reading, comp. i 343 Non tam sollicito motu privata carerent; vi 1038 Sollicito motu semper iactatur. 1216 = i 1004. 1217 = 379. 1219 Contrahitur is the opposite of diffunditur, expands with joy: Cic. de nat. deor. ii 102 tum quasi tristitia quadam contrahit terram,
tum viciissim lactificat. correpunt, like a worm or other reptile drawing itself together: ‘tralatio est mirabilis et audax’ says Lamb.
1220 tellus—caelum: vi 287 Inde tremor terras graviter pertemptat et altum Murmura percurrunt caelum. 1222 populi, regular πολέω of civilized Greeks Italians or Poeni: Livy xlv 19 1 inter multas regum gentiumque et populorum legationes; xxiii 33 1 in hanc dimicationem duorum opulentissimorum in terris populorum omnes reges gentesque animos intenderant. 1223 Corripiunt = contrahunt, but is stronger: vi 1161 Corripere assidue nervos et membra; iv 83 corruptra luce diei. 1225, Poenarum solvendi, a constr. found not only in Plautus and Terence, nominandi istorum copia, lucis tuendi copiam, novarum spectandi copiam; but also in Cicero: facultas agrorum condonandi; exemplorum eligendi potestas; reiciundi trium iudicum potestatem; earum rerum neque iniendi rationem neque defendendi facultatem; it is curious that in all these instances the subject governing the gerund is the same or has the same meaning: de fin. v 19 eorum adipiscendi [causa]: Madvig de fin. p. 113 says ‘neminem sic dixisse nisi in plurali, numquam urbis condonandi’: yet Plaut. capt. 1004 lucis tuendi, Ter. hec. 37 eius [uxoris] videndi cupidus. 1227 Induperatorem...Cum leg.: Enn. ann. 552 Cum legionibus quom proficiisci tur induperator. 1229 divom pacem, grace, favour, pardon of the gods, is copiously illustrated by Forc. from Virgil and others: deum pacem exposcere, inventa pace deum and the like are common in Livy: xlii 2 3 pacemque deum peti precationibus: and I find two instances of pax thus used in the new corp. inscr. Lat. adit: Cicero has deos, aras adire. quaeisit: this old form, always retained in the familiar quaeas and in quassivi quasitus, is found in Ennius several times and in Plautus; Cic. Arat. 18 et quasere perges. 1230 must certainly be retained; for repetitions like pacem, paces are very common in Lucr. and the older writers: Hor. epist. ii 1 102 Hoc paces habueres bonae ventique secundi looks like a reminiscence of Lucr.: the plur. paces is common enough. animas: see n. to i 715. 1231 saepe appears to be idiomatical, as in Aen. i 148, where see Conington: Lucr. does not mean to say ‘in vain, since he often perishes none the less’; but what he means is this ‘since in every case he perishes none the less for all his prayers, as we see by many examples’; saepe therefore means id quod saepe fieri videmus: though less marked, it has essentially the same force in such passages as ii 85 and iv 34 where cum saepe means cum, ut saepe fit: iii 912 ubi discubueres tententisque Pocula saepe homines i.e. ut saepe fit. turbine corr.: vi 395 Turbine caelesti subito corruptus; Aen. i 45 Turbine corripuit. 1232 eada seems to be used at once in a literal and metaphorical sense: comp. 1289 beli Misccebat fructus. 1233 vis abdita quaes-
dam, 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 Quidve mali foret in rebus mortalibus' passim, Quod fieret naturali varieque volaret Seu casu seu vi, quod sic natura parasset. Bayle art. Lucrece n. F accuses Lucr. of gross inconsistency in speaking of this vis abdita quaedam, when at the same time he attributes all things to the necessary movement of atoma, 'cause qui ne sait o[ù elle va ni ce qu'elle fait'; but this very 'cause' is the vis 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 Massinissa: M. Marcellus, qui ter consul fuit, summa virtute pietate gloria militari, perit in mari, says Cicero in Pison. 44; he several times alludes to his fate by which he was greatly impressed: Livy epit. to l Claudius Marcellus cœrtas tempestate fluctibus obvitus est. 1234 fascis cet. : see n. to III 996. 1237 dubiasque: comp. 985 validique leonis, and n. to II 825 uno varioque colore. 1239 relinquunt: Madvig at end of Henrichsen de frag. Gottorp, 'non queritur quid relinquunt, nihil enim tollunt, sed quid necessarium mutent et propter ea exoccipit. scrib. requirunt': but relinquunt here means to admit, hold, believe, a sense it has again and again in Lucr. with or without an infin.: 1 743 motus exempto rebus inani Constituent et res mollis raraeque 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 vis. 1246 form. ergo i.e. formidinis incutientiae causa. 1248 pandere must mean to open up and clear of trees. paecus is the adj. 1251 saepire...cire: Virg. ecl. x 57 and geor. I 140 canibus circumdare saltus. 1256 argenti cet.: Virg. geor. II 165 argenti rivos aerisque metalia 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. penetrabit 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
terebrare, pertundere, perforare: I do not know if Lucr. meant ac-
curately to distinguish these words, or whether he uses them tautologi-
cally more or less. terebra appears to mean gimlet and auger and
drill; and I find terebra pertundere, and terebra perforare in good
authors: perhaps terebrare is to bore with a gimlet, the oldest sense
of terebra; pertundere to pierce with a punch; perforare to bore with
auger or drill. 1270 violentis, applied to copper is poetical.
1275 in sum. succ. hon.: 1123 ad summum succeedere honorem. 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 Latio antiquo fuerit status: comp. too Cic. ad fam. ii 18
3 tempora autem reipublicae qualia futura sint, quis scit? 1276
foll. comp. 831 Omnia commutat natura et vertere cogit. Namque
alii putescit et aevi debile languet, Porro aliiut clarescit et e con-
temptibus exit.
1281—1307: for arms men used at first hands nails teeth clubs,
them fire, then copper or brass, at last iron; horses next, then char-
riots, then elephants were employed in war, strife begetting one
horror after another. 1283 Arma cet.: Hor. sat. i 3 101 Unguis-
bus et pugnis, dein fustibus, atque ita porro Pugnabant armis, has
been quoted above. 1289 Aere cet.: doubtless, as Lamb. says, he
was thinking of Hesiod works and days 150 Tois δ' ἔν χάλκῳ μὲν
teōxia, χάλκεοι δι τε οἴκοι, χάλκῳ δ' εἰργάζοντο· μίλας δ' οὐκ ἦσα
σῶμα. 1290 Miscellan: there is perhaps in this word a blending of
the notions of miscere fluctus and miscere proelia. fluctus: we have
the same metaphor in 1435 beli magnos commovit funditus aestus.
vasta seems to unite the ideas of huge and ugly misshapen. sere-
bant: 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. lumina conscripsit arva; or as Livy and others have levia certa-
mina serens, certamina serebant, etc. with the force of conserere,
Lucr. may extend this meaning to serere vulnera, they joined, ap-
plied or the like: but sermones, colloquia, circulos, haec sermonibus,
Haec inter se esse vario sermo serebant, seem equally ambiguous:
Livy xxi 6 1 writes certamina cum finitimis serebantur, maxima
Turdetanis. quibus cum adesse idem qui litis erat sator: such
apposition could scarce fail to confuse in a Latin’s mind the two
meanings of serebantur. Fronto ad Verum 8 has quam libenter con-
sevasti sermonem. 1294 Versaque cet. must allude, as Bentl. says,
to its use in legal and unlawful rites: Aen. iv 513 Falcibus et
messeas ad lunam quauerunt aenae Pubentes herbae; Ovid met. vii
227 Partim succidit curvamine falcis aenae. 1296 Exaequata, by

40—2
the equality of weapons. 1297 concecdere and the following in-
fitives as 1250 venariier, are all used as substantives: see n. to i 331.
1298 dex. vig.: while guiding the horse with the left, to have the
free use of the right. 1302 boves lucas,1339 boves lucae: Pliny nat.
hist. viii 16 elefantes Italia primum vidit Pyrri regis bello et boves
lucas appellaviti in Lucania visos anno urbis 472: Varro de ling. Let.
vii 39, in trying to controvert, really confirms this tradition. 1302
turrito, thus applied in prose: see Fora. taetras: Isid. orig. x 270
'tetrum enim veteres pro fero, ut Ennius tetrosque elefantes'.
1303 Auquimanus: see n. to ii 537.

1308—1349: bulls boars 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. 1313 = 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 xxxvii 40 4, of Antiocbus' Indian elephants, ingentes
ipsi erant. addebat speciem frontalia et cristae et tergo impositas
turree cet. 1318 iac. cor. sal.: Aen. ii 565 corpora saltu Ad terram
misera. 1321 deplexae appears not to occur elsewhere, but ex-
presses very vividly the action in question, 'de eis pendentes eisque
implicatæ' Turneb. adv. xxx 22. 1327 1328 an ξανάλγης; as
in Catul. lixii 21 Qui natam possis complexu avellere matris, Complexus
matris retinentem avellere natam: In se fracta then defines more pre-
cisely infraeta of 1327, 'broken off, yes broken off in their own
body': see n. to 1189. 1327 Tela infr.: Aen. x 731 infraetaque
tela cruentat. 1330 exibant adactus: vi 1205 Profutuum porro
qui...Exierat; 1217 ut acrem exiret odorem: Virgil Terence and
others have the same constr.: Vitruvius uses the personal passive in
the sense of passed through or over: x 9 (14) 3 quantum diurni
etineris militariorum numero cum rada posset exiri; and so Paulus
Fest. p. 28 'ad extilum aetatem, ad ultimam aetatem'. 1332 suc-
cia, the technical word for ham-strung: Livy xlv 28 14 equi pars
in mari fractis navibus abrenpti, partim nervos succerundit in litore
Macedones. ab nervis is a parte nervorum, where the tendons were:
comp. Cic. in Verr. v 32 ne excitetur Verres, ne denudetur a pecore;
Cesar. de bell. Gall. vi 28 5 haec studiosa conquista ab labris argento
circumcludunt atque cet.; vii 25 2 scorpione ab lateris dextra troiactus:
such expressions as sinistra ala ab Romanie, occidere ab Romanis in
Livy are like in principle. 1333 terram const.: Aen. xii 543 late
terram consternere tergo. 1334 domi domitos, an intentional asso-
nance: see n. to i 826 sonitus sonanti. 1338 varium genus omnes:
vi 363 Tum varias causas concurrunt fulminis omnes. 1339 male
mactae: some editions and lexicons refer mactae to macte without shewing what connexion either in form or sense there is between the two; others make it the same as mactatae without any explanation: I cannot doubt that it is the partic. of a verb mactere: see notes 1 to 1451 permitasdi, where proofs of this form are referred to. Mueller Festus p. 397 seems rightly to restore a fragment of Naevius thus, namque nullum Peius macit hominem quamde mare saevum, and to defend permacetra in Ennius: mactae then will be ‘mauled’ ‘hacked about’: comp. macellum. 1340 fata dedere, as 1329 dabant ruinas: see n. to iv 41. 1341 adducor us for adducor ad credendum ut, though not from Lucret, is good Latin: comp. Cic. de fin. 1 14 illud quidem adduci vix possim ut ea quae senserit ille tibi non vera videantur, and Madvig there who gives other instances. 1345 = 528.

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

1361—1378: nature first taught to sow plant graft: then one kind of culture after another was discovered, and more and more ground brought under tillage. 1361 specimen cet.: 186 ipse dedit specimen natura creandi. 1364 pullorum: Cato de re rust. 51 ab arbore abs terra pulli qui nascentur, eos in terram deprimito: the verb pullulo is more common in this sense. examina I do not find elsewhere thus applied: suboles proles propago are similarly transferred from plants to animals. 1367 foll. comp. Virg. geor. ii 35 proprios generatim discite cultus, Agricolae, fructusque feros mollite colendo. 1368 mansuescere terram: see n. to iv 1282. 1369 indulgendo, colendo: men are the subject of these gerunds, terram of mansuescere: see n. to i 312 habendo. 1374 Caerula, the γλαυκάς πόλλων θλασ. 1377 Omnia: 1066 latrant et vocibus omnia complent. 1378 Arbustis: see n. to i 187: Lucret uses arbusta continually for arbores, never arbustis for arboribus which suits his v.; arbustis therefore has here its usual meaning, and is nowhere else
found in his poem. opera circum and interstita are of course set in contrast. Wordsworth scenery of the lakes quotes 1370—1378 and says of them 'Lucretius has charmingly described a scene of this kind'. The description is likewise eminently true of Italy, and is singularly graphic and compressed.

1379—1435: birds taught men song; from the whistling of the zephyr through reeds they learnt to blow through stalks; next the pipe came into use, with which they amused themselves mid other kinds of rustic jollity: with such music watchers would while away the time, and derive no less pleasure than now is gotten from elaborate tunes: then acorns skins beds of leaves were given up; though fought for once as eagerly as men now struggle for purple and gold; lust of gain and cares came next to vex life. 1380 levia: Quintil. inst. ii 5 9 quae leviss et quadrata, sed virilis tanum compositio; v 12 18 he shews whence the metaphor comes, dum levia sinit ac nitida, quantum valeant, nihil interest arbitramur: levitas and levior are used in the same way. 1381 Concelebrare seems to have the sense it has in Cic. de inv. i 4 mihi videntur postea cetera studia recta atque honesta, per otium conducive ab optimis, enuitisse; see also n. to i 4 Concelebras: the sense of often practising or resorting to a thing readily comes from its primary sense. 1383 cicitas: Virg. ecl. ii 36 disparibus septem compacta cicitis Fistula. 1386 nemora, silvas, saltus: see n. to 41. 1387 otia dia: the meaning of dia here is not easy to determine; see n. to 1 22 dias in lum. 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 otia sub divo, if indeed dia can bear that meaning! dia may indeed have much the same sense as divinus in Aen. iii 442 Divinosque locus; Prop. i 18 27 divini fontes. 1391 Cum sat. cibi i.e. trai vosos kaq eis qvo e 8ro: nam tum, for then, and not till then, they have leisure to think of mental pleasures. 1392—1396 = ii 29—33, with slight changes. 1394 habebant, ii 31 curant: Plaut. capt. 314 Is, uti tu me hic habueris, provida illum illi curaverit. 1399 plexis cet.: Catul. lxiv 283 Hos [flores] indistinctis plexos tuli ipse corroli, with another constr.: comp. the various ways in which circumdatu and so many similar words are used in Latin. 1401 extra numerum, the opposite of in numerum, is found in Cicero: parad. iii 26 histrio si paulum se movit extra numerum; see n. to ii 631 and 636 in numerum: orator 195 extra numerum has another sense. 1402 terram cet.: Hor. od. iii 18 15 Gaudet invisam pepulisse foessor 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 Æschylus' ἐνον ἀνωτέρον ἄξος: but as somnus here = somnus negatus anyhow, I am not sure that the somno of mss. will not stand; but the judgment of Lamb. and Lach. on such a point when they agree is very weighty. 1406 Ducere, flectere appear to be technical terms: Ov. amores II 4 25 Haec quia dulce canit flectique facillima vocem; Pliny xvi 171 speaking of tibiae says apertioribus earum lingulis ad flectendi dos sonos. 1407 comp. iv 588 Unco saepe labro calamos percurrir hiantis. 1408 vigiles must be official watchmen, whether of the camp or the town. 1414 Wak. gives us the choice of two constructions: illa melior res posterior reperta perditensus, which he prefers; and, posterior res melior perdit illa reperta; but there is a third course open to us, posterior res melior reperta perdit illa [piora]; 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 reliecta strata cubilia sunt herbis, and 1418 vestis coming between Pellie and ferinae, and iv 193 parvola [neut.] causa, and i 414 ne tarda prius per membra senectusSerpat: 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 vertunt, and n. to iii 502 reflexit: Cic. Brutus 141 hoc vitium huic uni in bonum convertebat; pro Plancio 50 non dubito quin omnis ad te conversura fuerit multitudo. 1428 auro cet. i.e. large figures worked in with gold. 1429 plebeia: ii 36 in plebeia veste. 1433 quoad crescat, after which it becomes excess. 1434 provexit, 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. 1436 magnum versusile: for the double epithet see n. to 13 and i 258. versusile: see n. to 505: Lach. observes 'versatile non magis templum esse potest quam locus'; but i 1105 Neve ruant caeli penetralia templum superne; vi 285 displosa repente . . . templum: if a thing can tumble down or burst in pieces, it surely can resolve. 1437 lustrantes cet.: comp. Cic. Arat. 237 Quintuor aeterno lustrantes lumine mundum Orbes stelligeri cet.

1440—1447: then came walled towns, division of lands, ships, treaties between states; and, when letters were invented, poetry. 1442 florebát: i 255 laetas urbes pueris flores videmus; Val. Flaccus i 537 Iam pridem regio... Undat equis floretque viris; vii 77 armata florescánt pube novales; see also n. to iv 450. 1445 foll.: comp. 326 foll.

1448—1457: thus by degrees experience taught men all the use-
ful and graceful arts, one advance suggesting another, till perfection was attained. 1450 Praemia; III 956 Omnia perfunctus viti praemia. 1452 Usus cet.; Virg. geor. i 133 Ut varias utus meditando extenderet artes Paulatim; Manil. i 61 Per varios utus artem experientia fecit, Exemplo monstrante viam. 1453 ped. progr.: 533 hautaqueamet pedetomum progradientis. 1454 Protr. In med.: Aen. II 123 Protrahit in medios.

BOOK VI

1—42: Athens first gave mankind corn and laws; but better than all him who, when he saw that men had all the necessaries and 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 Primae cet.; of many similar panegyrics take Cic. pro Flacco 62 adsunt Athenienses, unde humanitas doctrina religio fruges iura leges ortae atque in omnes terras distributae putantur. mortalibus aegris is found in Virgil more than once. 4 solacia cet.; so v 20 of Epicurus Ex quo nunc etiam per magnas didita gentis Dulcium permanere animos solacia vitae. 5 cum corte; see n. to i 755. 7 et; there is no real distinction between et for etiam, and, as Lach. explains it, et eius extincti; it is in vain to dispute Lucretius’ use of et for etiam; even the auctor ad Heron, who wrote many years before Lucr. says iv 3 hoc igitur ipsum maximum artifi- cium est in arte sua possi et alienis exemplis uti. 8 ad caulum: κλεος υπαρκον ικε. 11 proquam; see n. to II 1137. 13 excellere seems used in the sense it has in Cato, cited by Gellius twice; see Fore.; scio solere plerisque hominibus rebus secundis atque proximis atque prosperis animum excellere cet. 14 Nec cet. i.e. et tamen nemini minus esse. 15 ingratis; see n. to III 935 gratia. animi ingratis; Plaut. merc. 479 tueis ingratiis; Cas. II 5 7 Vobis invitatis atque amborum ingratiss. corda appears to be the subject of vexare, though it may be omnes understood from nec cuiquam; see n. to II 1038. 16 Pausa we have had already five times. infestis has pretty nearly the force of saevis: they are complaining expressing hatred and hostility towards nature and the condition of things. 17 Intellegit: the best ms. of Sallust have intellegit in Igur. 6 2, and intellegitini in hist. I 41 23: Lach. gives examples of neglegi also. vas cet.; III 936 Et non omnia pertusem congrega quasi in vas Com- moda perluxere atque ingrata interieus; Hor. epist. I 2 54 Sincerus est nisi vas, quodcumque infundis accedit. Here again stoic and epi-
cuream meet: Gellius xvii 19 ἁθρωπε, τοῦ βάλλεις; σκάψαι εἰ κεκαθαραὶ τὸ ἀγγείον ἀν γὰρ ἐκ τῆς οὖρας αὐτὰ βάλλης, ἀπώλετο· ἢν σαρκὶ, οὖραν ἢ ὄξος γένοιτο ἢ ἢ τι τοῦτων χείρων. nil projecto his verbis gravius, nihil verius, quidus declarat maximus philosophorum [Epictetus] litteras atque doctrinas philosophiae, cum in hominem falsum atque degenerem, tamquam in vas spurcum atque pollustum, influxissent, verti mutari corrumpi et, quod ipse κυκυκτροποι αἰτ, urinam fieri aut si quid est urina spurcius. 19 conlata foris and commodas are opposed to illius vitio corrumpier intus: they come from without and they are too in themselves good and salutary; therefore it is the vas ipsum alone that is in fault, and not the things which come into it: thus the heart of man is to blame, not what nature gives to it: the copula et adds much to the force of the antithesis. 20 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 potestur. 23 with the position of intus comp. v 572 videri, Nil adeo ut possis plus aut minus addere, vere: on intus see n. to III 171: there and I 223, II 711 and IV 1091 intus has its proper force; though here to join intus with receperat would be the more natural collocation of the words; and even Lamb. though he suggests the punctuation which Lach. and I have adopted, adds 'aut intus pro intro accipiendum quod huic scriptori non esse inusitatum iam ante admonuimus': Ovid met. x 457 Tamque fores aperit, iam ducitur intus, intus must surely = intro; yet Quintil. i 5 50 says pointedly 'eo tamen intus et intro sum soloeismi sunt'; and before him Lucilius ix 'Intro nos vocat ad sese, tenet intus apud se'.

24 purgavit: v 43 At nisi purgatum et pectus, quae proelia . Quantus tum scindunt hominem cuppedinis acres Sollictum curas quantique perinde timores: Epic. Diog. Leer. x 142 says more harshly εἰ τὰ ποιητικὰ τῶν πειράτος ὄρθων ὣς τοὺς φόβους τῆς διάνοιας τὸν περί μετεώρων καὶ βανάτου καὶ ἀληθινῶν, ἓτε τὸ πέρα τῶν ἀπεθανόν ἔοικεν, οὐκ ἄν ποτε ἔχομεν ὅ τι μεμψαίμθην αὐτόις πανταχόν εὐπληρουμένοις τῶν ὑδόνων κ.τ.λ.: Hor. epist. i 16 65 qui cupiet, metueat quoque; Seneca has many similar commonplace. 25 finem within which they may be indulged; beyond which peace of mind cannot exist. 26 bonum sumnum, being in great measure the finem cupp. atque tim. of 25: Epic. l. l. 128 refers this ἐπὶ τὴν τοῦ σώματος υγίαιν καὶ τὴν τῆς ψυχῆς ἀταραξίαν, ἐπὶ τούτῳ τοῦ μακαρίως ἔτι τὸ τάλος...τὴν ὑδόνην ἀρχην καὶ τὸ σος λόγοι λέγομεν εὖν τοῦ μακαρίως ἔτι. But, like Lucri., 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,
1.1. 131 το μή 'άλγειν κατὰ σώμα μπει περάτως ουτά ουτά, μή
132 νεφελών λογομόν καϊ τις αίτις εξερήσεις κατως εφιερωθήκεις και το
γένε και τις δόξας ζελαίων κ.τ.λ., but above all φρονεμένους εις το
λογομένον πάνα τελοφάσιον ἁρεταί, διδακτοφάσιον εις τοις ὕμνους γρά
ένειν το φρονεμένου καϊ καλούς καϊ δικαιούς, καϊ φρονεμένους καϊ καλούς καϊ
dικαιούς ἁπών το φίλους συμπεθυκαί γερις ᾗς ἐκ τοῦ ἔξω φιλοφήσεως εἰς
το ζευς ὑμᾶς νοῦν ἡ τοιν άχρομον: when to this is added what the
stoical Seneca records epist. 66 18 Epicurus quoque nauta peruratur, exclamationem 'dulces aut et at et unum persistat', we may doubt whether a stoic could go much further.
77 tranmute parvo: see Lach. : doubtless Epicurus, and probably in his
work ἐπειδή φόβους, taught that to true wisdom and happiness there
was but one narrow way, to error many broad ones: in 9 passim videre
Errare atque viam palantia quaerere vitae; Hor. sat. II 54
ubi passim Palantia error certo de tranmate pellit cet.
31 Senecae sae
vi are two expressions for the same thing, the inexorable change or
necessity, called v 77 natura gubernans, 107 fortune gubernans, by
which all things go on; ἔλατε φρόνους μη εἶναι μακά εἰσιμονείν, ἐλα
νά τάκτα κατά αὐράμορφον γίνεσθαι, says Hippol. ref. lacer. I 29 of
Epicurus: see n. to v 77; and 1233 vis abdita quaedam: the water
ad Heren and Cicero join casu et natura, natura casuque: the ca,
aυράμορφον is naturalis case; or II 1059 Sponte sua forte essendae
semina verum Multimodis temere incausam frustraque coquar. set.
par.: I.1 hic sit natura factus [orbis], and yet by mere chance at first.
32 quibus o portio cet. an obvious military metaphor.
34 Todh
ost.: 74 magnos irarum volvere fuctus; III 298 Nec capere irarum
fuctus in pocore possunt, where see n. 35—41 = II 55—61. 49
comp. I 418 ut repetam coeptum pertexeris dictis, 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 care-
less 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 exis-
tence. I have now therefore to sing of thunder, of tempests, of other
things that take place in the sky. 43 docui cet. v 91—415.
46 resolvi: see notes 1 and n. to v 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, π
2.1. resolva in this sense, and he seems to be singular in so
using it. percipe porro occurs Aen. ix 190. 47 comp. Manil.
11. The second arhetereos iussus consendere currus Summum coniugam
2.1. visu quasi calemen; for he is commencing his last book. 48
NOTES II

ira ut plac.: Aen. vi 407 tumida ex ira tum corda resident. comp. Cic. Tusc. disp. iv 35 examinatusque pendet animi. saepe e too seems to mean ut saepe fit: see n. to v 1231. 52 Et sejaciunt: the nom. quae supplied from the quae of 50; just as 45 quaecumque in eo fiunt fierique necesset, the accus. is supplied in the nomin.: see Madv. Cic. de fin. p. 659; and comp. v 898: ev. vi 283 is very similar, quam sedem somnia volgo Vana tenere runt foliisque sub omnibus haerent; but harsher, as the forms of the see there differ: where they are the same, the constr. is very common. 53 Depressos, premunt: perhaps the difference of form takes this tautology less harsh; the metaphorical force too is more prominent in depressos, the literal in premunt. 58—66 are repeated word for word from v 82—90: see our remarks to those vss.; much that is there said applies here as well: 35—41 are we saw likewise a mere repetition; as are 87—89 below; and the whole paragraph has much of that 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 allude 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, nay 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 r 153 154, might in the end adapt themselves to one of these places.

66 rationi: comp. ii 520 mucroni: I find in the new corp. inscr. Lat. the abl. coventionid deditioni proportioni sanctioni, also hereditati heredi marmori nomini and salutem virtutei faenisici, as well as the more common partii partei luuci luuci orti silici. 69 putare is for an accus. subst.: see n. to r 418 repetam pertexere and 331. indigna putare alienaque is not a common construction, but Lach. illustrates it from Cic. de sen. 4 quis coegit eos falsum putare and Aen. viii 522; Forc. also exemplifies it from Virgil and Terence. 70 Delibata, used in a sense naturally flowing from what the word has iii 24, 1088, vi 621: Hav. well compares auctor ad Heren. iv 68 ille nulla voce delibans insistam virtutem concidit tacitus. 72 petere inbibat: iii 996 Qui petere a populo fasces saevasque secures Imbibi. 73 cum pace: see n. to r 287 validis cum viribus. 74. volvere cet.: 34 Volvere curarum tristis in pectore fluctus: see note there; and Virgil and Livy cited to iii 298. 75 plac. cum pectore: comp. 5 tali cum corde, and n. to r 775; though perhaps this resembles more the use of cum illustrated to r 287 validis cum viribus, being a modal abl. rather than one of quality; as 73 cum pace. 76 simulacra
cet.: comp. v 1169 and explanations given there. 83 ratio caeli speciesque means both the internal causes and the external aspect of what takes place above our heads: comp. his oft-repeated formula naturae species ratioque. tenenda = intelligenda: see n. to n 1173. Nec tenet. 86 caeli div. par. cet.: comp. Cic. de div. ii 42 quid est ignis quod observatum sit in fulgure? caelestium partis diviserunt Etrusci. faciles id quidem fuit, quatuor quas nos habemus duplicare; post idem iterum facere ut ex eo dicerent, fulmen quae ex parte venisset; 45 caeli enim distributio quam ante dixi et certarum rerum notatia docet unde fulmen venerit, quo concesserit; quid significet autem nulla ratio docet: Pliny ii 143 is even more precise, in sedecim partes caelestium in eo respectu divisere Tusci. prima est a septentrionibus ad equinoctialaem exortum cet. itaque plurimum refert unde venerint fulmina et quo concesserint. optimum est cet.: comp. too 381 foll. where these vss. are repeated. 87 in ursum appears to be explained by Pliny l. i. ex quibus [sedecim partibus] octo ab ortu sinistras, totidem e contrario appellavere dextras: 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 n 1111;corp. inscr. Lat. 187 aidiles vicemam partis Apolones dedere i.e. viceimmer partim Apollinis dedere: it is found even in Livy xxvi 46 8 partim copiarum ad tumulum expugnandum multit. partim ipsi ad arcem ducit. quo facto, 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. quaeest. ii 49, 50. 89 dominatus: 224 Et celeri flamma dominantur in aedibus ipsis. 92 praescripta: v 489 elabo: contrary to what many seem to suppose, this retention of b for p in such words is very rare in our oldest authorities; thus the new corp. inscr. Lat. always has scriptus: the b, judging by the Pithoeanus of Juvenal and other old mss., seems to have become more common in the silver age, artificially recalled no doubt: the best mss. of Virgil however have sometimes the b, as geor. i 200 sublabo M P and the new frag. A published by Pertz: the above remarks apply to adque for atque; see n. to n 881. calcis: see Forc. and Seneca and Pliny cited by him. 93 call. 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 αμπροτε μονσυ...νυν αυτε παρισταση. Каллиопа, κ.τ.λ. 95 ins. laude: Wak. cites Aen. i 625 insigni laude forebat. cum l. a.: Hor. Sat. i 10 49 Haerentem 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. *Nec fit enim* i.e. *nec enim, or neque enim fit.* *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 *Aut ubi,* *chartasse* and *aut guia* cet. are of much the same character; and *vel cum sol* is more violent; see n. there. *bruto:* Paulus Fest. p. 31 ‘brutum antiqui gravem dicebant.’ *sequ. mun.:* Attius 223 *Sed quid tonitru turbida torvo Concussa repente aequora caeli Sensimus* *sonere.* *Carbasus* cet.: *IV 75* *lutea ruseaque vela Et ferrugina cum magnis intenta theatris Per malos volgata trabesque tormentia fluctant,* where see notes. *Commoditatur* seems not to occur for certain anywhere else; it must mean to get up and practise a subject, and thus represent or imitate it. *Aut ubi* i.e. *ubi aut a v. aut chartas cet. or, vel... vel:* Plaut. *asin. 522 Quo- tiens te vetui Argurippum... Compellare aut contractare conloquive aut contui.* *Aridus—ducitur:* the sound well represents the sense. *Aridus:* Virg. *geor. 357 aridus altis Montibus audiri fragor; Ho- mer has *auxo auxus* and *καρπαλιόν* *ἄισω.*

121—131: sometimes the thunder makes a noise like the crack of doom, when a storm of wind eddies round within a cloud and hollows it out, until at last it explodes with a frightful crash. *Mundi must = caeli, or aetheris:* see n. to i 73. *ven. proc.: 293 ven- tiique procella.* *Incomplete* is more emphatic than *involut.* *Versani:* Lach. cites from Lucr. the abl. *orienti, fugienti, candenti* as well. *Spissae cava,* the greater the hollow, the denser the crust. *Dat magnum:* see notes 1; and comp. 140. *Intercipere:* see introd. to notes 2 p. 327. *Scissa i.e. nubes:* Isidor. *orig. xiii* 8 paraphrases this passage; he too seems to have read *missa;* see Lach. Pline nat. hist. *II 113 posse et...spiritum nube cohibitum onare, natura strangulante sonitum dum rizetur, edito fragores cum rumpat, ut in membrana spiritu intenta,* might also seem in favour of the ms. reading *missa;* yet Lach. must I think be right. Epic. himself in Diog. Laer. x 100 foll. gives a brief summary of the possible causes first of thunder, then of lightning, and then of the other heavenly phenomena, *προφητείας* etc. which Lucr. discusses: the two are generally in close accordance.

132—159: thunder may likewise come from winds blowing through ough branching clouds; or from the wind bursting the cloud by a di-
rect onset; or waves may break in the clouds, like those on the sea; or the hot bolt may fall into a wet cloud and hiss like hot iron; or into a dry 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 Aetnae Essays et 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 quare possit = est etiam ut possit; and is not used as 730 sit cur, where cur has its proper force. 140 cum haurit: see notes 1 to 131 dat, and n. to r 566 cum constant. 141 evolvens = eruens: see Seneca. Lucan Plautus in Forc. 147 trucidet, a bold and telling metaphor. 148 Ut calidis cet.: Pliny ii 112 cum vero in nubem perveniunt, vs-porem dissonum igni ut candente ferro in aquam demerso et fumi-dum vortice volvi; hinc nasci procellas: the words are very like those of Lucretius; he just before uses stridunt, as Lucr. Stridit; but this form of the verb was always in common use. olim, ubi: so Aen. v 125 olim, ubi: olim, cum is often so used. 149 imbre: see n. to 1 715. 155 fiamma cet.: Aen. vii 14 fiamma crepitante cre-mari. 156 geli: see n. to 5 205. 158 confercit: except in the partic. confertus, this verb is rare: for the constr. of this v. comp. n. to 113 843; and Catul. xiv 7 expuli tussim, Non inmerenti quam mihi meus venter, Dum sumptuosas appeto, dedit, cenae; lxvi 18 Non, ita me divi, vera gemunt, iuerint.

160—172: The flashes of lightning are struck out by the collision of clouds: the flash is seen before the clap is heard, because light travels faster than sound.—From 96 to 159 he has been speaking of the tonitru, the clap of thunder: he now 160 to 218 explains the 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. quaest. ii 12 tria sunt quae accidunt, fulgu-ratones fulmina tonitrua quae una facta serius audiantur. fulgu-ratio estendit ignem, fulminatio emittit. illa, ut ita dicam, comminatio est, conatio sine ictu; icto inculatium cum ictu; and 16 fulguratio est late ignis explicitus, fulmen est coactus ignis et impetu iactus; and 21 he says the fulguratio would be fulmen, si plus haussisset virium. non natura icta, sed impetu distant; and 57 3 fulmen est fulgur intendum. βαρβάτος, δαρβάτος, κεραύνος are the corresponding Greek words. 160 Fulgit: Sen. 1. 1. 56 2 illo verbo utebantur antiqui correpito, quo nos producit una syllaba utimur; dicimus enim ut splendère sic fulgère. at ilia ad significandum hanc e nubibus subita lucis eruptionem nos erat correpito media syllaba uti, ut dicerent fulgère. Lucretius' prac-tice seems to bear out what he says: 160, 174, 214, 218 fulgit; 165
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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 Pecit ut ante cavam docui: amb. compares for the involved structure i 758 quid a vero iam distet abebris: see also vi 158 cum confercit franguntur in artum Concreti sontes; and n. to iii 843. ante, i. e. 124 foll. spissescere, a rare word and also in Celsus. 177 Mobilitate cet.: another acute inference rawn from personal observation. 179 volvenda: see n. to v 514. quescit: Sen. nat. quaeat. ii 57 2 sic liquescit excussa glans funda et dritus aeris velut igne distillat; Ovid met. xiv 825 lata plumbea funda fissa solet medio glans intabescere caelo; Lucan vii 513 ut calido quefactas pondere glandes: Virg. Aen. ix 588 must mean the same thing by liquefacto plumbo; nay Arist. de caelo ii 7 οὐκ εἰς τῶν ερωμένων βαλλετα ταύτα γάρ αυτὰ ἐκπυροῦται οὕτως ὡστε τῇ κρέσθαι τας
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182 nictantia: 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. 186 impete: see n. to iv 416. 187 frudi: ii 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 neutrers referring to nubibus comp. 757 Quadripedes, 759 si sint mactata; and n. to i 352 totas, referring to arbusta: on the other hand 215 eas, though nubila, not nubes, immediately precede. quid = quantum. 189 Contemplator enim, cum occurred ii 114. adsimulata, and simulata in same sense, always spelt in our mss. with u. 191 cumul. Insuper alii alia: 521 alii alie nubes nimique rigantes Insuper...seruntur; 1283 suos con-sanguineos aliena rogorum Insuper extracta...locabant; Aen. ix 274 Insuper his; Livy xxii 2 8 sarcinis insuper incumbebant; auctor dirarum 170 Purpurosas flores, quoae insuper accumbebat: for insuper with accus. and abl. in Cato and Vitruvius see Forc. 193 sepsulis: Cicero has more than once bellum sepultum. 195 Speluncasque: Ennius (1) in Cic. Tusc. disp. i 37 Per speluncae saxis structas asperis pendentibus; Aen. i 166 scopulis pendentibus antrum. 197 for rhythm comp. n. to ii 1059. magno cet., 199 fremitus: Aen. i 55 Ili indignantes magno cum murmure montis Circum claustra fremitur. 198 fremitus, keeping up the illustration of wild beasts. 201 convolunt: comp. Sen. epist. 94 67 turbinum more qui rapta convolunt, sed ipsi ante volvuntur 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. 727 and n. to ii 1004. 205 liquidi ignis compared by Macrob. 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 contruxit, Compressit, cogens his favourite pleonastical assonance; followed by expressa which answers to compressit. 213 fulgere: see n. to 160 Fulgit, and ii 27 fulget: Lach. to maintain his own consistency in regard to the conjugation of fulgere forces on Lucr. a monstrous 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 182 faciunt nictantia fulgura flammas, and 217 faciunt fulgorem; so here too faciunt
flammas fulgere colores, which is the same thing. 215 eas: see n. to 188.

219—236: 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 tonitru or clap, and then the fulgur or flash: see n. to 160, where this was fully illustrated. 220 ictus, like vulnera and cognate words, sometimes denotes the result of the stroke as well as the stroke itself: indeed if the results are lasting, as in the cases here specified, it is impossible to separate the two meanings. 221 halantis is best taken as the nom. plur. notae halantes gravis auris sulphuris. sulphuris: Pliny xxxv 177 fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est; Sen. nat. quest. ii 53 2 quocumque decidit fulmen, ibi odorem sper sulphuris certum est, qui quia gravis est cet. 224 dominatus: 39 and 385 hinc dominatus ut eetulerit se. 225 cum primis ignibus is the same as cum primis. Plut. sympos. iv 665 F το θείαν πόρη κρεβεια καὶ λεκτότητι βαθμοτον έστω, αυτόθεν περί την γίνεσιν εκ καθαρός καὶ ὑγιής έχον αύτος κ.τ.ά. 228 Transit cet.: comp. i 489 Transit enim fulmen caeli per saepta domorum, Clamor ut ac voces with 354 Inter saepta meant voces et clausa dom. Transvolitant; ii 384 xaelestem fulminis ignem Suptilem magis e parvis constare figuris Atque ideo transire foramina quae nequit ignis Noster hic cet. 230 liquidum cet.: Sen. nat. quest. ii 31 loculis integris confitur argentum. manente vagina gladius ipse liquescit cet.; and so Pliny ii 137 xurum et aequ et argentum liquatur intus cet. 231 Curat cet.: Pliny 1.1. fulminum ipsorum plura genera traduntur...terrae est quod claram vocant, mirificeae maxime naturae, quo doltia excahurtur intactis operimentis nulloque alio vestigio relict. Curat, Diffugiant is a constr. sufficiently attested, as by Hor. od. i 38 5 nihil adlabores Sedulus, euro; sat. ii 6 38 Inprimat his cura. 233 Conlaxat seems not to be found elsewhere. rareque facit: comp. 962 et facit 1.ere. lateramina: does not elsewhere occur except in Marciannus Capel- a's quotation: the meaning must be guessed, but can hardly be doubtful. 236 aetatem thus used is common in Plautus and Terence, and appears to have been a conversational idiom like our 'an age': comp. too iii 986 Perpetuam aetatem.

239—245: now to explain the origin and prodigious force of thunderbolts. 240 discludere: iii 171 Ossibus ac nervis disclusae intus. 242 monim. vir.: Aen. viii 311 singula laetus Exquiritque sucidisque virum monimenta priorum; 356 Reliquias veterumque vides nonimenta virorum. demol. atque crem.: Livy xxviii 19 12 cremata
et diruta urbe; 20 7 ignem deinde tectis inicium ac diruunt quae incendio aevumi nequeunt: to burn what will burn, and throw down what will not. 245 neque cet.: v 91 ne te in promissis pluris moramur.

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. 260 Quod introduces not the cause, but merely an illustration of the case in point, as iii 20 Haeo quosque res etiam naturam dedicavit...Quod simul atque cecinisse n. there: iv 211 Quod simul ac primum sub diu splendor aqua; 251—254 = iv 170—173. 255 commoliri tempes tas fulmina probably suggested to Virgil Fulmina motitur in the passage quoted to iv 172. 257 Ut picis cet.: 426 tamquam demissa columna in mare de caelo, and 433. 258 trahit atram cet.: Virg. geor. i 323 Et foedam glomerant tempestatem imbris at aequis Collectae ex alto nubes. 259 tempestatem comprises all ingredients of the storm; procellis are furious winds: 124 validi venti conlecta procella; 293 discidio nubis venitque procella; Livy xxxix 46 3 tempestas cum magnis procellis coorta; Sen. nat. quaeest. v 12 2 et erumpit in ventum qui fere procellulosus est. 266 venientes i.e. nubes, understood from 268 nubibus in the dependent clause: a favourite usage of Lucr.; see n. to i 15: with venientes comp. i 285 venientis aquae: the object of opprimere is terras of 264. 267 cam. nat.: see n. to v 488. 268 extractis foris nubibus: with this abl. comp. ii 909 Aut similis [sensus] totis animalibus esse putari; iii 620 Atque ita multimodi partitio artibus esse. 271 supra, i.e. 206 and 209. 276 cum eo: see n. to ii 404. 278 acutus, poetically treating it as a bolt, bilios, taetum. form. intus: see n. to iv 1091. 279 sua cum Mobil.: see n. to i 287. 285 sonitus cet.: 294 ardenti sonitus cum provolat ictu; comp. ii 1100 caelique serena Concutiat sonitu, and n. there. 287 tremor pertempitat: Virg. geor. iii 250 Nonne vides ut tota tremor pertempitat eorum Corpora. 290 de = ex: both after and in consequence of: v 651 ubi de longo cursu sol ultima caeli Impulit; Ovid met. x 49 incessit passu de vulnere tardo; trist. iii 3 82 Deque tuis lacrimis
umida serta dato; see too n. to i 384 de concurreu. 291 Omnis cet.: Virg. geor. i 324 ruit arduus aether; Aen. v 695 ruit aethere tota Turbidus imber aqua; Martial iii 100 3 Imbribus immoedicis caelo nam forte ruebat; see also n. to i 250: just above, 268 extractis forst alte nubibus aether. 292 comp. v 255 Pars etiam glebarum ad diluvium revocatur. 295 Est cum, vivi sci: his elder contempor- 
yory the anctor ad Heren. ii 30 est cum complexiones supersedendum est... est cum exornatio praetermittenda est; iv 36 est cum non est satius, si cet.; M. Aurel. to Fronto ii 13 oritne quom te videbo? Plant. capt. 324 Est etiam ubi...praestet; Cic. Tusci. disp. v 23 est ubi id isto modo valeat; Hor. epist. ii i 63 Interdum vulgo rectum videt, est ubi pecosat. 297 ignus ille Vertex appears to be forked lightning. 298 quem: see n. to iii 94. 299 quoc. tuit i.e. se: comp. si forte eo vestigia ferrent of Livy and the like. 301 Ignoscat: the mss. of Cicero and Virgil write ignesco. 302 Dum venit, amittens, 304 Atque...portae: a change from the participle to the finite verb, an idiom so common in Greek: see also n. to v 383. 308 plumbet cet.: Ovid met. ii 727 cum Balarica plumbum Funda iacit. volat illud et incandescit munde; comp. too n. to i 178 plumbet c. et. 313 ex illa quae tum res: see n. to i 15. 315 setius, not secius: secuuis, not uncommon though rarer than setius, is the regular compar. of secus; comp. sequor sequitur, secutus secundus and the like. setius, as shewn by the setius of Plautus (see n. to i 70 arta), appears to be from a lengthened form of the positive: sequitus or secitus, like anti-quitus funditus etc. The troch. tetr. of Afranius, quoted by Charis. p. 220 8 Keil, proves the quantity of sequius: Sin, id quod non spero, ratio talis sequius ceciderit. 318 ad ictum: comp. i 185 Seminis ad coitum, and n. there. 319 tem. om. plane: comp. n. to ii 1060 temere incassum frustraque.

323—378: the thunderbolt derives its velocity from a union of causes: it acquires momentum within the cloud; as it bursts out of it, this is increased on the principle of missiles discharged from an engine; its atoms are extremely fine; add to this the natural tendency downward, which increases continuously; perhaps too it is aided by blows from atoms which it gathers to itself in the air: its subtle atoms pass through the pores of some things; burst asunder others; melt others. In autumn and spring thunder is most frequent, because then there is a mixture of heat and cold, of fire and wind, as well as moisture; all of which are needed to forge it. 324 percurrunt, i.e. usque ad finem currunt: this absolute use of the word which is rare enough, is most learnedly illustrated by Lach.; v 1407 suprema calamos unco percurrens labro; but iv 588 Unco soope labro calamos percurret; Proper. iii (ii) 16 49 Vidistis toto sonitus
percurret caelo. 326 con. sumit: 1041 partem in vacuum conamina sumpsit. 327 inpetis he uses only here, fond as he is of impetis: notice 327 inpetis, 328 impete, 334 impete, 337 impetus, 340 impete. 333 in remorando has precisely the force of a prea. partic., remoratur et haesit: 340 in remorando Laudes ne possint ex ulla lumina parts; auctor bell. Africae 63 quae in repugnando erat commorata. 335 quod does not assign the cause, but merely states the fact, and is like in principle to the cases given in n. to 250 III 208. 339 itiner: see n. to 653 itere. 341 Mobilitatem cet.: Aen. iv 175 Mobilitate viget viretque adquirit cundo. 344 E regione: iv 374 e regione cadem nos usque secuta: comp. also vi 742, 823, 833; and Cic. de fin. i 19 and de fato; where ad lineam and rectis lineis are given as synonyms for it; also Livy xxxviii 5 2 tria...ad movit, unum e regione Accusapii; 7 7 fossam...e regione eius operis...ducere institutum: 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 luxura, and n. there. 347 incendit is much more poetical than the old vulgate intendunt; Wak. and Lach. comp. Virgil’s pudor incidit viret, Illam incendientem luctus; Livy xxxi 58 6 thus uses accendo: cum co magis accensa vis venti esset. 350 perfringit, 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 subst. which elsewhere he uses. 352 Dissolvit: see 230. 353 Conferesfacit seems not to occur elsewhere. 357 st. fulg. apts: Enn. ann. 30 Qui caelum vereat stellis fulgentibus aptum; 162 Caelum suspendit stellis fulgentibus aptum; 343 nox processo stellis ardentibus apts: the last phrase is twice used by Virgil. 358 caeli domus: see n. to 1110. 359 comp. i 10 simul as species patefactast verna disi; and Manil. ii 182 alter florentia tempora veris Sufficit. 364 fretus expresses at once the strait joining two seas and the swell and surging common in such cross-seas: for the form see n. to i 720 fretu. 365 Lach. compares Manil. i 852 sunt autem cunctis permixti partibus ignes. Qui gravidas habitant fabricantes fulmina nubis. 369 quare: therefore in the spring as there is this mixture of heat and cold, there must be going on the struggle which produces thunder. Lach. refines, nor is his refinement true: ‘quasertur’ he says ‘quare calor et frigus inter se pugnent: id enim non fit quia ver 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 turbare is neut.: see n. to ii 126. 374 Propterea freta cet. refers to 364 Nam fretus ipsa anni cet. nomini-
tanda: this word five times used by Lucre. seems scarcely to be found elsewhere.

379—422: such is the true explanation of thunder, not the follies taught in the Tuscan rolls: if the gods do hurl the bolts, why do they pass over the guilty and so often strike the innocent? why does Jupiter thunder only when the sky is clouded? why does he waste his bolts on the sea? why not tell us to beware, if he wishes us to escape? why thunder, if he wishes to take us unawares? how can he hurl at once in so many places? why destroy his own temples and statues? why so often strike the mountain-tops? 379 Hoc, what I have just said: Wak. prefers to take hoc as the abl. 'ut magis Lucretianum'; so that est will be for licet, a sense it never bears in Lucr. and the older writers: see notes 1 to v 533. 380 Perspicere and videre have, as so often in Lucre., the force of substantives: see 415 416 and n. to i 331: Perspicere cet. est hoc, non...perquirere cet. ipsam, in its reality. 381 Tyrrehna cet.: see Cicero and Pliny quoted in notes to 86 foll. and Sen. nat. queest. ii 32 quid, quod futura portendunt cet. hoc inter nos et Tuscos quibus summa est fulgurum persequendorum scientia interest: nos putamus, quia nubes consiles sunt, fulmina exiti. ipsi existimant nubes conlidi ut fulmina emittantur. nam cum omnia ad deum referant, in ea opinione sunt, tamquam non quia facta sunt significant, sed quia significatura sunt siant: Cic. de div. i 72 speaks of the Etruscorum et haruspicini et fulgurales et rituales libri. retro volventem 'shew that in his time the Etruscan books were still read in the original, from right to left, retro' Niebuhr hist. i p. 111 n. 341: I should have thought it simply meant unrolling, volumina evolventem, retroversum volventem. 'I will remark by the way that by indicia mentis Lucr. means to explain indigitamenta' ibid.: but I do not find that the Etruscan books, which are here in question, had anything to do with these indigitamenta; which appear on the contrary to have belonged to the purest form of the old Roman worship. 383—385 = 37—39, which were copiously illustrated. 386 de caelo: see n. ii 51.

388 comp. Terence quoted to ii 1100. 390 quibus incantum scelus est i. e. qui non eaverunt sceleus: Tac. ann. i 50 hostiles incantum [iter]; Silius ii 98 rueetque inopina sub ictu Ante fora incantuo, quam sibilia poneret arces. oversabiles seems to occur only here. 392 perfixo: see n. to ii 360: with this and 395 Turbine cet. comp. Aen. i 44 Ilum expirantem transfixo pectore flammis Turbine corri- nuit. document seems to be in apposition with the preceding sentence: Socrates in the clouds 399 feels the same difficulty, Etup Zαλλει τους ιενώρκος, τως οὔχι Ξηρων ἐνέπρησεν Οὐδὲ Κλείνων οὐκε
Θώρον; καίτοι σφόδρα γ' ἑο' εἱπόρκοι. 393 sibi conscient in re appears to be like Cic. ad Att. i 18 1 mihi in privatis omnibus conscientis, quoted by Forc.: he is self-conscious in the thing, that is conscious that he has done it. 395 comp. v 1231 violento turgine saepè Correptus. 390—396 are expressed more briefly ii 1102 foll.

396 Cur etiam loca sola cet., 404 In mare qua cet., 421 Attaque cur plerumque cet.: Cic. de div. ii 44 is so like in expression that he would seem to have had Lucretius' lines in his memory: sedinat si ista Iuppiter significaret, tam multa frustra fulminamitteret! quid enim proficit, cum in medium mare fulmen ictit! quid, cum in altissimos montes, quod plerumque fit? quid, cum in desertis solitudines?

397 consuescunt: see n. to iv 1282 insuecscat te. 402 simul ac nub.: v 286 simul ac nubes primum succedebat Copeer.

403 determinat, mark the point to which they are to go. 404 quid ...arguit = de quo, cuius; it may be called the cognate accus.: this use of the neut. pron. is of very extended application in Latin.

405 cam. nat.: see n. to v 488. 410 concit: see n. to i 212 cimus.

411 comp. Cic. l. l. esset mirabile quomodo id Iuppiter tiotiens iaceret, cum unum habere; nec vero fulminibus homines quid aut faciendum esset aut cavendum moneret. 413, 416 uno sub tem.: Ovid fasti v 491 haec tria sunt sub edem tempore festa: sub idem tempus and the like are much more common. 415 priuus, 416 fieri are used as subst.: see 380, v 979 Non erat ut fieri possit mirari; and n. to i 331: just above he has factum, Ut fierent, the usual constr.: notice the indifference with which he repeats fieri, fieri; factum fierent: 727 he has fit ut fiat, 729 fit ut fiat; iv 448 fit ut videantur...fieri; Cic. orator 208 ita fit ut...cat: Livy is not averse to ut fierent factum est and the like. 417 foll. ii 1101 more briefly fulmina mittat et aedis Saepè suas disturbaret; Socrates l. l. Ἀλλά τὸν αὐτὸ γὰ τῶν βάλλει καὶ Ἰσιννον ἄκρον 'Αθηνῶν; Cic. l. l. 45 and i 19 quotes his own verses, Nam pater altionans stellantis nixus Olympo Ipeo suis quandam tumulos ac templo petivit Et Capitolinis iniocti sedibus ignis. Tum species ex aere vetus...Et divum simulacra peremitt fulminis ardom. 421 eius is the gen. after, not agreeing with ignis.

423—450: presters are thus formed: if the wind cannot break the cloud, it forces it down in the shape of a column to the sea, where it bursts and causes a furious boiling and surging: sometimes the whirlwind will gather up atoms of cloud and wrap them round, and will so imitate a real prester: this will shew itself sometimes on land, but oftener on the sea.—Epic. in Diog. Laer. x 104 explains these presters: Pliny ii 131—134 will throw more light on Lucr.

430 Navigia cet.: Pliny l. l. 132 praecipua navigantium pestis, non antennæ modo verum ipsa navigia contorta frangens; Sen. nat. quest.
v 133 totae naves in sublime tollantur. 431 Hoc sit cet.: the wind having become fiery by its rapid motion in the cloud cannot burst it; if it could, it would then be fulmen, as explained above so fully; but not being able to break the cloud, it pushes it down to the sea in the way described: Lucr. seems to assume that the word πτωτορόη will indicate its fiery nature without further specification. With this, and what follows, 438 Versabundus enim turbo cet., 443 venti—Vertex, 447 Turbinis—procellae comp. Pliny l. l. 133 quod si maior depressae nudis eruperit specus, sed minus lato quam procilla nec sine fragore, turbinem vocant proxima quaeque protertinentem; idem ardentior accensusque dum fuit, presiter vocatur amburens contacta pariter et proterens...quod si simul rupit nudem exarritqve et ignem habit, non postea concepit, fulmen est. distat a presterre quo flamra ab igni; hic late funditur fluido, illud conglobatur impetu. vertice autem remanet distat a turbinete quo stridor a fragore; procilla latitudine ab utroque, directa nube versus quanm rupta: Seneca l. l. hic ventus circumvactus et sundem ambiens locum ac se ipsa vertigine concitans turbo est. qui si pugnacior est ac diutius volutatur, inflammatur et efficit quod presiterre Graeci vocant: hic est igneus turbo. 432 coepit: see n. to 1 55 incipiam, and comp. cooptum. 438 Versabundus: 582 Versabundaque portatur. 439 cum: see n. to 1 755. 440 simul ac gravidam, the only instance in Lucr. of ac before a guttural: for the reason of this exception see n. to 1 281. 443 involvat cet. i.e. does not get enclosed in the dense clouds, but eddying about catches up stray particles of cloud and makes a case for itself. 446 Hic refers to presterre of 445; though it may include the imitation, as well as the genuine prester. 447 Turbinis and procellae as well as vertec are discriminated by Pliny cited above: turbinis then will denote the tornado in the neighbourhood of the place where the presterre bursts; procellae the storm of wind spreading itself far and near. 447 provomit appears not to occur elsewhere. 450 Prosp. maris in magnō i.e. in mari quod late prospectum praebet: Ovid her. x 27 atque ita late Aquor a prospectu metior alta meo.

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 ether above condenses it; finally many atoms, flying as I have shown through space, come into this heaven of ours, and increase the mass from all sides.—Epic. in Diog. Laer. x 99 gives a brief explanation of clouds, agreeing essentially with this of Lucr. 453 morte, 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 Loricaeque moras; and refers to Sen. de benef. v 12 2 qua commissuras eorum et moras novit: comp. also Plaut. Stichus 309 fores facile ut pateant: removete moram. 458 haec is fem. plur. as it appears to be iii 601; but see n. there: haec does not occur in Lucre, and in his time haec must have been the usual form, and is sometimes preserved in the best mss. of Cicero Caesar Varro Virgil Livy as well as Plautus Terence and others. comprehendunt inter se = mutuo se comprehendunt: 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 appears to be neut. plur. here as in iv 530; but I am not sure; as 511 cocta seems certainly the abl. sing. 474 quoque clearly belongs in strictness to multa or e salvo momine; see n. to v 192. 483 comp. v 466 Corpore concreto subexspect nibila caedem. 483 haec, into the heaven of our mundus from some other part of space. 485 numerum of corpora or atoms. inn. num.: ii 1054 Seminaque innumero numero summaque profunda Multimodi voli- tent; but here summan profundi refers to infinite space; as spatium 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 spatium transcurrere posse. 491 inpesca = quae dependent: see n. to ii 363.

495—526: rain comes in this way: many particles of matter rise with the clouds from all things; then the clouds suck up much moisture from the sea and rivers; thus the clouds both by their own weight and the pressure of the wind emit rains; and these are increased by the sun helping to dissolve the clouds: rains are heavy and lasting, when these causes combine, and the reeking earth sends its moisture back: the rainbow comes from the sun shining right upon a mass of cloud. 496 ut inber: 1099 Aut extrinsecus ut nubes nebulaeque cet. 499 utrumque Et nubis et aquam, like the ἀμφόρευ of Homer and the Greeks: Plaut. cistell. i 3 1 Utrumque haec et multiloqua et multibiba 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 fabulier Utrumque, Lesbonice, in actate hau bonumst; Lucil. xi 1 Et formosus homo fuit et famosus utrumque; auctor dirarum 96 Sive eris, et si non, necum morieris utrumque. 503 Concipient i. e. nibila, understood from the accus. nibila of 505: see n. to i 15. 507 bene cet i. e. bene multa semina. 512 de supero: comp. de subito and the like: it is the older and correcter form of desuper. 513 rar-
escunt cet.: 214 Fulgit item, cum rarescunt quoque nubila caeli; Nam cum ventus eas leviter didicit euntis Dissoluitque 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 coguntur vique premuntur. 519 tenere: Lach. compares Livy xxiii 44 6 imber continens per noctem totam usque ad horam tertiam diei insequentis tenuit; and refers to Duker on iv 7 7 and vi 35 10 who quotes several other examples of the same use, ii 3, iii 19, xxiv 47, xxv 39, xxxiii 22, xxxvi 43: add xxv 15 16, 27 6 [venti] qui tum tenebant, xxvii 5 15, xxxix 22 3, xl 8 20 diu maestum silentium tenuit. 521 aliis alia...Insuper: comp. 191 cumulata videbis Insuper esse aliis alia; and n. there. 523 redhalat seems not to occur elsewhere: for form comp. redhibeo: rehale of old eds. is a barbarism. 525 Adversa asp. = aspargini nimb. ex adverso. aspargine: comp. i 719 aspargit, and n. there. 526 argui: the best mss. of Cic. de nat. deor. iii 51 have the same form.

527—534: all other like things, whether existing by themselves or formed in the clouds, snow wind hail frost, may be all easily explained, if you understand the properties of atoms. 527 sorsum crescunt is intended to be a verbal as well as real antithesis to concrecunt. 530 geli: see n. to v 205. mag. dur. aq. and 531 Et mora cet. are different expressions for the same thing and are both explanations of the vis geli; the iteration is designed to be emphatic: Virg. geor. iv 136 glacie cursus frenaret aquarium. 531 mora: see n. to 453. 532 tamen, notwithstanding their number and variety, they may yet be all readily explained. 533 quareve = quareque: see n. to i 57.

535—556: earthquakes have more than one cause: underground are caverns rocks rivers lakes: well, when any of these caverns tumble in, whole mountains may fall and shake the earth; or if a mass of earth tumble into the large pools of water, the oscillation of the water may make the earth reel.—Epic. in Diog. Laer. x 105 106 attributes earthquakes to somewhat similar combinations of causes, and adds in his usual way καὶ κατ’ ἄλλους δὲ τρόπους τλείους τὰς κυκλικὰς ταῖς ῥὺς γῆς γύνεσθαι: Seneca devotes the whole of the sixth book of his nat. quaeit. 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 unum ad eos qui omnia ista quae retulti in causa esse dixerunt aut ex his plurae. Democritis plurae putat. ait enim motum aliquando spiritu fieri, aliquando aqua, aliquando utroque, just as Lucr.; then
20 5 omnes istas posses esse causae Epicurus aut plurisque aliaque tempore et alios qui aliquid unum ex istis esse affirmaverunt 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 aguas vastasque lucunas; which would also show that lucunas cannot well mean small pools in contradistinction to lacus; so that in fact it may be a mere poetical tautology, as 539 rupe desruptaque sasa. 542 similem cet.: this appears to follow from Epicurus' iscoropia or as Cicero de nat. deor. i 50 translates it aequabilis tributio; et omnibus omnia paribus paria respondent. 543 subi. supp. must surely have their literal sense, referring to what he has just said is below ground. Creech plainly and Lamb. apparently take the meaning to be, 'these points being assumed and taken for granted': the latter says τὸν υἱόν δύναμις καὶ τηροθέντων: 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 tremit cet.: so Epic. according to Seneca l. l. fortasse aliquas pars terrae velut columna quibusdam ac pilis sustinetur, quibus vitiatis ac recedentibus tremit pondus impositum. 547 disserspuni I find only here. 549 non magno pondere and tene gain point and force by being placed together and divided from plaustri and Testa respectively; but yet the wide separation of plaustri and non magno pondere is harsh. 550 scrupus vias would be a rough loose stone on the public way: with this and what precedes and follows comp. Sen. l. l. 22 l prius ergo de motu quattuor dicamus. si quando magna onera per vices vehiculum plurium tracta sunt et rotas maiore nisu in salebras inciderunt, terram concuti senties oet.; 23 huius motus succutientes terras haec erit causa. 551 Virg. geor. III 361 has ferrato sustinet orbis, just following an imitation of Lucr. succusi: Ovid met. II 166 Succuiturque alte similique est currus inani. 552 aquis: so 868 aquis, 1072 aquae: 'similitur Horatius, isque unus inter omnes, siluae tribus syllabis dixit' Lach.: but there there is a difference in quantity, and siluae more resembles the solio dissoluto which so often in Lucr. alternate with solvo dissolvo: he also compares larua larva, miluius milvus: his examples of aquis from Plautus and others are very uncertain; neither Ritchie nor Fleckeisen I see recognises the one from the miles. 554 aquas 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 age of destruction; a presage of the earth’s total ruin, which must come one day.—With this and the next paragraph comp. Seneca l.l. 20 7 nullum tamen illi [Epicuro] placet causam motus esse maiorem quam spiritum. nobis quoque placet hunc spiritum esse qui possit tanta conari. 561 extr. dom.: see n. to 1283 aliena rogorum extracta. 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 repleit media maxime tument. prodita = proiecta or procumbentia: 606 it has the same meaning, but is there more emphatic. 565 Et metuunt = et dubitant: Catul. lxiv 146 Nis metuunt iure, nihil promittere parcunt; Juv. v 5 Quamvis iurato metuam tibi oredere testi: comp. Virg. geor. ii 433 Et dubitant homines serere atque impedere curam? Aen. vi 806 Et dubitantam adhuc virtute extendere vireat! 566 vis nulla cet.: i 850 neque ab exitio res ulla refrenat. 567 reprehendere: iii 599 Extremum cupidum vitae reprehenderis vinculum: a common sense, as Cic. acad. pr. ii 139 revocat virtus vel potius reprendit manu; Livy xxxiv 14 8 adeo turbati erant dextrae alas pedites equisque, ut quosdam consul manu ipse reprenderet et aversos in hostem vererit. 570 Nunc: see n. to i 169. 571 all the terms are military. 573 facit: i 740 fecere ruinas: it is the same as dei ruinas. recellat = reclinat: Festus p. 274 ‘recellere reclinare, et excellere in altum extollere’; Marullus in marg. cod. Victor. ‘recello sicut excello et antecello’: Livy xxiv 34 10 thus uses the word: so ii 219 Lachmann’s fine emendation declerare = declinare. 574 prolapsa answers to inclinatur, recipit sedes in pondera to retro recellit: falling forward out of its place is the natural force of prolapsa: see Forc. and comp. 1006 primordia ferris. In vacuum prolapsa cadunt coniuncta: recipit sedes in pondera then is a proper expression, not prolapsa in pondera: a thing probatur trans pondera, tumbles beyond its balance or centre of gravity; thus Livy has rem prope prolapsam restituit; prolapsam eam erexit; prolapsam imperium retentum ac recuperatum esse, and the like. Lach. well illustrates this sense of the plur. pondera; ii 218 Ponderibus propriis . . . declerare paulum: but when he adds ‘sed pondus singulari numero ita dixi non posse Turrebus [advers. i 17] recte observavit’, he and Turrebus are both greatly mistaken: Ovid met. i 12 writes Nec circumfuso pendebat in aere tellus Ponderibus librata suis, and Lucan i 57 Sentiet axis onus; librati pondera caeli Orbe tene medio; but then with precisely the same force Manil. i 173 has Quoddam librato penderet pondera tellus, Petron. sat. 124 v. 264 Sentit terra deos mututaque sidera pondus Quaesiversum sum; Hor. epist. i 6 51 says cogat trans pondera dextram Porrigerus; but then with just the same meaning Petron. 136 fracta est putris sella, quaesturae altitu.
577—607: again when wind and air enter from without or rise up from the ground into these caverns, after eddying about they sometimes cleave the crust of earth and swallow up whole towns; or, if they do not break through, yet they cause the earth to quake, and excite in men a feeling that the world will one day perish.—Epicurus in Seneca 1.1. seems briefly to allude to the same cause: potest terram commovere impressio spiritus: fortasse enim aer also intranse 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 ipse: see n. to IV 736. 584 concinnat hiatus: he has also concinnat fervorem, amor, id. 585 In Syriis Sidones probably alludes to the earthquake which Strabo p. 58 recounts on the authority of Posidonius, καταστράφηκεν τόλμην ἰσχυρόνταν ἦρε Σιδώνας καὶ αὐτῆς δὲ Σιδωνίων σχέδον τὰ δύο μέρη πετεύειν...τὸ δὲ σύνεδρον καὶ τὴν ἱερίν Σιδών συνέπεσεν. Ἀργι: he alludes to the famous earthquake of B.C. 372 which swallowed up Helice and Bura and ten Lacedaemonian triremes moored off the coast: Ovid met. xiv 293 Si quaeras Helicem et Burin, Achaias urbes, Invenies sub aquis: it is mentioned by many Greek and Latin writers, by Seneca 1.1. more than once, as callisthenes in libris quibus describit quemadmodum Helice Buriaeque versae sunt, quis illas causas in mare vel in illas mare immersit, dicit id quod in priore parte dictum est, 'spiritus intrat terram per occultas foraminas'.: Lucr. mentions aegium no doubt because it was in his time the chief town of Achaea and is near the two in question; Sen. 1.1. 25 4 illa vasta concusso quae duas suppressit urbes Helicem et Burin, circa aegium constitit: Lucr. probably had read Callisthenes. 587 Disturbat: see n. to i 70 Invidiat. 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 moventur; if no cause be apparent, then you may say membra movent; and thus terra movet, because it has no power of moving itself nor do you perceive why it moves: on this principle he will not III 571 tolerate the movere of ms. but reads mori with Lamb.: the same reasoning applies to trahere for trahi: of course in all cases the passive may be used. 601 Proinde licet quamvis, 603 Et tamen: 620 Proinde licet quamvis cet. tamen; Cic. de nat.
NOTES II

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leor. III 88 quamvis licet menti delubra et virtuti et fidei consecratus; amen haec in nobis cet.; Tusc. disp. IV 53 quamvis licet insectemur stes, ut Carneades secolab: metuo ne soli philosophi sint; where Bentl. bene quidem, quod lectionem hanc quamvis licet in textum recepisti. ed dum utranque particulam eiusmodem potestatis esse credis, erras am aliis quibusdam viris doctissimis. quamvis enim hic valet quam-

vnis, non quamquam: 'they may as much as they please' is the sense of the words. 602 act. mand. sal.: II 570 neque in aeternum repello salutem. 604 Subdit cet.: Sen. Agam. 133 Mistus dolori obtutit stimulos timor. qu. de parte: 820 Ut spatium caeli quadam e parte venenet. 605 comp. i 1106 Terraque se pedibus raptim abducit. 606 rerumque cet.: i 1104 Et ne cetera consimili ratione quantus, 1107 Inter permexitae rerum caeli ruinae: rerum summa se haec rerum summa or mundus, as the context shews: see n. to 1008. He loses no occasion of reminding us how great the delusion "many is in supposing that our world is eternal: this he has refuted: great length in the early part of v: our mundus and every other mundus will perish as certainly as the universe, the summarum summa, ill 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 on 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 and not much in meaning with what precedes and follows, and must be a later addition of the poet's, not properly embodied in the rest. 612 rigant in sense can only apply to terras. 613 ad cet.: comp. 679 Nil sint ad summam; Cic. Tusc. disp. i 40 rram...ad universi caeli complexum quasi puncti instar optimae. A daugmen another 'gra'x leým.: see n. to i 435 Augmine. 615 augnum seems intended by its position to be emphatic, utpote magnum: then magnum immediately follows with his usual indifference such repetitions. 619 pelage: v 35 pelageque severa. 628 comp. irg. geor. III 360 Concrescunt subitas currenti in flumine crustae, with a quite different application; as is so common in his imitations. ti coner. crust.: Frontinus de aquis 123 aut enim lino concrescenta in interdum in crustam indurescit cet. 627 docui, 473 foll and 43 foll. 630 Cum cet.: Aen. x 807 Dum pluvit in terris; where Servius 'si iuxteris Dum pluit in terris, erit archaeismus, debuit enim cere in terras. tamen scindendum hemistichium hoc Lucretii esse t•: 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 con-
BOOK VI

635—638 = v 269—272, except that for 637 Consuet, reedit v 271 has Consuerit, fuit: 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 fasces: 702 he says that fasces and ora are the proper Latin terms for craters. 642 domino: dominat, dominatus, dominantior he has already applied in this book to the power of lightning. 646 molistimus: Cic. de nat. deor. I. 59 nec ea quae agunt molientium [deorum] cum labore operoso ac molesto. Cicero l. l. 96 thus describes an eruption, nunc antem tenebras cogitemus tantas quantas quonam eruptions Aetnaeorum ignium finitas regiones obscureserisse dicuntur, ut per biduum nemo hominem homo agnosceret: what the eruption is or whether it is the same to which the two allude, I do not know.

647—679: to understand such eruptions, reflect that our world is a smaller fraction of the universe than a man is of the whole world: now we are not surprised when a man is seized with any one of numerous diseases, the seeds of which our world supplies; why then wonder that out of the universe should rise up the seeds of these or any other great natural convulsions? if you say the conflagration is here too great to comprehend, I reply that its rarity only makes it so appear; as we are creatures of habit, and wonder at what is strange and cease to wonder at what is common. 649 summa has here its proper force: see n. to 1008. profundam: see n. to 61. 651 multesima pars is quoted by Nonius p. 136, as 'nove posita': Lucr. has formed it on the analogy of millicesmus, with the sense ofrollotis. 652 tota pars, quota is found in Manil. III 420: itus is a very rare word having the same relation to quotus, that totiens has to quotiens. 653 coniureare means perhaps the act of examining, and vires the seeing and understanding which thence results; otherwise the phrase would be very tautological. 680 comp. 1167 ut est per membra sacer dum diditur ignis; Celsus v 28 4 sacer quoque ignis malis ulceribus adnumeri debet; he proceeds to describe at length two kinds: above, 26 31 and 33, he had described what ἵππωικας: Græci 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 ἱππώς of the Greek physicians; others certainly make it to be erysipelas, as Iaidore orig. RV 8 4 erysipelas est quem Latinis sacrum ignem appellant, id est executorum per antiphraum. 685 Sic igitur est: 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 earth-
takes, volcanic eruptions and the like. 666 *Ex inf. ceter.*: i 996 uppeditantur *Ex ininito cita corpora materii*; 1035 nisi materii *Ex ininito suborti copia posset.* 669 *Ig. ab. Aetn.*: Sen. nat. quaest. 30 *Aetna aliquando multo igne abundavit.* *Flammescere* is found in other writer of authority. *Flam. cael.*: Aen. iii 574 *Attolitique glo- se flammarum et sidera lambit*; but *flammescere caelum* and ardescunt *destra templo* strike me as somewhat frigid hyperboles in what is tended for a philosophical description; as no one could take the stunning heaven to be anything more than a mere ocular deception; unless indeed Lucr. allude to something like what Senec l. l. records the eruption of Aetna: *illo tempore aitunt tunc plurima fuisse nitra et fulmina quae concursus aridorum corporum facta sunt, non ubum quas verisimile est in tanto fervore aeris nullas fuisse.* The aelum ardere visum’ was common among the ancient prodigies may have inspired a traditional terror. 671 *coortu:* this word, which occurs ii 1106, is also Lucretian. 672 *tetulerunt:* this form common enough in the older writers. 678 *omnia ceter.*: not ly this fire of Aetna, but all things in the world together with the world itself are as nothing compared with the universe; and should erefore excite no wonder. 679 *Nil sint ad:* comp. 613; and c. de orat. ii 25 *quem cognovimus virum bonum et non illitteratum, t nihil ad Persium.*

680—702: Aetna emits its flames in this way: caverns of rock under it, full of wind which heats first itself and then the rocks and rth with which it comes in contact, and then bursts out with flame smoke and huge stones: again caverns reach from the sea to the pountain; through these pass from the sea water and wind mixed; this nd and water force up flame and rocks and clouds of sand. 680 *nen,* after this digression or preface. 681 *Aet. forn.*: Virg. geor. 72 undantem ruptis fornacibus Aetnam. 683 *fere:* see n. to i 14 *vae* (fere). 689 *rectis:* see n. to ii 217. 690 *foll.*: geor. i 471 foll. d still more Aen. iii 571—577 shew many traces of imitation. 697 c ire ceter.: Justin iv 1 will throw much light on the meaning here d shew the nature of the hiatus: *est autem terra ipsa [Siciliae] tensis fragilis et cavernis quibusdam fistulisque ita penetrabilis ut ventorum a ferme flatibus patet; nec non et ignibus generandis nutriendisque i ipsius naturalis materia, quippe intrinseccus stratum sulphure et bi- mine traditis: quae res facit ut spiritus cum igne in materia luxantes sequenter et compluribus locis nunc flammas, nunc vaporum, nunc mum eructet. inde denique Aetnae montis per tot saecula durat incen- um, et ubi aerior per spiramenta cavernarum ventus incubuit, har- wurum moles egeruntur...eadem causa etiam Aetnae montis perpetuos nes facit. nam aquirum ille concursus raptum secum spiriurn in
imum fundum trahit atque ibi suffocatum tam diu tenet, donec per spiram terae diffusus nutrimenta ignis incendat. 698 penetrare penitus, a favourite assonance: I 529 penitus penetrata retexi; II 539 Ut penitus negque 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 alte subiectat harenam with a quite different application. 701 crateres gives a lively picture of the thing, which neither sauces 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 been often remarked above and as may be seen in Epicurus' letter to Pythocles, very characteristic of this philosophy: το δε μιαν αδιαν τουν ανοδιςανα, πλεωχις τουν φωναριον εκαλουμαν, μαυρων κ.τ.λ. says Epic. I. I. 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 und, appears to be the adjective: ut dicatur una causa leti illius hominis: the ellipse is harsh anyhow, and it might be simpler to take und as the adverb, that among these various causes the cause of his death may be stated. 710 gener 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 aestival = aestate: 875 in lucem tremulo rarecit ab aestu: the usage seems to be archaic: Plaut. Bacch. 130 Magis unum in mentem (= mihi nunc; see Ritschl there and praef. p. xii, and Fleckeisen: Schneider index script. rei rust. notes from Cato and Varro in fornam, in villam, in arborem, in hominem, in paries stantes: in older times there would be little difference in sound and often none in writing between aestival lucem villam etc. and aestival etc.; Madvig gram. 230 2 quotes habere in potestatem, in amicitiam dicionemque populi Romani, and in a note suggests this as the origin of the idiom, adding that you never find in vincula habere: there is probably truth
in this, but it would not account for in parietes quoted above: another explanation will of course apply to the idiom which we find in Petronius sat. 42 fui enim hodie in funus; and Prop. iv (iii) 9 60 ferox in partes ipse suisse tuas. 714 comp. Manil. iii 271 oras, Quas rigat aestivis gravidus torrentibus amnis Nilus. saepè: you would expect semper; Bentli. in consequence thinks the v. spurious; but saepè seems sometimes to be used vaguely by Lucre. as if it were almost an expletive; v 430 saepè answers to ii 1062 semper. 715 Aut quia cet.: Sen. nat. quaest. iv 2 22 si Thaleti credid, etesiae descendenti Nilò 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 qui: see n. to ii 404. estesias esse: 743 Remigii oblitæ; Cic. orator 152 sed Graeci viderint: nobis ne si cupiamus quidem distrahere voces conceditur...at Ennius semel Scipio invicte, et quidem nos. Hoc motu radiantis etesiae in vada ponti. hoc idem nostri saepius non tulissent, quod Graeci laudare etiam solent. Virgil brought the bad habit somewhat more into fashion; see Wagner quaest. xi 3. 718 Cogentes, cogunt: see n. to i 875, and comp. Aen. vi 684 tendentem, 685 extendit. 725 Fluctibus, i.e. of the river. satis appears to be the accus. after oppilare: Cic. phil. ii 21 iisque oppilatis impetus tuum compressisset. 726 ruit: Virg. geor. i 105 in the opposite sense cumulosque ruit male pinguis harenæ: 'ruit, levels, whereas ruan 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: it 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 Lucre.: Democritus intended to refute the common opinion, which Lucre. 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. 730 et. fl. aqua occurred v 742. 735—737 he concludes with the common theory: Sen. l. l. 17 Anaxagoras ait ex Ethiopiae agis solutis nives ad Nilum usque decurrere. in eadem opinione mnis vetustas fuit. hoc Aeschylus Sophocles Euripides tradunt. sed ulsum esse plurimis argumentis patet: Lucre. having never journeyed to the sources, is less positive than Seneca: comp. the opening of Juvip. Hel. and Valckenaer diat. p. 30. 737 Tabificis is a common enough word, but hardly occurs elsewhere in this sense. 738—768 : Avernian districts are so called because birds cannot ve 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 Avern a c e t.: quod has here much the same force as in iv 885 Id quod provides and the passages quoted in n. there: the explanation of why they are called by the name of Avern a is this: without Avern a 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 tumultum antiquae Cereris sedemque sacratam Venimus; 781 terram Hesperiam venies; and ecl. i 66. 743 Remigi: see n. to 716 cestiae: this licence also he employs only twice; see n. to iv 741. Rem. pen.: Aen. i 301 Remigio alarum, vi 19 Remigium alarum. 744 profusae: Festus p. 229 'profusus...alias abiectus incens, ut Pacuvius in Teucro Pro- fuses geminit cet.' 747 Is locus c e t.: there is no reason to doubt what he and Virgil say of the Avernian lake when it was surrounded by thick wood: see Servius to Aen. iii 442. 'No bones existed in the valley at the time I visited it, excepting of some birds who in crossing the valley had been arrested on the wing by the noxious effluvia as at the lake of Avernus of old' Prof. Daubeney quoted in Murray's hand-book for south Italy, ed. 2 p. 304, speaking of what is supposed to be the Ampsancti 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 Λορνος τερα near Nysa, ἐν κορυφῇ τῆς τέρας ῥήγμα εἰναι φαί τοὺς υπερτετομένους τῶν ὀρνίθων ἢσομένοις, ὡς 'Αθήναι τε ἦδον ἐστιν ἐν προδόμῳ τῶν Παρθανών καὶ πολλαχοῦ τῆς Φρυγῶν καὶ Λυσίων γῆς: for such Averna loca 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 fugitans non i.e. non fugitant c e t., Sed natura c e t.: comp. Cicero quoted to v 383. 754 Pervigilium 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—566, 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 that and all other crows for ever from her acropolis. 'As to the crow, the explanation seems to be that these birds, which are seen in great numbers around the rocks of the acropolis, seldom rise to the summit' Leake Athens i p. 206: at all events no Avernian exhalations are now perceived there. To what Greek poets Lucr. alludes I do not know. 755 loci o p e : see n. to iii 374 animae elementa, and iv 741. ope suapte i.e. sua ipsius opera: Festus
NOTES II

. 310 ' suopte suo ipsius, ut meopf meo ipsius, tuopte tuo ipsius': suopte, suopte are found in Plautus, Cicero and others; Plaut. miles 91 appears to have suumpte amicum; Priscian attests meapte, tupte, saopte, nostropfte, vestrapte. 756 fertur esse videri i.e. ut ferunt, idet er esse: videtur esse is almost a periphrasis for est, is seen, found to a, φαινεται ὡς: so 977 videtur, and elsewhere. 757 Quadripedes moque, as well as birds. 758 vis ipsa, without anything else. 59 mactata, i.e. haec animalia: see 188 lata, extracta, with nubes or antecedent; and n. to i 352. 761 effiant: see n. to ii 1004.

82 his reg. i.e. in all these various places, not at the Avernian lake one; for instance at the Plutonia of Cicero l. l. and Ampsanctus, of which Aen. vii 568 Hic specus horrendum et saevi spiracula Ditis constrantur, ruptoque ingens Acheronte vorago Pestiferas aperit uces. 763 post hinc: see n. to iii 529 post inde; and comp. Aen. viii 546 Post hinc ad navis graditur. 765 Naribus cet.: Aelian, liny and others relate this or similar stories; Martial xii 29 ἣ τρυπὺν γείδουμ sorret sic kalitμ anqyem. Creec observes that ere is a manifest scoff in this illustration. 766 ferarum: Hynus also applies this word to serpents, Martial vi 15 2 to a formica, cited by Forc.

769—780: let me repeat that the earth has atoms of all shapes, me pleasant, some offensive to the taste, and to all the other senses. 769 saepe ante: especially ii 398—477, and iv 522—1. 770 and 776 figuram are atoms: see n. to ii 385. 771 το quae sunt: 1095 quae sint morbo mortique necessit Multa volare; irr. geor. iii 511 Mox erat hoc ipsum exitio: the double dat. is more usual, as 1229 Hoc aliis erat exitio. 774 ante: iv 633 Nunc aliis ius qui sit cibus cet.: he adopts the language of iv 677, where small spoken of, Ferum aliis alius magis est animantibus aptus Dissimilis opter formas. 778 iactu: see notes 1, and comp. ii 846 Nec iactu ut illum proprium de corpore odorem; iv 673 adiectus odoris is the main thing: naris adiectus odor Tangat: comp. too ii 1047 animus = ineictus. 780 tristis: see n. to i 944 Tristior.

781—817: then many things are noxious, often fatal, either to men generally or to men in certain conditions of health; as the shade certain trees, steam of hot water, fumes of charcoal, sulphurous halations, still more those from mines. 783 Arboribus: Pliny xvii mentions the walnut and juniper; Marullus in marg. cod. Vict. irg. Juniperi gravis umbra. 787 Floris odore: Plut. sympos. iii 1 647 F ιτοροσί γάρ ἐστὶ καὶ σκαλακὸς ἀντικύννον ἀνθρώπους ἐγκαλαταρθότας σὺν ὀργῇ μάλιστα πρὸς τὴν ἀνθρωπίαν: Dicaearchus frag. 60 in Mueller frag. hist. Graec. ii p. 261 tells the same of plant on Pelion, τοὺς δ' ἀνθρώπους αὐτῷ ἀναμετά τῇ ὀργῇ. 789

42—2
BOOK VI

Main cat. 730 Quad: Lucr. seeks emphasis by placing many
words before the introductory conjunction; as v 440 Propter dismi-
inse, formam variatam, fipsum quad non esset 0 quae est. 793 decribes of
scene as being under epilepsy or morbus comitialis; comp. III
& 3.1. Lecznik's treatment of this v. is quite preposterous;
scene thus described is clearly required, as a healthy person is not
seen upon in such a scene. 795 men. cft.: Ovid met. III 39
Effecerum versus manus. 796 al ed.: see a. to II 404. 797 per
arma here is simply per arma corpus, or membra per armas = omnia
membras. see also a. to II 377. 798 lesvbris is to labris, as lesv-
brae to librae. 800 scene, which properly means the seat in the
basilica upon which the bather sat, here, as often, seems to denote the
whole basin which held the hot water. But in Lucretius' time it
was perhaps only a cot or pan for a single bather; as Celsus VI 26.5 in
solum se opus codicis seu piscium demeretendas est; 1.4 in solum non
dissimulavit. Here too solum seems syncp. with lesvbrae; though in
later times the lesvbrae appears to have remained when the solum
became a large piece holding many bathers at once. Yet solum
may be the piscina here: comp. Petron. sat. 93 circa solum seden-
vibus. 802 membra disser: Gremov. obs. IV 5 p. 467 quotes Cic. ad
Q. terr. 2: 1 quis haber, petrae atque cubicula et cimiebi mem-
brae, sed Pyro quis. III 1: 9 domus ibat membra: comp. also v 6
3: 3 usus in haec mensa: atria etiam ex more veterum. But as
said in notes 1, the reading is very very uncertain: I doubt whether
I am quite even in adopting vivi for vivi; for Lach. is certainly wrong
in saying that he proves he has not passed to a new question: Lucr.
The Casino often was at to introduce a fresh illustration; see the
many instances given in a. to IV 414 At condectus. 805 inactabilis
in another v. as: larp.: Lach. compares Attius 421 leto tabicicabili.
81.1 Superstes in the sense of Macedonian Thrace: Lach.
explains the strange Latin form with much probability: the s he sup-
poses to be like the s in silva, and to represent an older form of the
Greek 

and the like: comp. too totius toties, vicensimus vici-

vnr., and the numerous instances in which the Greeks express the
Latin -us by -vs. showing the pronunciation of the former: Lach.
then conjectures that the short v is due to the Roman soldiers con-
trasting 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 silvae, that the s of silva was short by nature, the old Greek
word in question may have been οὐλα. Qualis cet. depends on Nonne vide of course. 815 [iis] Quo; see n. to 1 883. Necessis is gen. of necessa; Lach. compares and emends Donatus to Ter. xun. 998, and quotes from the senatus cons. de bacchan. corp. inscr. Lat. 1 196 4 necessus esse i.e. necessus, the old gen. for necessis. 817 prompta caeli: 1267 populi loca prompta.

818—829: in the same way these Avernian spots send up a poisonous steam, so that birds on coming across it are disabled and tumble down; and when they reach the sources of it, are quite killed.—He dwells at such great length on these Averna because they illustrate so many of his favourite first principles; the poet as usual having to give place to the philosopher, when the two characters come into collision. 821 Quo = et eo, and connects impediatur with Ut of 820: see n. to v 873. 823 derigit is neuter and = derigit se; see n. to III 502: Forc. quotes from the auctor belli Hispaniensis 29 sinc dirigens proxima planities aquebatur; which is very similar to its use in Lucr.; that work too represents the homely style of a contemporary of the poet: there is no more difference in meaning between derigo and dirigo than between diminuo and diminuo: iv 609 viis derectis: Lucr. does not use the form dirigo: from Ribbeck’s edition I find that the ms. of Virgil are ten times in favour of derigo, once only of dirigo; Caesar’s best ms. also as well as those of the auctor belli Alexandr. (f Hirtius) as a rule have derectus, 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 derectus; the palimpsest. Ver. of 2?lary xi 58 derigunt. 826 aestum: III 173 mentis qui gignitur aestus. 828 vomenda: Aen. ix 349 vomit ille animam. 829 comp. v 359 quia nulla loci sit 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 nixari: 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 pininarum nius inanis. 838 acentes, because unable nixari insisterque alis; it has much the same force as 744 molli service profusas.

840—847: the water of wells is colder in summer, because they set 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 Frigore—concrccit: see n. to III 20 nix acri concreta ruina.

848—878: the fountain by the temple of Hammon is cold by day, warm by night, not, as is absurdly said, because the sun below thearth 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 Hasemon, Unda die gelida est, ortique obituque calscit. Curtius iv 31 gives the fullest and most precise account. 854 and 863 corpus aquae: Emped. 285 σῶσα τινες τίνας ἁργοφέων. 858 satiare: Cic. Arat. 364 Cuma supera see satiavit luce, where max. have sociavit; Germanicus 588 Siderae vix tum satiatus luce, the words of Aratus being ὁ δὲ ἑτερ φῶς κορέων. 864 coriferis ceter. : Aen. iv 351 quosque usumibus 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—in luce: see n. to 712 in aestatem. 877 quasi, in the sense of ‘as’, is very common in Lucr. 878 nodoe, a bold continuation of the metaphor involved in exolvit: Hor. epist. i 3 3 Hebrusque nivali compede vinctus; Petron. sat. 123 v. 188 undae-rum vincla rupt; comp. too 531 mora quae fluvios passim refrenat curtis.

879—905: there is also a cold fountain which ignites tow or pine-wood put over it: it contains many seeds of latent fire, which rise up and set on fire this tow or wood, as flame will light a freshly extinguished wick, before actual contact.—Pliny ii 228 tells this fact of a fountain at Dodona, to which Lucr. also probably refers. 890 endo: see n. to ii 82 Indugredi. Aradi: Aradius or Arvad a populous island on the coast of Phoenicia: this fountain was very famous; see Strabo p. 754 for the use the inhabitants made of it; it is said to be used in the present day. 892 multis aliiis ceter. : Pliny ii 227 dulcis haustus in mari plurimis locis, ut ad Chelidonias insulas et Aradum et in Gaditanoe oceano: Leake numism. Hellen. insular Greece p. 72 ‘opposite to the fountain [Arethusa] at the distance of about 200 yards a large submarine stream of fresh water rises in the sea, of which the Arethusa itself is apparently a branch’; Sir E. Teunent describes similar springs in Ceylon. 894 intervomit appears not to be found elsewhere. 901 the language of Pliny l. i. is very similar, in Dodone Iovis fons...si extinctae admoveantur [faces], accendit. ubi admoveas: see n. to ii 41 foll. 904 imbuit ignis, an expressive metaphor, though less bold than 1176 sitis arida, corpora morsans: 896 he uses scatere 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 Magneta: Plato Ion p. 533 D ἐν τῇ λιθῷ ἱπ
NOTES II

Ἐξερήθης μὲν Μαγνῆς ὀνόμασεν, οἱ δὲ πολλοὶ Ἡράκλεως: what follows is so like Lucr. that Lamb. thinks he had Plato before him.
916 permanant appears to be a ἀπαξ λεγόμ. Plato 1.1. ἐστ' ἐνοεὶ ὄρμαθος μακρὸς πάντων σωθῆρον καὶ δακτυλίων ἐκ ἄλληλων ἠργηται· πάντα δὲ τούτοις ἐκείνης τῆς λίθου ἡ δύναμις ἀνήργηται. 917—920: but many points have to be cleared up, before we come to the actual question. 917 multa cet.: he dwells on the magnet at what appears so disproportionate a length, because the phenomena seem to him to illustrate so many of his favourite first principles. The elaborate criticism in Galen de nat. 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 wora.

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. 936 rep. Comm.: see n. to i 418. 937 primo, 329 foll. 942 spetuncis cet.: i 348 In saecis ac spetuncis permanat aquarum Liquidus umor et uberibus tent omnia guttis: Wak. compares Lucan iv 301 Atra nec exiguo tillant nudantia ror. 944 Manat cet.: Enn. ann. 399 Tum timido manat ex omni corpore sudor; Aen. iii 175 Tum gelidus tota manabat corpore sudor. 950 cum poc. cet.: i 495 retinentes pula rite; iii 912 tenentque Pocula saepe 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 t timos et labor et labos its sunt ut color et colos. Lucretius lib. vi 3ervolitas, permanat ados frigosque vaposeque’: Augustus in his res estate still keeps honos; Livy xxviii 26 14 has colos. 954 Galli orica: Lach. cites Varro de ling. Lat. v 116 lorida, quod e loris de orio crudo faciebant. postea subcidit Galli e ferro sub id vocabulum, x amulis, fere iam tuintca. 955 i.e. terra coortae in caelum remotae, aelo coortae in terram. 956 as said in notes 1, though the ms. re in favour of iura, I have returned to iura, 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 faeceso.—si quidem Sis pudicus, hinc
fuccesse. 957 extrinsecus ins.: this and the two preceding vs. are illustrated and confirmed by 1098 Atque ea vis omnis morborum pestilentialae Aut extrinsecus ut nubes nebulaeque superne Per caelum veniunt aut cet.: in these tempestates are the nubes nebulaeque which bring the morbida vis; comp. too 1119—1124, and 1141 foll.

959—978: again particles emitted from bodies act very differently on different things: fire hardens one thing, melts another; and so does water; what is pleasant to one creature is hateful to another. 962 facit arc. iv 28 orcha prima: Varro de re rust. i 41 2 has facit putre; he also uses conue quoque faciunt, excaede me fecerunt, perforce ita fit; Cato has serve bene facito. 965 posta: iii 871 posta, 857 and i 1059 posta; vi 999 praeposta: he also has impostus dispostus and oppositus, as well as repostus which the metre requires. 968 condural seems not to be found elsewhere. ab igni: ii 99 vexantur ab ictu; Ov. met. xiv 352 Ut primum mentem valido collegit ab aestu; ex Ponto iv 5 26 a magnis hunc colit ille deis; Stat. sil. i 3 147 Digna deas sedes, nitidis nec sordet ab astris: Prop. iv (iii) 1 23 Omnia post obitum finge maiora vetustas: Maius ab exequiis nomen in ora venit; which Ovid imitates trist. iv 10 121 vivo sublume dedisti Nomen, ab exequiis quod dare fama solat: in Livy I have noted down very many expressions such as these, ab seriis rebus ludicrum fecit; ab his praecipitab, ab hoc sermone, ab hoc oratione, ab hac voce, ab hac contione digressi, dimissi; a primo colloquio extemplo missi sunt.

971 comp. Odysse. i 359 Ἀλλὰ τὸ ἀμβροσίας καὶ νεκταρίως ἐτύμ ἀπορρέω. amb. linctus: Aristoph. peace ἀμβροσίαν λέιχεν. vero = vere, seems common in Plautus: in Jahn's Jahrb. 91 p. 48 are cited Amph. 964, 678, capt. 567, pseud. 1191, trin. 210, merc. 685, Cas. iv 2 11, truc. ii 2 47: Sall. hist. fr. iv 11 ms. have vero an; Livy x 23 5 vero gloriaretur, where Madvig reads ex vero. 973 amarac.: see n. to ii 847: Gellius praef. 19 vētus adagium est, nihil cum fidibus graculo, nihil cum amaracino suis: is it a fact that perfumes poison swine, or did the proverb suggest the notion? 977 videtur, ō fāveres ēw, not éwai: so 756.

979—997: once more, the pores of things differ, as well as the particles which things emit; so that by different kinds of pores the different senses receive each its own object: thus too one thing will pass through a metal, another through wood, and so on; and one thing will pass more quickly than another through the same pore or opening. 986 altio i.e. in alium sensum: ii 683 Nidor enim penetrat qua fucus non it in artus, Fucus item sorsum, sorsum sapor insinuatur Sensibus. 991 linitis, Argento, vītro = per ligna, cet.: 'lignis, de resina lignis manante accipiendum' Lach.; to me it seems to
be used more generally. 994 *transmittere* is neuter. 996 *ante*, i.e. 981 foll.

998—1041: and now we can easily explain the magnet’s attraction: particles streaming from it cause a void between it and the iron; these particles in a united mass fill the void, and as the particles of iron are very closely packed, the whole ring must follow, when a certain number have thus advanced: this takes place on all sides, as particles stream from the magnet all round, if not by their own motion, yet by impact: as there is a void too on one side of the iron, the air on the other sides helps to push it on as well as the air in motion within the ring. 998 *confirmata, locata, praeposta, parata*, a curious agglomeration of particles, though *praeposta* seems to have almost the force of a subst. ‘points laid down beforehand’. 1007 *utque* ends 1 755. 1009 *primoribus = primis*: see Forc. 1011 *horror*: II 410 *serrae stridentis acerbum horrorem*: horror in these two places = *quod facit horrorem*. 1012 *ibus*: II 88 *a tergo ibus obstet*: here, as there, the obsolete form has occasioned a corruption: *ex elem.* depends of course on *corpora, e ferro on coorta*; though Lucr. does not avoid two prepositions in the same clause: IV 694 *Ex alto primum quia vix emitterit ex re*: see n. to I 412. 1016 *compagibus*: 1071 *Quam laxare queant compages taurea vincula*. 1017 *undecumque* appears here to have the sense of *ubicumque*. 1020 *nece ipsa cet.* i.e. *nam ipsa quidem sponte sua non possunt*. 1022 *quare—invatur*: 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 almost by this simple method without any change whatever: such parentheses 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 *propellat*: IV 196 *a tergo quae provehat utque propellat*, perhaps the only examples of this quantity: 1029 *propellat*, as elsewhere. 1032 *Parvus* here appears to be emphatical, ‘to the very smallest parts’. 1036 *rebus circumd. : I 87 circumdata computis*, a different constr.; see n. to I 38. *adpositus*: Sen. *nat. quaest.* II 6 * aer continuus terrae est et sic adpositus ut statim ibi futurus sit unde illa diisseret*. 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 magnum conamen sumìt cundi.*

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 Same- thracians seem to be mentioned by Pliny xxxiii 23, a most obscure passage. Leclerc orig. xxx 33 5 says that the Samothracian ring is somew one reason, and epistula servus: whether this is meant by Leuc. I cannot say. 1048 Ave interp. etc.: Leuc. is here completely mis- taken from too hasty an induction: neither the attractive nor the repulsive power of a magnet is sensibly affected by the interposition of any body which is not sensibly magnetical, be it metal glass wood paper or whatever else: may the magnet works equally in a vacuum, the presence or absence of air making no difference: this by the way overthrows the poet's argument 1023—1041, where he brings in his favourable air to assist in explaining the attraction between the loadstone and iron. But if Leuc. has failed in solving the mystery, no one seems to have succeeded. 1050 Prasepeit: 803 nisi aqua praepeisset sola. 1053 Acts in is the same as the actus of 1051 

and 1053, and the phasmo of 1064. 1054 respet and 1055 resist 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 actus; comp. 1063 Avus eti et: this is shown too by 1057 impeller, 1060 impellier, which imply deriving from, not drawing to: the purpose of these lines is plainly this: he has shown 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 impellier to push on and so repel. 1058 stant: Leach p. 85 compares n 181 and v 199 tantat stat praedita culpa, where stat = est; but here stant seems to have its proper force of standing still, the opposite of impellier. 1059 cum: see n. to 1755. 1064 phomina, as 1053 actu.

1065—1069: the fact that only iron is attracted by the loadstone need not excite wonder: many things can be joined together only by some one substance, stones woods various metals; then some liquids will mix, others will not: in all cases of mixture and adhesion the cavities of one substance must mutually come in contact with and fit the solid parts of the other; sometimes too the union is like that of hooks and eyes, as indeed seems to be the case with this stone and iron. 1065 Actes, such cases of attraction; alluding not to the exceptional case which immediately precedes, but to 998—1041. 1067 singulariter: though no other instance is known of this contraction, it must be genuine; and does not seem harsher than 1088 cop-
lata, which appears only in Lucr., or than perviglanda strigilibus frigidaria and the like: Lucr. three times has aqua, a form probably peculiar to him and found too only in this book. 1088 colescere: see n. to 1061 coluerint. 1089 taurino: Pliny xxviii 236 glutinum praestantissimum fit ex auribus taurorum et genitalibus. 1072 Vit. lat.: v 14 liquoris Vitigeni laticem. aquai: see 552. audent = non dubitabat: 1191 succedere frigus Non dubitabat. 1078 res una, hence called chrysocolla or gold-solder. 1080 iam quam multa: 104 quam multa tibi iam fingere possunt Somnia. 1081 comp. 919: the one seems almost to be written with reference to the other. 1084 Quorum, 1086 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 155 Una meos quoniam praedata est femina sensus, Ex haec ducentur funera nostra domo: such expressions as ex eo generis quae proxunt; ex eo numero qui consules fuerunt seem of the same nature: these expressions came prob. from the official style; see the senatus consultum ap. Caelium Cic. ad fam. viii 8 8 si ex eo numero quos; and are common in Cicero Livy and others; see Madv. de fin. p. 469: comp. too ib. p. 213 sententias eorum, in quibus nulla est cet. 'mire et dure .. relativam ad sententias retulit, quasi dixisset sententias eas': this is the exact converse of our passage; as is the one from pro Balbo 32 quoted in the note. 1085 haec cet. i.e. haec cava illius plenis 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...artissimem plicatam. 1088 coplata: see n. to 1067 singulariter. 1089, after dwelling at inordinate length on the early parts of this question, 919 Et vimium longis ambagibus est adeundum, he hurries on at the end, 1081 Neo tibi tam longis opus est ambagibus, and finishes abruptly, as if he felt, what is indeed the truth, that he had after all failed in clearing up the mystery.

1080—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. 1094 supra, 771 foll. 1095 quae sint morbo mortique: 771 Multa, cibo quae sunt; see n. there. 1098, 1125 and 1332 pestilitas is another Lucretian
word, pestilensia not suiting the metre. 1089 extrinsecus cet.: 957 Morbida visque simul, cum extrinsecus insinuatur; see n. there. 1101 ubi putorem cet.: 1102872 putrem cum sibi nacta est Intempestivius ea imbris umida tellus; 928 terram Intempestivos quom pastor cepit ob imbris: here he adds solitus, so powerful in producing such epidemics. 1104 Tempitari, a technical word for the attack of disease: comp. 1116 temptantur, 1137 temptare. 1105 disc. res: 11018 verum positura discrepant res: the little word res is made to form a legion of functions. 1108 quid putamus: for this use of the indic. comp. Juv. iv 28 Quales tunc opulas ipsum glutisse putamus Induperatorem? and Mayor there, and ib. 130: he cites Pliny epist. iv 22 6 quid putamus passurum suisse, si visceret; and refers to Madvig opusc. II p. 39 foll. on Cic. pro Balbo 45 quoque igniter prudemessimos interpretes foederum...esse arbitramur?: comp. too III 950 Quid respondemus?: similar in principle is the use of quid putas? quid credis? and the like. Britannii: Britanniae has manifestly no sense; for vacuam would then be quite indefinuite, and quod in Aegypto est must refer to Britanniae: the length of the first syll. appears unexamplied; whereas that is the usual quantity of Brito. 1107 claudicat seems to mean is depressed, lies low, and so leans over like a limping man: comp. Virg. geor. iv 240 Mundus, ut ad Scythiam Rhiphaeres arduus arces Consurgit, premitur Libyae dessertus in austros. Upper Egypt and Britain seem almost proverbial in this matter: Cleomedes I p. 42 ταρα μεν Συρωτας και Αθηνας ολαχιστων φαινεται το του πολου ωψος, μεγατον δε εν Βρεταννοις: claudicat may have the same force as IV 436 clauda; see n. there. 1108 et [id quod est] Gadibus. 1109 comp. 723 Inter nigra virum percocito sacella colore. 1111 Quat. a ventis: Virg. geor. iv 298 Quattuor a ventis: the usual force of a ventis is on the side exposed to the wind; here a ventis, partibus are rather used, as a fronte, a tergo: Livy xxvii 48 15 ita ex omnibus partibus, ab fronte, ab latere, 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. cod. Victor., Est elephas morbus triisti 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: Kraus medicin. Lex. says that Lucretius' limitation of its range is true of real elephantiasis at the present day. 1116 Athenide is used for Attica more than once by Mela. grossus: is this gout, or the ταυ μεν ανυνημιος Σκυθρα of Aristophanes? the expression would seem to point to gout; but Virg. geor. ii 94 Temptatura pedes and Sen. epist. 83 at end temptan-
tur pedes are said of the reeling of drunkenness. 1119 quod—
Commoeet must apparently be taken together, as the verb substantive
cannot well be understood in Lucr.; and then caelum, as well as aer,
is nom. to coepit. 1121 comp. 1099. 1122 immutare, neut.: see n. to iii 502. coactat; 1161 coactans: a Lucretian word. 1126
ipsas seems only to distinguish fruges from aquas; at all events aquas
and fruges seem to be exactly coordinate, and the one to have no
preeminence over the other: comp. 658 arripit acer Saepe dolor
dentes, oculos invadit in ipso.
1127 hom. pastus pec. cibatus: pecu-
dum 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. 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.

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 rela-
tives 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 mis apprehends 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: I
can name physicians, English French and German, who after
examining the symptoms have decided that it was each of the
following maladies, typhus scarlet putrid yellow camp hospital jail
fever, scarlatina maligna, the black death, erysipelas, smallpox, the
oriental plague, some wholly extinct form of disease: each succeeding
writer succeeds at least in throwing doubts on his predecessors' dia-
agnosis. -Lucretius' copy must manifestly be even more vague and
inconclusive. The truth is that having laid down his general princi-
oples of disease and vindicated his philosophy, he seeks now to satisfy
his poetical feeling by a powerful and pathetic description which he
has plainly left in an unfinished state. He has been imitated in turn
by Virgil pass. in Gl. 556, similarly by Ovid met. vii 523-613, by later authors closer used by others.

The use of the neuter in its reference I think to Here: Here ratio in the sense of damnatio just mentioned, which at this time caused a certain number of times. Lucianous objection quis enim has re denunciatus consequuntur here ratio et manus in manus mortem manus has no form. The first words of Virgil's description Hic quassatum morte are evidently suggested by Lucan, and it is not unlikely that the events of which used in a different sense, is a reminiscence of our centuries; and as is nearly certain that Ovid II. 529 et ignava incursus melobus manus comes from Lucan when we recollect the mode in which he makes prominence approach. 1. 19 ut melobus adflecteret, 1. 1. 21 Ce meloba or manus. manus has essentially the same force as in 1049, 1051, 1. 1. 6 and elsewhere, aopusification of particles: rector dirumus in Manet pietatis amas. 1139 quem. red. i.e. sumamavitis, morte paupertis. Virgil 1. 63. Corruptus lacus, infecta puderis tabes, the at a point or suddenly noted on Lucan as Compton has pointed out; comp. 1. 11. 1132: Lucan in 33. 2 mani epi epi aest, urbe antea accidit ex neac tum. Text enim: F. E 642 ἔργα κυρίας ἔγγραφα, 1. 1. 6 cir. et Am. v. 1132 in meloba videntem cedebat urbem; Stat. sil. in 1141-1143 quem. Lucan's use in its general theory; comp. especially 1143 in 4. aman quad manes forte affixum comma moved cet.: the image atmosphere of Egypt put itself in motion, travelled gradually near much man and air and as last arrived at Athens. This says no such thing. with his usual caution he tells us that it began, 1 εἰς λέγειν, in Antiquity and descended to Egypt and Persia: and suddenly broke out in Athens beginning with the Piraeus; so that it is possible a simple moved in direct from Egypt. 1141 semines, ortus, permanere, man man 1 and 2 in 692 693; and 998 confirmata atque aere: propeam parentes: Lucan plays and havoc with the participles of customs: Hor. ad. 1 3 30 nova febris Teris inveni clim. This: 1142 1 48 1 manerimus, Ovid l. l. 534 Incidit.

1145 ex iac. Virgil 1. 536 Iamque intervention dat stagem.

1146 1. 1. 1 man. Terent. 1. 11. 40 2 µίαν ὑπὸ ἐκφάλλῃς ἤπειρας διάφορα ἄγενα τ. τ. o. k. and forums appear to have nothing special in them, as Arunta seems to imply of the former, but to denote heat generally: personnel simply in the sense of having is common in the best writers, see e. e. m. 1149. 1146 ex. luce expresses the circumstances of Thuc. and means I presume the glare of inflammation.

1151 1. 1. 1 Hor. arc 111 Post effet animi motus interprete lingua.

1152 Hic arc. 111: it cannot fairly be questioned that in these vss. luce nonsequamns Thuc. who says that the disease first attacked
head, then the throat and tongue, then l. l. ἐν οὐ πολλῷ χρόνῳ ἀκάνεν ἢ τὰ στήθη ὁ πόνος, and then always descending, ὅπωτε ἦν πρόδαν στηρίζαν, ἀνέστρεφε τε αὐτὴν καὶ ἀνακαθάρσεις χολῆς πᾶσαι ἄνει λεπτῶν ἀνομασμέναι εἰσὶν ἐπηγεαν, i.e. as all the commen-
ners of Thuc. explain it, when it got below the breast and reached
stomach, discharges of bile of every sort took place; it being
esly stated on good authority that by καρδία the ancients, parti-
ly Hippocrates and Thuc., denoted τὸ στόμα τῆς γαστρός. But
has evidently taken καρδία in its usual sense: such a mistake
ot unlikely to occur; but it has caused him sadly to misre-
nt the case: he makes the disease not merely descend into the
st, but wholly fill the breast, and stream together into the sad
, and thus at the very commencement of its course force all the
esses of life, though the patients afterwards go through many
of suffering and live at least eight or nine days: Thuc. says
sentences later δειξεῖ γὰρ διὰ παντὸς τού σώματος ἀνοβεν ἀρξά-
το ἐν τῇ κεφαλῇ πρὸ τοῦ ἑρμοῦ κακόν. This error of Lucr. was
ted out by Victorius three centuries ago in his variæ lectiones
17 and more fully in a letter to Hieronymus Mercurialis pub-
d by Passow in 1832: Lamb. in vain asserts that Lucr. here uses
for stomachus after the Greeks; his wide departure from Thuc.
the whole turn of his language prove that cor here, as elsewhere,
as the seat of life; nor is there the least authority for supposing
cor could have any other meaning. 1153 vit. cl.: 1 415 vitæ
stra resolvat; see n. to 1 71. 1155 perolent seems not to occur
here. 1157 leti lim.: 1208 metuentes limina leti; II 960 leti
limine ad ipsa.

158—1159: Thuc. adds to the words last quoted καὶ αὐτοὶ μετὰ
σπειράς μεγάλης, referring to the great distress caused by the
vomittings: Lucr. having as we saw quite misrepresented the
of the sentence, would not understand these last words: he has
fore given quite a different turn to the words of Thuc. in these
ss.; he certainly does not refer to the sentence here quoted
Ak.; his translation of it comes later, as we shall see. 1158
us angor occurred above III 993. 1160 Singultus frequens re-
ents Thucydides’ λυγες κεφ., which is commonly explained to be
pyretic retching, where nothing is brought up. 1161 Corripere
draw together in spasm’: comp. v 1223 Corripiunt membra; and
. coactane, as 1122: coactane eos corrrip., dissoluebat et fatigabat
el ante defessos. 1163 and 1170 posses: see n. to 1 327
; and comp. the use of crederes and the like. 1167 ut est
‘ut est sacer ignis, dum per membra diditur’ Lach. sacer ignis:
. to 660. 1172 partim = nonnulli; see n. to v 1143: 1211
1175 Ipsa means straight with mouth with mouth rather than or before any other part: comp. Livy iii.
38 3 means without under cum ferrebor in Ipsa ore; xxxi 46 9 pedes
va non est uniusmodi; comp. too Lucr. himself vi 651 in ore Ipsae
pulvis: i 44 and vi 235 partis genitalis corporis Ipsae. 1176
Ipsae... non means not to be found elsewhere. soiae, murmurae: a bold
less expressive metaphor: thirst so drenches the body, that no
firming of water can overcome it. 1177 Ipsa et unum uadseris
vis est in man. Ipsae nores. 1179 munusbat, another fine meta-
phor: murmuring under breath, as not knowing what to prescribe and
therefore not daring to speak out: see Comington to geor. iii 550:
Pline epist. viii 1 3, being ill of fever, says 'cum munusantes medices
reip. victima': from which use Lucr. may have taken his meta-
1180 phora. ardentes, expertus: see notes 1 and 2
iii viii 628. ardentes morbis Luminis. 1186 Creber spiritus cet.,
1183: Corpo Ipsae. autem cet.: Virg. l 1 504 Sin in processu corpit cras-
scussa aurina, tunc vero ardentes osculi atque attractus abs alio
sporis et morbis et Ipsae: this would serve to defend ar-
derat. if it needs defence: morbis seems to mean each with his own
disease but with 1180 1181 comp. Ovid met. vi 246 simul suprema
sin in processu, maxima simul exhilarant, and vii 579
Luminis supremae simul lumina motis: which might seem in
favour of Leechman's cuttle and possibly true emendation: the pecu-
lar ruffling 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 Timaeus: they appear, most of them at all events, to be derived from
the writings of Hippocrates which Lucr. must have been well ac-
quainted 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 re-
covered as is told farther on; and to think only of drawing a moving
picture of the signs of coming death.

1183 Parthetetae cet.: taphrophaneria in various forms is men-
tioned by Hippocrates as θανάσεων. animi men: see n. to mi 615.
1184 Prophet. rep. cet.: Hippias. propheth. i 49 mentions the προφετῶ
νὰ λαμματομον as a very bad symptom. 1185 so Hippocr. praenot.

1° Orac. 163 Simul ex oris et χιτων κα τον χρωμαν. 1186 Hippocr.
progn. 8 apō δε οἰκετήρια [στρεμμα] και δε λοιπον χρωμαν taphropha-
νερ χαλικ. 1187 Sudor... per collum: Hippocr. progn. 9 mentions
sweats on the head and neck only as very bad, and adds οί δε
αγριοκλείει και μακρόν υπερ τον τραχελον γενόμενα ποιηροί: the latest
editor Ermerins omits these words because Galen says some ma-
want them; Lucr. was less critical. 1188 croci cet.: Hippocr. 1 1.
NOTES II

4 τὸ τε γὰρ ξαυθὸν [πτυλεόν] ἄκρητον ἐών καθὼς ἐστι, and elsewhere peaks of saltiness of spittle as a dangerous symptom. 1190 In sanibus cet.: Hippocr. l. l. 7 mentions at length nervous twitchings of the hands, κροτίδας απὸ τῶν ἄμασις ἀποστιλλώσας, and the like, as deadly symptoms; but this 'fumbling 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 abi is admissible, when the act is involuntary and there is no external and apparent cause for the contraction. tremere artus: this adiving 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 dub.: in 188 Non dubiant transire; vi 1072 aquai fontibus audient Miseri. item ad premium cet.: these signs of approaching death seem almost translated from Hippocr. progn. 2 μίσι ὀξεία, φθαλαμοὶ κολλοῦ, κρόταφοι ἑπτὰ πτωκώτας...καὶ τὸ δίραμα τὸ περὶ τὸ μέτωπον σκληρὸν τε καὶ περιπτετάμενα καὶ καρπαλόν ἐών: these words recur little changed in the praen. Poeece: Celsus ii 6 mentions him thus 'ad ultima vero iam vénitum se testantur naires acutae, collapsa temporae, oculi concavī...cutit sem frontem dura et intenta. 1193 nasi acumen: 'his nose was sharp as a pen'. 1195 in ore truci rictum, another well-marked symptom: 2 Hen. VI 3 3 24 See how the pangs of death do him grin; par. lost ii 845 and death Grimd horrible a gasto bile. 1196 Nec nimo post: see n. to v 988 Nec nimo plus. fidi mor. iac.: you can say vir iacet merita morte i.e cecidit or cius est mer. morte; thus Odyss. a 46 Καὶ λήν κάνως γε ἵππῳ ἰάνα ἐλβρήμεν, which Ovid fasti iii 707 translates Morte iacent merita; it scarcely artus iacent rigida morte: this a Laminus and Lachmann felt instinctively, a Wakefield never could feel; and yet rv 454 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 ἐστὶ ἕ φθειρόντο οὐ πλαίνων ἐναταῖοι καὶ ἰδομαίοι κ.τ.λ. meaning of course at the seventh and the ninth were the two critical days: the sad cessity of the metre I fear has caused Lucr. thus seriously to vary 3 statement. 1198 lampade: see n. to v 402 lampada. 1199 n. leti: iii 42 Tartara leti. 1200 nigra prolunvis alvi is the diáforas κάτων of Thuc.; Galen quoted there by Arnold explains one kind of ἅρτος ύποχείρωσις to be the τῶν τῆς μελανῆς χολῆς χύμον unmixed th any watery matter. 1202—1204: there is nothing in Thuc. responding to these vsa., but just before he has, as we saw, been ying him: thus 1201 expresses Thuc. l. l. of πολλοι ύπερθαν δι' αὐνήν ἱερά ἀνεφθείροντο: 1205 foll. he again takes him up, καὶ εἰ τοὺς ἐκ τῶν 43
BOOK VI

sevérus vneāvero n. l. a.: what comes between the words just quoted is αὐτῶν, διὰ τῆς, γειτονικῆς τοῦ κεφαλῆς αὐτοῦ ἀνωτέρω αἵματος τὸ ἐν τῇ ταύτῃ πτομῇ ἀνάμεσα, the disease took its course through the whole body beginning in the head: is it not then probable that the poet, having a corrupt copy or an imperfect recollection of his author, has misinterpreted his meaning, confounding τὸ ἐν τῇ κεφαλῇ κεφαλῇ with τοῦτος διάφορος, 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 νεῦμα: see vv 1050. 1204 Huc, 'in alvum aut nare' Lach.: I believe it refers only to nares: besides Thuc. says nothing at all here of the naseas, nor is it easy to see why Lucr. should do so except from misinterpreting Thuc. in the way suggested above. 1211 Lact. οὐδὲν. 1217 εὐθὺς οὐδὲν: see n. to v 1330 εὐθὺς οὕτως. 1309 ἄνω πρὸς τῷ: the words of Thuc. which Lucr. represents in 1210—1211 are these, τῶν χεριῶν αὐτοῦ ἀνώτερως: συγκεκριμένη γειτονία endemic and χειρός καὶ ἐν ἑαυτῷ χειριστικὸς καὶ νόσος, καὶ ὑπὸ καθιστάσεως ρώτων διάφορος: εἰσὶ δ' οἶδα καὶ τῶν ἐπιθέσεως: the disease passed through the body from the head downwards ἐν τῷ αἵματι, and if a man was not killed by the terrible ulceration and inflammation, it fastened on the extremities, the toes fingers genitals; and some escaped with the loss of these, συνεχομένων τοιούτω, or of the eyes: Lucr. however has understood συνεχομένων to mean συνεχόμενος, and this has given an awkward turn to his whole sentence: this misinterpretation was pointed out centuries ago by Victorius var. hist. 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 asentimentally 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 ταμημ, quamvis sine manus cet. 1212 οὐσίως: odo moris cet.: he takes advantage of his own error to point his favourite moral. 1213 οὐσίως: cet. is of course from iacere, not iacere. 1214 are a very literal translation of Thuc. τοῦτος εἰ καὶ λέγω δύσμενον ταφώνωσι ἀνωτέρω τῶν πτωτῶν ἀναίωμα, καὶ ἐντέρως σφάγ: το αὐτοῦ καὶ τῶν ἐπιθέσεως, with the omission however of ταφώνωσι ἀνωτέρω, which seems of importance in the account; see the commentators of Thuc. ver. cunct. nescieit i.e. et rerum ceterarum, et ut ipsi se non pos. cog. 1215 cunct. goes with isere, as the prepos. only governs an accus. 1219 foll. comp. Livy xli 21 7 cadaveria intecta a consibus ac vulturibus tare absumbat, multis constabat nec illo nec priore anno in tantis straenbus hominumque vulturium usquam visum. 1219 solibus: soles for dies occurs in Virgil and others. 1222 fida canum vis: see
n. to IV 681 permissa canum vis. 1225 see notes to 1247—1251. vasta must have its first sense of vacua, deserta, therefore almost the same as Incomitata. 1227 ali: see n. to IV 637. 1228 Volvere has much the same force as in Virg. geor. III 86 voluit sub maribus ignem, quoted by Wak. licere is used as an accus. subst.; see n. to I 418: but here it has a second infinit. depending on it, Volvere and tueri: dederat ut liceret vovere. cae. tem. tu.: Aen. IV 451 taudet caeli convexus tueri. 1229 comp. Virgil geor. III 511 Mox 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 21 5 longinquo, maxime quartanae, implicantur morbo; who xxxii 34 11 has a third constr. non tam in periculolum quam longum morbum implicitum. morti damn.: a very rare constr. damnare in metallum, in opus publicum, ad bestias are legal terms, for which Apul. met. x p. 748 has bestis esset damnatam; and Stat. Theb. vi 55 has Damnatus flammae torus. ut esset must be for ut si, quasi, tamquam esset, though it is a very rare use: Lach. quotes Val. Flaccus v 92 fulsere undae, sol magnus ut orbem Tolleret ut nubem quateret polus: velut for velut si is more common; I have noted down from Livy alone fourteen instances. 1234 an. am.:uctor ad Herenn. iv 57 amisset vitam, at non perdivit...amisset animam, potitus est gloriam. respectans, as v 975 tacti respectabant. 1235 Quiinne 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 lespair of those who are already stricken? both in these vss. and in what precedes and follows the poet is treading closely on the steps of the historian? now read the words he is here translating: 51 ἐνότατον δὲ παντὸς ἃν τοῦ κακοῦ ἡ τε ἀδύμια (πρὸς γὰρ τὸ ἀνέλπιστον ὡθεὶ τὸν ἀνάπομενον τῇ γρώμῃ πολλῆσι μᾶλλον πρὸ πνεύμονι σφάξ αὐτοῦ καὶ αὐτοῦ ἁρπάξουν), και ὅτι ἐτέρω ἀφ' ἐτέρω θεραπεῖας ἀνατιμιλήμενοι, ἀσπερ τὸ ὀρατὰ, ἱθυκόν καὶ τὸν πλείστον φθόρον τούτο ἐνεποίεσκε: that is to say, the most fearful feature of the plague was this, on the one hand the dependence and utter mental prostration of those who were attacked, on the other hand the great danger of contagion which scared away the else struck down the healthy, ἡ τε ἀδύμια and και ὅτι both of these being subjects of ἐνότατον ἃν: now is it not plain that Lucr. as carelessly made και ὅτι depend on what immediately precedes, and 43—2
has not referred it back to δευτέρων ἵναι and hence the strange paralogism involved in his Quippe etenim. apisci: this seems a not unnatural, but yet unusual application of the word: Plautus however in his epitaph has mortem apius est. 1238 cum. fun. fun.: see n. to iii 71 caedem caedes accumulantes. 1239 visere ad.: see n. to ii 359 revit 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': be then adds naturally enough that they who did stay, caught the infection and died. He is here following closely the order of Thuc. who continues εἰτε γὰρ μηθεὶς δεξα-ότε, εἶλαίοις προσεύναι, εἰςάλληντο ἔρημοι: but instead of making εἰ-τέχοντες nom. of εἰςάλληντο, he took εἰς δεξαότερα προσεύναι for its sub- ject; 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 ac- quainted 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 civilised world. 1240 mortis timentis: I find no other instance of this construction; but Livy xxii 3 4 non modo legum aut patrum maiestatis, sed ne deorum quidem satis metuens; Juvenal too has metuens flagelli and metuens virgae; Cic. ad Att. viii 4 1 ne tui qui- dem testimonii...verius: cupiens with a gen. is common in Plautus and Tacitus. 1241 Poenibat: see n. to iv 220 moerorum. 1242 mactans: 805 plagas mactabilis. 1243 ibant: see n. to iii 526 ird.

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 νόμοι τε πάντες συνεκτάχθωσαν, οἵς ἵππον πρότερον τε γὰρ ταφάς, ἑαυτὸν δὲ ὡς ἱκανὸς ἢνωτο: so too Lucr. 1378, as if like Thuc. he were entering on a new question, begins Nec mos illae sepulturas set. and in four verses paraphrases the words just
cited: Thuc. then continues, καὶ πολλοὶ ἐς ἄνωκχινοις θήκας ἑτρά-
ποντο σπάνι τῶν ἐπιτηδείων διὰ τὸ συχνοῦ ἄθε προτεθάναι σφόνς;
and similarly Lucr. 1282 continues his paraphrase, Multaque res
nubita cet.: Thuc. then goes on ἐπὶ πυρᾶς γὰρ ἄλλοτριας, φθάσαντες
τοὺς νόσαντας, οἱ μὲν ἐπιθέντες τῶν ἐπιτών νεκρῶν ψῆφιτον: these
simple words Lucr. expresses with some poetical embellishment in the
last four vss. of his poem: Thuc. completes the above sentence with this
clause, οἱ δὲ κακομένον ἄλλου ἀφαθεῖν ἐπιβαλόντες ἐν φύρων ἄπυργον:
the meaning of these words is given with similar embellishment in the
vss. 1247—1251 which we are now considering. As the end of the
poem is in an unfinished state, and as these vss. as well as 1225
are clearly out of place having no connexion either of sense or
grammar with the context, is it not probable that they, like so
many others, are incomplete sketches and marginal additions of the
poet’s, which he intended, but did not live, to embody with the rest
of the poem, and which his editors, not knowing what else to do, put
into their present place, almost it may be at hap-hazard? Lachmann’s
reappraisal of these vss. is highly unsatisfactory: cernebant is a violent
hange; and the lacrimis lassī luctuque redibant he refers to these
sorrows on who had something else to do in attending on their sick;
not to those who had struggled to bury their dead, though that must
be their meaning; nay it seems to me almost certain that the poet
means by these words to express the ἄπυργον 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
ustis iam ardentibus iniciebant, or the like would give the sense
equired. populum suorum: besides Ovid met. vi 198 quoted by
ach., comp. ib. xi 633 At pater e populo natorum mille suorum Excit,
ct.; heroid. 9 51 sorores, Quarum de populo nulla relicta tibi;
liny xxxv 6 semperque defuncto aliquo totus aerat familiæ eius qui
mquam fuerat populus. 1249 bonam partem, 1249 Nec minimam
artem: see n. to III 64 Non minimum partem. 1251 luctus for
he sickness or death of friends.
1252—1256: the country-people flocked into the town and in-
creased 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 moder-
ator aratri Quisquam. 1255 ded. mor.: Virg. geor. iv 90 Dede
ci. 1280 languens, conveniens: see notes 1 and 2 to v 692 693.
282 aestus: Lachman’s astu I now think cannot be right: he has
seen sufficiently from Vitruvius and Priscian that astu or asty was
sod by the Romans for any case of ἄστυ; but its use here would be
ery abrupt, and Lucr. would I think have said in astu, as Vitruvius
teur dux. The heat too was perhaps the most marked cause of mortality: comp. the words of Thuc. here imitated, "al' et calidis
unquam in aequor descendens et frigore ei genero molestia, et
Livy = 6 3 in omnium maximorum omnis generis animantium et olnere
unnum animus et opus ad consilium in arctis actus ac vigilia
expectat. ministrumque in viciss ac contangio ipsis velabant morbor
one does not wish to lose Considere, any more than actus: else actus
Considere would complete the sentence. I therefore think a v. has
been lost. 1266 Thuc. 52 2 qui et ruinos excogitavit et scripsi
qui opus est ingenio: so that the aequus om. are these opus, and must
have got their name from the water coming out of the mouth or body
of a Scuam; see also Festus and Celsius in Foc. 1266 Intercl.
om. Livy XXX 7 ubi servitum atque actus anima interclausa foedum
immediet extremum. 1269 1270 Cic. Tusc. disp. iii 26 cites
from an old poet harbus periculi harrida atque Intus in fuscat pectus
invisum adhucrum, which, if defence is needed, seems to defend the
second v. which Lact. encloses in [ ]. 1270 perl. sup. om. un.
appears to be proverbial: Plant. capt. 135 Ossa atque pellis sum
minus apertum: Stat. elm 6 28 Qui ossa atque pellis totum: ita cura
mense: Livy. om. 10 3 sis semus luscent. 1274 mercant: see
n. to 8 5 3 manus. 1275 Gallus xi 10 8 Titus autem Lucretius
in saevam ven pro sedintem sedientes 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 vns.
1277 aux 1278—1286 are paraphrased by Ovid
met. vii 5 6—8. 1283 res sub. Livy III 8 7 magis in re subita;
XXV 44 2 qua subita semper res; XXVIII 30 7 Poenus in re subita;
Plant. earc. 362 In re subita est. 1283 rogorum depends on
exstella, as 361 quae semel extracta domorum; IV 361 saxorum structa;
Ovid. XI 6 34 animique ignibus ardente; Sen. Oed. 64 Tum propriis
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