TITI LUCRETI CARI
DE RERUM NATURA
LIBRI SEX
VOLUME II
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TO BENJAMIN HALL KENNEDY D. D.
HEADMASTER OF SHREWSBURY SCHOOL

THese VOLUMES ARE DEDICATED

BY HIS FORMER PUPIL THE EDITOR
My dear Dr Kennedy,

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

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

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

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

Sincerely Yours

THE EDITOR

Trinity College, October 1864.
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 it is to be presumed they found some readers, though few if any traces of them are to be met with in the voluminous literature of the middle ages. My friend the librarian of our university with his usual readiness to impart the results of his great reading sent me some time ago a reference to Honorius of Autun in the bibliotheca maxima patrum xx p. 1001, who is there made to quote ix 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. iv 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 antiquitatum p. 820 assigns to the tenth century, proves that the famous library of Bobbio contained at that time *librum Lucretii* 1; 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 fourteen years; I want to read him, but cannot get him; do you wish to keep him another ten years?' Then he tries what coaxing will do: 'if you will send Lucretius, I shall be very much obliged; and promise not to keep the book more than a single month.' Much as Niccoli loved Poggio, he loved still more to have the sole possession of a newly discovered Latin poet, and I doubt whether Poggio saw his Lucretius at all events before his return from Rome to Florence in 1434. Niccoli died in 1437 and left behind him a manuscript written by his own hand and now in the Laurentian library, the truest representative of Poggio’s lost original, as is abundantly proved by the critical notes of the present edition. Between this date and that of the earliest printed editions a knowledge of the poem was diffused through Italy by many incorrect copies. Eight of these, including Niccoli’s, are preserved in the Laurentian library, all of which I have examined, two with care, as being of no small importance for the text; six are in the Vatican, all seen by me as long ago as the autumn of
1849. Of the copies in England I have had in my hands at least seven; one of these belonging to our Cambridge library has been open before me the whole time I was writing my critical notes. In the imperial library of Paris I have cast my eye over several unimportant copies. Those manuscripts which have been of any importance in forming the text will be more fully spoken of, after the printed editions have been discussed.

The editio princeps, of which only three copies are known, was printed about 1473 by Ferandus of Brescia. It is the only one of the early editions which I do not possess; I have had to trust therefore to the very 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 Fridenperger at Verona in 1486 ‘die vigesimo octavo septembris calen. octobris’. It was printed from a ms. closely resembling the one written by Niccoli, as may be seen by the most cursory inspection of my critical notes. It is therefore very rude and inaccurate, but being less interpolated than the editio princeps or the majority of existing 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 ragazonibus de asula dictum bresanum’ 4 september 1495. From some elegiac verses at the end one C. Lycinius would appear to be its editor, if editor he can be called; for it exactly reproduces for the most part the Verona edition even in the minutest points of its perverse punctuation. There are however throughout the poem not a few differences in the two editions some of little, others of greater importance; for example iv 125—191 (190) are wanting in the Verona, but not in the Venice. The reason why I dwell on this fact will appear presently.

In December 1500 Aldus published his first edition of our poem, the first systematic endeavour to make it intelligible throughout. The editor was Hieronymus Avancius of Verona, who dates his dedication ‘Kalendis Martii. m.iii’, 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 904 he and Ven. have *torpédine* for *cuppedine*, while Ver. reads *turpdine*; 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 *hiela*. Ven. therefore is the ‘ante impressum’ spoken of by Aldus. Avancius’ preface shews that for
his day he was a good and well-read Latin scholar, and had studied Priscian Nonius and Macrobius for the illustration of his author. Aldus in his prefatory letter to Albertus Pius confirms this, and says that he knew Lucretius by heart, 'ut digitos unguesque 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 Baptistae 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 acruminis vigilii-que diuitinis codicem veneti Hermolai: et Pomponi romani: codicemque non omnino malum: qui servatur Mantuae in bibliotheca quadam suburbana: qui fuit viri non indocti gentis clarissimae Strotiorum. non defuit Philippi Beroaladi praeceptoris quondam mei: nunc collegae: impressus quidem: sed tamen perpense examinatus. Codri quoque grammatici Bononiensis: cuius copia milii per Bartholomeum Blanchinum virum eloquii excultissimi facta est: Marullique poetae industria mira castigatum non defuit exemplar Severo Monaco Placentio graecie latinique perdocto musarum athleta non gravatim offente'. 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 i 9 he rightly reads diffuso lumine; but his lemma has diffusum 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 quandque; but his lemma has capta, and his note rightly explains the construction, and makes no mention of quandque. 34 his text properly has Revisit, his lemma Refficit after Avancius; 35 his text wrongly gives suspirans, the lemma suspi- ciens; and so throughout the poem. This very singular circumstance I explain in this way: he was living at Rome when his edition was printed and seems to have sent the text and commentary separately; for the bookseller prints at the end a long page of errors with this notice prefixed, 'Hieronymus Platonicus Bononiensis bibliopola ad lectorem. con- tuli Pii exemplar cum edito Lucretio: labeculasque pauculas notavi
cet.' Pius' edition was reprinted by Ascencius in 1514 with not a few changes in text, some of them taken from the notes.

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

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

The scholar poet and soldier, Michael Tarchaniota Marullus Constantinopolitanus, as he calls himself in the editions of his poems printed during his life, appears from this title and his epitaph in San Domenico at Ancona, where he and so many of his ancestors are buried, as well as from the epithet Bizantius given to him by his friend Petrus Crinitus, to have been born in Constantinople. As he can hardly have passed middle life when he perished in the river Cecina near Volterra April the 10th 1500, he must have been a mere child when on the capture of his native city he was brought to Italy, probably to Ancona. He must have received his training however in Florence, and he found a Maecenas in Lorenzo de' Medici. Though he never printed anything on Lucretius, his manuscript emendations appear to have been well known during his life, and a copy of the poet to have been found on him at his death: 'ex miseranda illa in mediis Cecinae undis Latinarum musarum iactura cladeque insigni unus est Lucretius receptus' says Candidus in his preface; and his friend Petrus Crinitus in his de honesta disciplina xv 4, published in 1504, but mostly written it would seem before Marullus' death, after well refuting an alteration of his which shall presently be referred to, adds 'quae ab eius quoque sectatoribus recepta sunt pro verissimis'. This intense love of Lucretius he seems only to have conceived in the latter years of his life. Candidus, whose preface full of feeling shews that he greatly loved Marullus and deeply deplored his untimely end, strives to make the most of what he did: he says 'Lucretianae adeo veneris per omnem aetatem studiosus fuit, ut cat.' But this must be an exaggeration: the first edition of his poems, published without a date, containing only two books of epigrams, shews so far as I can see no trace of any acquaintance with Lucretius. Catullus is chiefly imitated 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: Hoc si quis inter caeteros ponet vates, Oneret quam honoret verius. In december 1497, scarcely therefore more than two years before his death, he published at Florence a much enlarged edition. A third and fourth book of epigrams are added: in these too I find no trace of Lucretius. Then follow four books of hymni naturales. In these, especially such as are written in heroics, the strain is 'of a higher mood', and we meet with frequent imitations of Lucretius, even in the lyrics, as Optibusque late pollens tuis which recalls Ipsa suis pollens opibus. But in these heroics it is to be noticed that the rhythm is Virgilian, not in any respect Lucretian even where he closely follows the latter's language, as in the hymn to earth: Ante repentino caeli quam territus haustu Vagiat aetheriam in lucem novus editus infans. Cum proiectus humi nudus
iacet, indigus, exsors Auxilii, infirmusque pedum infirmusque palati. Then imitating at once and contradicting Lucretius' ut acceumst, Cui tantum in vita restet cet. he goes on Atque uno non tantum infelix, quod sua damna Non capit 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 museo 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 iudicum 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 comoedia Terentius. Vergilium vero et Lucretium ediscendos asserebat'. Let what has just been said be at once applied to a striking interpolation. After 1 15 the Juntine first inserted the v. Illecebrisque tuis omnis natura animantum, which long kept its place in the common editions. Lachmann of course attributes it to Marullus, as do most editors. Lambinus says of it 'neque eum Naugierius neque Pontanus habuerunt. Marullus unus vir doctus ex auctoritate veteris cuiusdam codicis, quemadmodum mihi religiose asseveravit Donatus Ianottus, nobis cum restituit. amicus quidam meus ingenio et doctrina praestantisimus 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. Naugierius has in his first page another variation from the Juntine, but that a perverse one: in 1 7 he reads Adventuque tuo and joins it with what follows. This corruption I believe to proceed from Marullus; for his hymn to the sun contains a passage which evidently comes from Lucretius: Cum primum tepidi sub tempora verna faconi Aura suum terris genitalem exuxcit auctum: Adventuque dei gemmantia prata colorat: At pecudum genus omne viget, genus omne virorum Perculsi 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* redditivus est.* Crinitus l.l. xv 4 quotes 650 651 rightly, and adds *qua in re grammaticorum nobis authoritas patrocinatur, quando et centesimus et millesimus probe dici-

**tut:** *partem multesimam* inquit Nonius nove positum est a Lucretio pro *minima,* ne quis forte paulo incautius atque audacior a veteribus decedat. quae a me vel ob eam rationem sunt adnotata, quoniam Marullus Bizantius actate nostra, vir alioqui diligens, paulo improbior delere haec et alia pro ingenio subdere tentavit; quae ab eius quoque sectatoribus recepta sunt pro verissimis'. Candidus gives these two verses rightly and says in note at end of Junt. *citatur Nonio locus*: he has got this clearly from Crinitus, who in the same chapter correctly quotes and illustrates i 640 *Quamde gravis* cet. which the Italian mss. and editions had corrupted: this too Candidus took from him; for Marullus appears to have read *Quam gravior 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 mss, perhaps the most brilliant example of his critical acumen. Then again unless I greatly err I have shewn in my notes that Gifianus 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 Michaele Marullo, cujus immutationes in eo adscriptae erant omnes, primum parta, mox admiserunt Florentini cet.*: in the address he speaks of the *Sambuci liber quem ipsius Marulli manu adnotatum, magnopretio vir ille praestantissimus paravit*. Why then Lachmann p. 6 should write *neque enim facile Gifanio credere possum Marulli ipsius manu annotatum fuisset illud exemplar impressum quod se ab Iohanne Sambuco utendum accepisse scribit* I cannot comprehend. Gifianus 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 9 v 44 and especially iii 944: I could give fifty other examples, if it were necessary. It appears then that Avancius got from Marullus much which the Juntine does not record, and on the other hand that Candidus took from Avancius without acknowledgment much that Lachmann and others assign to Marullus. Candidus, as I have said above, formed his text on a copy of the first Aldine: in doing this he must have had before him another edition with the ms. notes of Marullus, perhaps the very one which he tells us was
found on him at his death. If now all that is common to the first
Aldine and the Juntine comes from Marullus, as Lachmann maintains,
surely Candidus must have been struck with this coincidence, and would
have recorded it against Avancius, the editor of the great rival pub-
lisher. 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 I to I 551—628, where Candidus makes some perva-
urse 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 annotator and Avancius
Pius Candidus Gifarius can hardly all have had the same copy: per-
haps 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 pub-
lic 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 Nange-
rius the editor of Ald. 2 say a syllable of Candidus whose edition he
copied with few variations.

But Lachmann to III 98 cites in proof of his charge that Avancius
was a dishonest plagiarist three interpolated verses which doubtless were
composed by Marullus and are corruptly given in Ald. 1. In notes I to
III 98 I have attempted to shew from Gifarius that Marullus probably
wrote putarit, and that Avancius intended to read the same: Avancius
was probably as good a Latin scholar as Marullus, if less versed in Lu-
cretius. In the line inserted after IV 102 multae for multos 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 criti-
cism, 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 I to II 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.

The Juntine closes the first great epoch of improvement in the text of Lucretius: the second Aldine edited by the well-known scholar Andrew Nauberius and dated 'mense ianuario m.d.xv.' is for the most part a mere reprint of it without however one word of acknowledgment according to the usage of the time. Yet the changes are not few, mostly for the better, not always: two instances are given above from the first page, the one a gross corruption, the other a right rejection of an interpolation. For the next fifty years Ald. 2 appears to have been the model edition. Gryphius of Lyons published several texts, three of which I have before me: they generally follow Naugerius, 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 1 977 officiate. Yet even these two editions do not always agree with each other.

Little advance however was made on the Juntine before Dionysius Lambinus. He dates his address to Charles IX 1 November 1563 and afterwards speaks of his first edition as published in that year; though the title-page of my copy has 1564. Lambinus was among the most illustrious of the great Latin scholars who studied and taught at Paris in the fifteenth century. His knowledge of Cicero and the older Latin writers as well as the Augustan poets has never been surpassed and rarely equalled. Whoever doubts that the nicest critical and grammatical questions can be expressed in Ciceronian Latin without effort or affectation, let him study the commentaries of Lambinus. Truly does Scaliger say of him 'Latine et Romane loquebatur optimeque scribebat': 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 Hodie exstant et qui ad nostrum ætatem pervenerunt elegantissimus et purissimus, idemque gravissimus atque ornatusissimus Lucretius est'. Though his boast that he has restored the text in 800 places goes beyond the truth, yet the superiority of his text 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 far 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 ac-
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complished one tenth of what Lambinus succeeded in doing. Lachmann accuses him of strange levity and rashness. But it must be remembered that in a short life he got through an amazing amount of work in conformity with the wants of his age. He only gave two years and a half to his brilliant edition of the whole of Cicero; and probably did not spend many more months on his Lucretius than Lachmann spent years. Nor was it possible in that age even for a Lambinus to apprehend the true relation of the 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 lamberer classical terms to express what is diffuse and tedious. A second and much smaller edition with only a few pages of notes, but with many variations from the first, was published in 1565.

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

For a century after Lambinus nothing was done for Lucretius: the common editions followed either Lambinus or 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 Lambinus; as well as the most useful of his illustrations: his corrections of the text are without exception worthless.

In the 17th century several distinguished scholars, Salmacius J. F. Gronovius Nic. Heinsius Isaac Vossius, turned their attention to Lucretius; but their labours were only desultory. Of the mss. notes by the two last which are in my possession I will speak afterwards. In 1662 Tanaquillus Faber or Tanneguy Lefebvre published at Saumur a text of Lucretius followed by emendationes and notulæ. He was a clever but vain man, who seemed to think such work rather beneath him; he takes care however to inform his reader that he spent but little time or pains on it, and had only Lambinus and Gifanius before him, though he owed nothing to either. The truth is that without Lambinus he could not have advanced a step: clever man that he is, he affords a good proof how grievously Latin scholarship had deteriorated in France during the century between him and Lambinus. Of Pareus Nardius Fayus nothing need be said.

Had Bentley in 1689 or 1690 succeeded in his efforts to obtain for the Bodleian Isaac Vossius’ famous library, he might have anticipated what Lachmann did by a century and a half. As he was at that very time working hard at Lucretius, if he had once got into his hands the
two mss. now at Leyden, he would at a glance have seen their importance and would scarcely have failed to complete the edition which he was then meditating. The great knowledge of Epicurus' system which he displayed two years later in his Boyle lectures and his zeal for the recently published principia of Newton would have aided him in expounding the tenets of the poet. This however was not to be; but his marginal notes published in the Glasgow edition of Wakefield prove what he could have done, if he had gone on with his design. I cannot doubt that Lucretius would have suited him better than Horace, and 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 Laminus: such criticism indeed he seems in his preface to look upon as beneath him. His notes are in most cases mere abridgements of those of Laminus or copied from Faber, and his illustrations are usually borrowed from the former. All this he does as if it were a matter of course, not thinking it necessary either to avow or conceal his obligations. His interpretatio is his own: how far it is of assistance to a student must depend upon what he seeks for in it. His Lucretius however owing to the clearness and brevity of the notes has continued to be the popular one from that time to the present.

The worthy London bookseller Jacob Tonson published in 1712 a finely printed text with various readings at the end collected from many quarters with a good deal of trouble, some of value, most quite worthless. This I chiefly mention on account of what follows. In 1725 Sigebert Havercamp professor at Leyden gave to the world his variorum edition in two huge volumes. Though his reputation has never been great, my readers will hardly perhaps be prepared for what I am going to say. As Professor in Leyden he had the full use of the two Vossian 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 Laminus or Gifanius, such as that of Pareus Gryphius Fayus Nardius and the French translator the Baron de Coutures: the more worthless the authority, the more fully it seems to be given. There are also some collations of the 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 1487, 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 per-
formed this task? he has not noted one reading in six; the most important variations he usually omits; and the readings he gives are as often wrong as right. That which he has borrowed from others and tumbled in a lump into his edition is for the most part as worthless as the sreiblings 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 cumbrously inane, but are a snare and delusion, and have led astray those who like Wakefield have trusted to them. Thus in his hands the two unrivalled Leyden mss. have been worse than useless. What he does himself is always worse done than what he borrows from others, poor as that generally is: he has collated none of the old editions except the Verona, and that was done for him, and better done than he would have done it for himself. Nor are his explanatory notes much better: he has heaped together in a crude mass those of the chief editors; but except in the case of Virgil and Horace and one or two others of the best known poets, indexes to which are in everybody's hands, he has not even supplied the references to Lambinus' learned notes who from the circumstances of his age could not himself furnish them; nay in one case he has given Lambinus' own words as those of Cicero. In his two bulky volumes there is not one week's genuine work beyond what scissors and paste could do: seldom has perfomance 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 Havercamp the readings of the Leyden mss., and therefore could gain no
true insight into their character. As he had no knowledge of the lan-
guage 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 Lambi-
nus and himself, he assails the most brilliant and certain emendations of
the unrivalled scholar in a hideous jargon and in terms of abuse that
would be too strong 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 criti-
cism of Lucretius remained for centuries where it had been left by
Lambinus, nay even retrograded. And yet Wakefield did display occa-
sional 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 cri-
ticism and gave some intimations of the right course to pursue. Stimu-
lated by his example more than one scholar followed up the attack. The
most important contribution of this kind was made by Jacob Bernays in
an article printed in the Rhenish museum of 1847. This able paper
would have produced a greater effect than it did, if it had not been so
soon superseded by Lachmann's more complete and systematical work.
This illustrious scholar great in so many departments of philology, sacred
classical and Teutonic, seems to have looked upon Latin poetry as his
peculiar province. Lucretius his greatest work was the main occupation
of the last five years of his life, from the autumn of 1845 to November
1850. Fortunately he had the full use for many months of the two
Leyden mss. His native sagacity, guided and sharpened by long and
varied experience, saw at a glance their relations to each other and to
the original from whence they were derived, and made clear the arbitrary
way in which the common texts had been constructed. His zeal warm-
ing 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 condi-
tion in which the poem left the hands of its author in the most essential
points. Like many other great scholars he seems to have kept few or
no common-place books. Resolved to master his subject he perused the
grammarians and poets and nearly the whole of the older writers in
order to illustrate Lucretius through them and them by Lucretius, and the Latin language by all. He had an almost unequalled power of grasping a subject in its widest extent and filling up the minutest details. One mark of a great original critic, which eminently belongs to Lachmann, is this: even when wrong, he puts into your hands the best weapons for refuting himself, and by going astray makes the right path easier for others to find. Another test is this, when his influence extends far beyond his immediate author. Now hardly any work of merit has appeared in Germany since Lachmann's Lucretius in any branch of Latin literature without bearing on every page the impress of his example. When he is better known in England, the same result will follow here. Though his Latin style is eminently clear lively and appropriate, yet from his aim never to throw away words, as well as from a mental peculiarity of his, that he only cared to be understood by those whom he thought worthy to understand him, he is often obscure and oracular on a first reading. Had his commentary been twice the length it is, it would have been easier to master. But when once fully apprehended his words are not soon forgotten. His love for merit of all kinds incites in him a zeal to do justice to all the old scholars who have done anything for his author; while his 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 critical revision of the text, and left to others the task of explaining and illustrating the meaning. So far good: but as the text of an author in the condition of that of Lucretius cannot be always rightly constructed without a sufficient knowledge of his system and its literature, he has not unfrequently strangely blundered and grossly corrupted the poet's words: for examples of this see i 599—634 ii 522—529 1010 foll. v 513—516. His consummate knowledge of the Latin language as well as of the manner of Lucretius in particular enables him often to emend his author with great success. As he wishes too to produce, where it is possible, an intelligible text, many of his corrections he must himself have looked upon as only provisional. Yet his greatest admirers must concede that he has not Madvig's 'curiosa felicitas' in emendation. He has however achieved a work which will be a landmark for scholars as long as the Latin language continues to be studied, a work, perfidia quod post nulla arquet aetas.

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

To return now to the manuscripts whose history was sketched above. Though I examined the two at Leyden for some days so long ago as the autumn of 1849, what will now be said of them is borrowed from Lachmann who had them in his hands for six months and during that time applied the whole force of his practised and penetrating intellect to unravelling all their difficulties and obscurities. Both, as already mentioned, belonged to the magnificent collection of Isaac Vossius. The older and better of the two is of the ninth century written in a clear and beautiful hand: I call it A. It has been corrected by two scribes at the time that the ms. was written, as Lachmann tells us. One of these is of great importance: in most essential points he agrees minutely with the ms. of Niccoli, the oldest of the Italian mss.; and doubtless therefore gives the reading of the archetype. It will be seen in notes 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, \( \pi 737-806 \) v 928–979 i 734–785 \( \pi 253-304 \). 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 Lambinus: it afterwards came into the possession of Gerard John Vossius, Isaac’s father. A large fragment of another ms. closely resembling B in everything double columns and all, except that it is said to be a small folio, not quarto in shape, is now at Copenhagen: it contains book i and ii down to 456, omitting however the same sections as B, viz. i 734–785 and ii 253–304, and doubtless
and some others have in various journals and publications made much ado about a codex Victorianus as they call it, once belonging to P. Victorius, now in the Munich library, as if it were a rival, or nearly so, of A and B. From the readings cited I see clearly that it is a common Italian fifteenth century ms. neither better nor worse than twenty others, much resembling the Verona and Venice editions and of no importance whatever. It will be seen that by the materials which I have collected and just described I have in many important cases got nearer than has been done before to the readings of Poggio’s ms. which was a worthy rival of the Leyden two.

But Lachmann’s long experience and disciplined acuteness have enabled him to go beyond existing mss. and to tell us much of the lost original or archetype, as I call it after him, of all existing mss. Notes 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 number of lines in a page: ours had 26 lines in a page, excepting only those which concluded a book. But remember there was a heading or title at the beginning of each section; and each of these headings occupied a line. Lachmann brings many proofs of this being the number. When this ms. was copied, it was clearly much torn and mutilated. It was stated above that four portions, omitted in their place by B, come together at the end, and that these each formed a leaf of the archetype which had fallen out of its place and been put at the end. Each of these alone or with its headings consists of 52 lines. Then turn to note 1 to iv 299—347 (323—347 299—322) where this inversion is explained in the same way, by the accident that is of a loose leaf being turned the wrong way: see also note 1 to 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 book towards the bottom of the several right-hand pages had been specially exposed to mutilation in the damaged archetype. Verses also omitted in their proper places were apt in this as in other mss. to be put afterwards at the bottom of pages. Besides the injuries which it had received from accident or ill usage, our archetype must in many respects have been very carelessly written,
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though A and B prove that it retained many valuable vestiges of great antiquity, especially in the spelling of words, and though there may have been few stages between it and the age of the author. There is one point, the nature of the hiatus after iv 126, as to which it is not easy to accept Lachmann's theory. That there is a hiatus there, is indisputable and the special questions connected with it are fully discussed in note 1 to that passage. As the accidental loss of a whole leaf would not suit his system of pages, he boldly declares that twenty-five verses and one heading have perished, that is one single page of our archetype. Now it is easy enough, as we have seen, to explain the accidental loss of a leaf, by which every subsequent copy must necessarily want the contents of that leaf: it is easy enough to conceive any one ms., A or B or Poggio's, passing over by mistake one whole page. But it is in the highest degree unlikely that different copies, A B and Poggio's, neither of which as Lachmann admits was copied from the other, should all pass over a single page of their original; or that this single page should be wholly illegible, while that which preceded and the reverse page of the same leaf should be entirely uninjured. It seems to me therefore much more natural to assume that our archetype or one of its predecessors accidentally omitted an uncertain number of verses; or rather that a whole leaf of the archetype had been lost, as after vi 839. Lachmann's system of pagination would then be set right in this way: only books iv and v have an index capitum prefixed filling one page: before this index in v Lachmann has shewn that the archetype had one blank page. Assume now that one page was similarly left blank before the index of iv and all will be right.

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

But Lachmann's long experience and disciplined acuteness have enabled him to go beyond existing mss. and to tell us much of the lost original or archetype, as I call it after him, of all existing mss. Notes 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 number of lines in a page: ours had 26 lines in a page, excepting only those which concluded a book. But remember there was a heading or title at the beginning of each section; and each of these headings occupied a line. Lachmann brings many proofs of this being the number. When this ms. was copied, it was clearly much torn and mutilated. It was stated above that four portions, omitted in their place by B, come together at the end, and that these each formed a leaf of the archetype which had fallen out of its place and been put at the end. Each of these alone or with its headings consists of 52 lines. Then turn to note 1 to iv 299—347 (323—347 299—322) where this inversion is explained in the same way, by the accident that is of a loose leaf being turned the wrong way: see also note 1 to 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 book towards the bottom of the several right-hand pages had been specially exposed to mutilation in the damaged archetype. Verses also omitted in their proper places were apt in this as in other mss. to be put afterwards at the bottom of pages. Besides the injuries which it had received from accident or ill usage, our archetype must in many respects have been very carelessly written,
though A and B prove that it retained many valuable vestiges of great antiquity, especially in the spelling of words, and though there may have been few stages between it and the age of the author. There is one point, the nature of the hiatus after iv 126, as to which it is not easy to accept Lachmann’s theory. That there is a hiatus there, is indisputable and the special questions connected with it are fully discussed in note 1 to that passage. As the accidental loss of a whole leaf would not suit his system of pages, he boldly declares that twenty-five verses and one heading have perished, that is one single page of our archetype. Now it is easy enough, as we have seen, to explain the accidental loss of a leaf, by which every subsequent copy must necessarily want the contents of that leaf: it is easy enough to conceive any one ms., A or B or Poggio’s, passing over by mistake one whole page. But it is in the highest degree unlikely that different copies, A B and Poggio’s, neither of which as Lachmann admits was copied from the other, should all pass over a single page of their original; or that this single page should be wholly illegible, while that which preceded and the reverse page of the same leaf should be entirely uninjured. It seems to me therefore much more natural to assume that our archetype or one of its predecessors accidentally omitted an uncertain number of verses; or rather that a whole leaf of the archetype had been lost, as after vi 839. Lachmann’s system of pagination would then be set right in this way: only books iv and v have an index capitum prefixed filling one page: before this index in v Lachmann has shewn that the archetype had one blank page. Assume now that one page was similarly left blank before the index of iv and all will be right.

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Some readers may be surprised at the number of verses which have been transposed in the poem; but they should remember that every ancient writing which depends finally on one ms. is in a similar plight. When a scribe omitted by accident a verse, in order not to spoil the look of his book, he wrote it at once after the next verse, if he immediately discovered his error; if not, he omitted it altogether, or added it in some other place, often at the bottom of a page; he would then affix an $a$, $b$ to mark the right order; the next scribe would not notice or would purposely omit these and so on: see Bentl. to Hor. Ars 46. Every one of these errors has been committed again and again by the copyists of our poems. Most of these transpositions are certain and were made long ago by Lambinus Marullus Avancius and others; many were first made by Lachmann. Some of these I have not followed: not a few I have first ventured on myself. But connected with this question I must draw attention to one point which seems of importance. You would expect as a rule single verses to be thus transposed; and this is the case in Lucretius' mss. as in those of other writers: sometimes too one or more verses are repeated after the misplaced v. which ought to follow it in its proper place as if to shew the reader whether it ought to be transferred: comp. iv 991 i.e. 999 of the mss. followed in them by 1000—1003, which are only the vss. which follow it in its right place repeated after it in its wrong place: see also v 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—659 689) and iv 1227 1228 (1225 1226), three passages first transposed by me; also ii 1139—1142, 1168—1170, iii 686—690, iv 50—52, v 170 171, 1127 1128. Now that a scribe should so often transpose several consecutive verses always forming an entire and independent sentence by mere casual carelessness, is to me in the highest degree improbable. Again most of these passages read to me like possible additions not necessary to the context, though they improve it. I believe them then to be marginal additions by the poet, inserted on the same principle as the longer sections discussed above: these too the first editor, faithfully preserving everything in his copy, but not caring always to find the right place for what the author left ambiguous, has inserted out of their order. Add to these v 437—442 which the context could dispense with: these vss. are found out of place in Macrobius as in our mss. This increases the probability that they were out of their proper order from the first, two independent authorities Macrobius and our archetype quoting them in the same way. Perhaps these single vss. might be added to the list, i 1085 or 1086, iv 189, 205, vi 957, 1225, 1237, as they might all be dispensed with. Look too at iv 129—142, so strangely disordered in the mss.: 133—135 may be all marginal additions by the author afterwards wrongly placed by the editor. The ms. arrangement of iv 299—348 has been already accounted for. If all these passages are subtracted, there will then be left a not very unusual number of single verses transposed by the ordinary negligence of copyists. The numbers occasionally given on the left hand of the page denote of course the order of the lines in mss.
which Lachmann follows in his edition: where spurious vss. of the mss. are omitted from the text, he still allows them to count. For obvious reasons I have followed him in this, as he will be the future standard of comparison, and there is great advantage in a uniform numbering of the verses.

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

Many attempts were made in various directions to change this state of things: the best and most systematic was that of Ph. Wagner in his orthographia Vergiliana published in 1841. With admirable industry he amassed all the evidence afforded by the medicean and, so far as it was accessible to him, of the other ancient mss. of Virgil. As these, like other old mss. are as a rule very tenacious of the true spelling in those cases where there is only one right method, he performed this part of his work with eminent success, and still remains one of the best authorities on the subject. In those other cases however alluded to above, in which variety is the rule of the ancients and which include a
great multitude of particular instances, he has chosen to abandon the
safe ground of evidence and experience and has made Virgil write what
he decided on a priori principles he must have written. This seems to
me the reason why his system was not more generally followed. Still
less satisfactory was Madvig's spelling in his de finibus published in
1839: it was utterly unlike that of the mss. and yet in many points it
was not what Cicero used; in still more you could not be sure whether
it was what he used or not. Here too Lachmann bringing into play his
extraordinary 'power of asking the right question', and joining with
it a minute knowledge of the whole evidence upon the subject, saw at
once what could be attained and what could not, and shaped his course
accordingly. The Leyden mss. of Lucretius, imperfect in many respects,
are on the whole admirable in their orthography, at least equal to any
of the mss. of Virgil, confirming them in what is true and confirmed
by them in turn: in some nice points, such as the frequent retention of
the enclitic st, 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 deter-
mine what his author wrote and thus close the door to all future
change; but knowing that certainty was not here attainable, he care-
fully sifted the evidence offered by his mss. and made the best approxi-
lation 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 pronun-
ciation of the language. Let me give two examples of the effect at
once produced by Lachmann. Otto Jahn in 1843 published his elab-
orate 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 Juvenals—and followed in it most
minutely the principles of Lachmann; and fortunately he had a most
excellent authority in the codex Pithoeanus; so that the spelling is
probably not very far removed from the author's own. In the years
just preceding Lachmann Halm published several orations of Cicero
with elaborate critical Latin notes; and yet, though his spelling was
somewhat better than that of Jahn's Persius, it is still essentially 'con-
ventional' 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
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pursued by Lachmann. The same system too he has carried out in those volumes of the elaborate edition of Cicero edited by him and Baiter, which came out after Lachmann’s Lucretius. Stimulated by the examples of Madvig Ritschl and Lachmann the rising generation of German scholars has pursued the critical study of Latin with eminent success; and nearly all of them follow in orthography the guidance of Lachmann. This system then may fairly I think be now regarded as the true ‘conventional’ system; for surely the school of Lachmann and Ritschl in the nineteenth century has a better right to dictate to us in the present day what shall be accepted as ‘conventional’ than the Poggios and Vallas of the fifteenth. Ribbeck in his Virgil shews himself a most devoted pupil of Lachmann, and generally he takes the right direction; though some defect of taste and judgment makes him not unfrequently misuse his glorious opportunities and push the matter to the verge of caricature.

In following Lachmann then I am sure that I have authority on my side; I believe that I have reason as well. In those cases indeed to which I have already alluded, where the universal testimony of inscriptions and of mss. beyond a certain age prove that there is only one right way and about which the best scholars are all now agreed, there cannot be any doubt what course should be taken: we must write querrella loquella luella solers sollemnis sollicito luppiter littera quattuor stappa lammina bracchium; on the other hand milia conecto conexus conilit conicue coniveo conubium belua baca succus litus and the like; condicio solacium, setius artus (adj.) autumnus suboles: in many of them an important principle is involved: obeying the almost unanimous testimony of our own and other good mss. we cannot but give umerus umor and the like; also hiemps. I have heard it asked what then is the genitive of hiemps: to which the best reply perhaps would be what is the perfect of sumo or supine of emo. The Latins wrote hiemps, as they wrote emptum sumpsi sumptum and a hundred such forms, because they disliked m and s or t to come together without the intervention of a p sound; and our mss. all attest this: tempto likewise is the only true form, which the Italians in the 15th century replaced by tento. Then mss. and inscriptions prove that d took an n before it, tandem quendam evandem and the like, with the sole 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. Then always quique quiquam quicquid (indef.), but generally quidquid (relative); always peremo interemo etc. etc. Above all we must scout such barbarisms as coelum moestus sylva caetera nequicquam. In these points Wagner is as good a guide as Lachmann; but in regard to the cases in which ancient usage varied shall we follow the former who deserts the mss. for preconceived general rules, or Lachmann who here also is content to obey the best evidence he can get? I have unhappily come over to the views of the latter: ‘hypotheses non fingo’ should be the rule in this as in other matters. As said above, all these uncertain spellings fall under a very few general heads. One of these is the assimilation or non-assimilation of prepositions: impero represents the etymology, impero the pronunciation of the word. From the
most ancient period of which we have any record, centuries before Cicero or Lucretius, a compromise was made between these opposing interests: words in common use soon began to change the consonant, those in less common use retained it longer. In the new corpus inscriptionum Latinarum, the most recent of which are as old as the age of Lucretius, most of them much older, imperator occurs 26 times, and is always spelt with m, proving that in a word, which must daily have been in everybody’s mouth, etymology in remote times yielded as was natural to sound: imperium again occurs three, imperium six times, being doubtless in somewhat less common use. Now in Lucretius imperium impero or imperito occurs six times, and the mss. always spell it with m, and so Lucretius spelt it I have no doubt; indeed many of these common words the silver age I believe more frequently wrote with n, than did that of Cicero. Then Virgil uses imperium 40 times; and Ribbeck’s capital mss. have m in every instance, except M which twice has nsp., though one even of these two cases is doubtful: for Aen. viii 381 Fogginius prints imperis. 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 inser. and always with m; 12 times in Lucretius and always with m. Other words are more uncertain: we find in the mss. impius and inpius, immortalis and inmortalis, colligere and colligere, compleo and compleo; and so with other prepositions ab, ob, sub, ad: all tending to prove that usage was in most words uncertain. Again we have exsto and exto, exsolvo, exulto expiro expeto cet., s being generally omitted; and this agrees with Quintilian 1 74 who implies that it was a learned affectation of some to write expexitio in order to distinguish ex and specto from ex andpecto; 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 supter or subter, suptilis or subtis, ab- or ap-, ob- or op-, sub- or sup-, succ- or susc- and the like: we find hauand haut, and sometimes alit aliquit quiquit and the like, sound and etymology carrying on an undecided battle in the mss. of Lucretius, as in inscriptions and elsewhere: adque is sometimes but rarely found, sound having here as might be expected gained the victory; Wagner cannot be right in always forcing adque on Virgil. Lucretius seems to have recognised only sed: he once has elabsa, and once praescribera: see notes 2 to vi 92. In such forms sound must have at an early period prevailed; and b d g gave way to t c before s and t: lapsus for labus is the same principle as rex (recs) rexi (recsi) written sometimes recxi, rectum from rego: to judge from the best mss. labus and the like became again much more common in the silver age.

Another question involving a multitude of details is the use of -is or -es in the accus. plur. of participles and adjectives and substantives whose gen. plur. ends in -ium, as well as of some other classes, doloris or dolores, maioris or maiorines: here too Wagner involves himself in inextricable perplexities by his eclectic system, when his mss. were admirable.
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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 Herculanum contains this v. Utraque 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 artes messes crates classes aves, quite bearing out the testimony of our A and B. Varro de ling. Lat. viii 67 says quid potest similius esse quam gens mens dens? quam horum casus patricius et accusativus in multitudine sint disparilis; nam a primo fit gentium et gentis, utrobique ut sit i; ab secundo mentium et mentes, ut in priore solo sit i; ab tertio dentum et dentes, ut in neutro sit i: well our mss. six times have the acc. gentis, never gentes; dentes four times, never denitis; mentes five times, once only, 11 620, mentis. As for the nomin. plur. of such words, Varro 1.1. 66 says sine reprehensione vulgo alii dicunt in singulari hac ovi et avi, alii hoc ove et ave. in multitudinis hae puppis restis et hae 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 mss. of Lucr. not unfrequently retain this nomin. in -is, which it would be monstrous to extirpate: I have always therefore kept it. We see from the corpus inscr. that -eis -is -es were all in use: it is probable that Lucr. occasionally employed the termination -eis, intermediate in sound between -es and -is; but, if so, his manuscripts have left few or no traces, and it would be most perverse to follow Avancius Wakefield and others in thrusting it into his verses in season and out of season. His mss. have however left not a few traces expressed or implied of the ending -ei: see n. to iii 97 oculei: 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 c or q was used: quom quum or cum, never quam; linquent linquant or linquant, sequuntur, sequitur or secuntur, equos (nom.) equs or ecus; volgus divos divam aevom and so on. They appear to have begun soonest 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 divom volnus volgo vivent cet.; equos (nom.) and ecus ecum, acum; relinquent relinquent or relinquent oftener than relinquent, so sequuntur secuntur secutus locutus; but with Lachmann I retain the uu, when the mss. offer it, in order not to get lost on a sea of conjectural uncertainty like Wagner and some others. The mss. of Lucretius are also very pertinacious in retaining the genuine old forms reicit eicit or eicit cet. and never offering reicit eicit and the like: Grai Grais, not Graii Graiiis. 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*, *dis-sipat* or *dissupat*, *quadripes* or *quadripes* and many others I have of course submitted to the guidance of our mss. as well as in the adoption of *e* or *o* in *vertere* or *vortere* and the like: *e* is naturally the more common, yet *vorti vorsum divorsi vortitur convertere vortex* are all found. The mss. too I have always followed in reading *reddunda gignundis dicundum cernundi 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 in most of these cases Lucretius and his contemporaries undoubtedly allowed themselves much latitude; and I have not intentionally permitted anything to remain which might not have been found in one or other ms. before the death of Virgil. By adhering tenaciously to the mss. where not demonstrably wrong one gains a firm resting-place from which to make further advances, if better evidence offer itself. However that may be, I cannot bring myself to accept the arbitrary and eclectic system of a Wagner, much less the hideous barbarisms of a Wakefield; nor on the other hand, after feasting on the generous cereals of a Lachmann and a Ritschl can I stomach the 'conventional' husks and acorns of the Italians of the 15th century. At the same time it will be seen that my spelling differs less from this system, than does that of Wagner in his standard text of 1841, or even his subsequent modification of that text for common use which Prof. Conington has adopted in his Virgil.

Most of the abbreviations and marks used in the notes are sufficiently explained above: A and B denote of course the two Leyden mss., Gott. the Gottorpin fragment, Nic. Nic. the Florentine ms. written by Nicolo Niccoli, Flor. 29, 31, 32 the mss. of the Laurentian library forming Nos. 29, 31, 32 of desk xxxv; Camb. our Cambridge ms.; Vat. or Vatic. the Vatican mss.; and Urbin. Othob. or Reg. with the number attached identify them more nearly. Brix. Ver. Ven. Ald. 1 Junt. Ald. 2 are the editions fully described above, where it has been explained when and why the names Avancius Candidus Marullus Naugeriuss 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. Wak. Lach. Bern. Bentl. need no explanation after what has been said. The dots .... imply that one verse, * that more than one or an uncertain number are lost; such interpolations as it has been deemed advisable to retain in the text, are printed in small capitals; the letters syllables and words which are omitted in the mss. but can be restored with more or less certainty, are given in Italics. In quoting Ennius the last edition, that of Vahlen, has been used; for the fragments of the Roman scenic writers, except Ennius, that of Ribbeck: in citing Cicero the smaller sections are referred to as far the most convenient: for Terence Fleckeisen; for Plautus Ritschl and Fleckeisen 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
I have been made as short as is consistent with perspicuity: unless the
contrary is expressly stated or implied, the word or words which appear
first in the note are those of our text; thus 'genitabilis, 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.

BOOK I

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

44—49 = 11 646—651. Is. Vossius in his ms. notes in my posses-
sion well observes that some one has inserted them here 'ut ostenderet
Lucet. sibi adversari qui, cum Deos mortalia non curare affirmat [sic],
Venerem tamen invocet'. 'Junt. omits them. Avaneius 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 'Unum affirmare
ausim Omnis enim cum quinque sequentibus ex prologo, cum abundant,
demendos esse: hos aptius legas, cum de magna matre agit'. 50 Quod
superest, vacua auris animumque sagacem: so Bernays in Rhein. Mus.
n. f. v p. 559 from the interpr. Verg. in Maii class. auct. t. vii p. 262.
Quod superest ut vacua auris AB. Nic. Nicc. followed by all the Flor.
Camb. and most mss. and all the old editions omitted ut and added
mihi, Memmius, et te. Lamb. Memmida. At the end of Junt. is pro-
posed vacua mihi quaeo Memmius aures Semotus curis. Lach. has
rightly seen that our reading implies the loss of one or more verses in
which the poet passed from Venus to Memmius: he suggests *animumque, age, Memmi*, which would complete the sentence in a way.

66 *tollere. tendere* Lamb. ed. 3 Lach. from Nonius ‘teste nostris antiquiores’. But where our ms. give, as here, a faultless reading, it seems uncritical to prefer that of such a careless writer as Nonius: older and better authorities than he is continually misquote: Seneca in 57 has *quoque for quove*, Gellius in 304 *aut for et*, 306 Nonius has *candenti for dicepansae in*, II 1001 Lactantius *fulgentia for rellatum.*

63 *fama. fana* Bentl. and Lach. who says ‘fama non omnis necessario *magna est*’: *fana* 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 and Vat. 1136 Othob. for *confringere*, rightly no doubt. *virtutem. animi confringere* Nic. Nicc. 85 *Iphianassai A. corr. Avanc. for Iphianassa. Iphianasseo Nic. Nicc.* all Flor. Camb. all Vat. etc.

104 *possunt* Junt. for *possum.* 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 *timendum* Orelli eclog. in notes, Lach. for *timendum.*


141 *quemvis sufferre* Flor. 32 in margin, Nic. Heinsius in ms. notes, and Faber for *quemvis efferrre.* Dion. Cat. distich. iii 6 has *quemvis sufferre laborem,* perhaps taken from this. 155—158 Junt. and margin of Camb. have these *vs.* in right order, and *et for ut in 157.* Avancius *et,* and at end of his edition of Catull. 1502 has right order.

161—164 are rightly thus punctuated by Lach. I find however from his proof sheets that until the final revision he had with Wakef. put a stop after *volucres* and *armenta,* and none after *caelo.* Lamb. puts a colon after *pecudes* and alters *tenerent to teneret.* 165 *si e nilo.* e *nihilo si Junt. Lamb. etc.: so 291 *cum flumen. flumen cum Lamb.;* II 36 *si in plebeia. si plebeia in Junt. and Lamb.: in all cases against ms. and the usage of Lucretius. A v. has been lost between 189 and 190 which in Camb. Phil. Journ. i p. 374 I have thus supplied *Res quoniam crescent omnes et tempore certo.* Lach. awkwardly *ut par est semina certo Crescere, resque genus. crescendo Junt. Lamb. etc.* 207 *possint Ald. I Junt. for possent:* a change which will often have to be made: mss. like schoolboys are more apt to put *possent* than vice versa. 215 quicquid Lamb. for *quicquid.*

230 *large Bern. for longe. extendatque longe Lach. But externa,* opposed to *ingenuei must be right: see notes 2.* 240 *nexu Junt. for nexus.* Lamb. ed. 1 and 2 *nexus (nexus ed. 1 is a misprint) and indupedite; ed. 3 *nexus...endopedita.* 257 *pingui Jun. Philargyrius to Virg. G. iii 124 for pinguis,* as Heyne there notices.

qua quidquid: see Camb. Journ. of phil. 1 p. 375. ruitq. ita Lach. qua quicquam Nic. Nich. rurunt quae Faber. Lamb. Bentl. and Ph. Wagner in Philologus supp. 1 p. 366 in vain defend qua quidquid. 294 rapido Lach. for rapidius which Wak. absurdly retains. rapidique rotantia Lamb. ed. 1 and 2, rapidique rotanti ed. 3. 313: Isidor. Orig. xx. 14 ‘Vomer...de quo Lucretius Uncus aratri Ferreus occulto decrescit vomer in arvis Sumitque per detrimenta fulgorem’ (not ‘nitori’). It is odd if the last words are Isodore’s own: is a line of this kind lost, Sumitque ipse suum per detrimenta nitorem? 321 spatium Lach. for speciem...videndi. I formerly proposed spem omnem. ‘lege videndo’ Bentl.

334 Bentl. says ‘dele vers.’; and Lach. shews that sense and grammar prove him to be right. Spengel in the Münch. Gel. Anz. and others do not mend the matter by placing it after 345. 349 flent. fient AB: 386 flat. flat AB: 372 alunt 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 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 possin, 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 places which I have written possint for possent. Whether with Junt. Lamb. Lach. etc. you punctuate Quod n. i. sint, q. possent c. q. Transire h. u. f. r. v., or with Gif. Creech Wak. etc. Quod, n. i. s. q. p. c. q. Transire, h. u. f. r. v., in either case you get hardly grammar or sense: v 276 is different. in 357 B and Gott. for fieri have valerent which appears to come from ULLA twice written and FIEREI; yet Bernays in 356 reads qua corpora quaque valerent for qua possent c. q. 366 At Flor. 30 ex corr. (cod. Nic. Nich.) and Flor. 31 for aut. 367 vacui minus Junt. Lamb. etc. for vacuum minus B and Gott. vacuum Wak. Lach. etc. retain with A, the Ital. and Camb. mss.


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

3 permicies (though in former plays he had left the un) referring to Koch exer. crit. in prisc. poet. Rom. p. 9 who produces abundant authority for this form. permiciell 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 ignibi, liquor aquai: but Lucr. never uses a dat. in ai. 465 Troiugenous, 476 Troiyanis, 477 Graiugenarum Lach. with A (477 Graalizg. A): see Quintil. I 4 11 ‘sciat etiam Ciceroni placuisse, aido Maiianque geminata i scribere’; and Priscian inst. vii 19, who rightly says that in the oldest writings you find eius Pompeius Vulteius Gaius and the like: and often so in extant inscriptions. 467 fuerunt Gott. rightly for fuerit of AB. furee Nic. Nich. Flor. 31 Camb. etc. 469 Teurcis Ed. for terris. per sest Lach. saeculis Bern. rebus Lamb. terris and legionibus Wak.

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

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

551—562. Junt. puts 557—583 after 628, and 551—564 after 583. At the end of his edition Candidus says ‘Marulli nos hoc loco ordinem, atque item alibi in plerisque, ubi immutatum quid offenderis, secutos esse’. The learned annotator of Flor. 32 says in the margin to 550 that some put 551—564 after 576, and adds ‘verum Marullo parum referre videtur quomodo legatur’, shewing again that there were different traditions about Marullus. Lamb. places only 577—583 after 628. All these transpositions are utterly wrong, though Candidus says of Marullus ‘quem profecto, si ad amussim rem quanque examinabis, nequitquam (sic opinor) repudiaveris’. 555 ad auctum Ed. These words came at the end of page 23 of the archetype from which all Mss. are derived, and therefore were at the outside margin and, as has happened in so many cases, were torn away by some accident. Some one then filled up the verse with finis which occurs three times at the end of a line in the next thirty verses. Lach. keeps finis and for sumnum reads summa which he thus awkwardly explains, ‘summa, hoc est universo vivendi actu, actatis pervadere fines, per omne vitae spatium vadere’. sumnum...florem, Junt. Lamb. ed. I and 2, Creech etc. which Lach. proves could only mean ‘pass through’ not ‘arrive at the flower’. sumnum...finem Flor. 30 ex corr. Ver. Ven. Lamb. ed. 3 Wak. etc. This is doubly wrong, as finis in Lucretius is always feminine. 566 possit Ed.
for possint, a corruption which constant and omnia almost inevitably caused. Lach. puts 588 after 585, where it is wholly out of place; Bentl. ejects it; Junt. reads fiunt and geruntur; Lamb. Creech etc. cumque geruntur: all corrupting the text and making Lucretius assert the absurd truism that all things which do become soft can become soft.

578 quaerque, quaedam Lamb. and Lach. without cause. quaerque corpora rebus = corpora rerum sua cuique: comp. 599. 585 crescedi Ven. for crescendis. 591 inmutabile Lach. first for inmutabiles. inmutabile Flor. 31 Flor. 30 corr. Ald. 1 Junt. vulgo absurdly. 593 and 597 possint Ed. for possent; which constet 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 = 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. ulla. Lamb. quoniam ext. quoisque c. Cor. est aliquod. 611 Lach. ullorum after Junt. Lamb. etc. 628 and 631 Lamb. followed by all subsequent editors perversely reads ni for si, multis for nullis; though Bentl. says ‘si ex o. mss. nullis ex o. mss.’ 634 quaer res Junt. rightly for quas res.


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

744 frugis AB Flor. 31 etc. not Nic. Nich.: so iv 577 and 992 vocis AB. fruges Lach. and l. l. voces: he says ‘[membranas] quamvis consentientes imitari ausus non sum hoc loco, ubi habent frugis, neque in iv 577 991 1000, ubi vocis; quamquam apud Nonium p. 149 16 e Varroniae scriptum est pacis, et Manilii exemplaria in iii 446 habent lucis.’ But Varro de ling. Lat. ix 76 observes ‘frugi rectus est natura frus, at secundum consuetudinem dicimus ut haec avis, haec avis, sic haec frugis. I have no doubt then that the accus. plur. frugis and vocis come from Lucr. as well as religionis and the like; and that an abl. frugi was possible. 748 quicquum Ald. 1 and Junt. for qui. quire Flor. 2 Camb. Vat. 1136 Othob. which may be right. 752 in illis I have added; and these must I think be the actual words of the poet: see Camb. Journ. of phil. i p. 29. prorsum Lach. who quite misunderstands the argument. rebus Nic. Nich. and a l before Lach. 755 utque Ed. for ut qui: so vi 1007 ms. have utqui for utque. Lach. reads 753 utei for item, and here funditus usque. 758 habebis A corr. Nic. Nich. etc. for habes. habebas Lamb. vulgo wrongly. 759 veneno Wak. Lach. for vene. venena Flor. 31 Camb. vulgo: this l. ended p. 31 of the lost archetype; and therefore these four mutilated endings of verses were on the outer margin.

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

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

830 et. ut Lach.: in five other places he changes et, and in two gives a far-fetched interpretation, because he says Lucr. could not use et for etiam.
35 quom Lach. for quam. Lamb. reads Principium rerum quam and joins it with what precedes: he is followed by all before Lach. and may be right. 'quid quod ita ne dixit quidem usquam Lucretius, sed rerum principia I 740 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. 835 e Ald. 1 and Junt for de. 839 840 aurique...aurum. As he immediately enumerates the three other elements, Bentl. proposes aurique...aurum. 'quid hic aurum? oculos credo interpretum praestrinxit...Simplic. tamen [in Arist. phys. fol. 6 b] de Anaxag. παίντα τα όμοιωμεν οδον το υδωρ η τύρ η χρυσον etc.' This and other passages seem to defend the text: yet comp. 853. 843 ulla parte idem Nic. Nicc. vulgar for ulla idem parte. ulla idem ex parte Lach. because Lucr. he says only omits the preposition when a genitive is added. But in rebus seems equivalent to one: comp. Juven. vi 437 Adque alia parte in trutina suspendi Homerum. 846 illi supra quos Ald. 1 Junt. marg. Flor. 32 for illis utra quod A, quo B Gott. illis justa quod Camb. Vat. 1754 Othob. viris iuxta quos Flor. 31. illis iuxta Ang. Politian in marg. Flor. 29. 852 efficiat B corr. Flor. 31 for efficiat. 853 sanguem an ossa marg. Flor. 32 and Lamb. for sanguis an os. sanguis was unknown to Lucr.: iv 1050 sanguis unde; vi 1203 sanguis expletis: see Lach. and add Sen. Med. 776 and Val. Flacc. iii 234 sanguis. Flor. 31 does not as Lach. says read sanguis an, an os. sanguem os aurum Lach. an awkward and improbable correction. 860: the verse lost here Lamb. thus supplies, Et nervos alienigeris ex partibus esse; which must be very like what Lucr. wrote. 866 sanique. venisque Avanc. Lamb. Lach. without necessity I think. Avancius formed his text by correcting Ven. and it as well as Ver. have sanisque; hence perhaps venis. mixto Lach. after Ald. 1 Junt. Lamb. which have misto. mixtim Ang. Politian in marg. Flor. 29, which may be right. 873: here there is I believe a hiatus of two or more verses, which I formerly supplied thus, Ex alienigenis quae tellure exoruntur. Sic itidem quae ligna emitunt corpora, aduntur 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. Müller de re metrica p. 284, who seems to prove that a monosyll. diphthong is never elided before a short vowel. Junt. followed by Gif. Creech omits both 873 and 874. Lamb. followed by Wak. only 873; which seems absurd: he reads in 874 lignis exoruntur with Flor. Camb. etc.

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

991 (987) confluxet Flor. 31 first for confluxit. 997 (993) nullast Politian in marg. Flor. 29 Ver. Ven. Heins. in ms. notes for nullas. 1000 (996) s supplied by Lach. is better than in of older editors. in finern is quite right: see Camb. Journ. of phil. i p. 33. Lach. wrongly follows Ald. 1 Junt. Lamb. etc. in reading aeternaque and adds 'rei convenien-
ter, quamvis secus videatur Wakefield et Forbiger, qui quotiens philo-
sophantur delirant': an insult quite out of place here.

1008: a new paragraph should commence with this verse. 1009 inani Ald. 1 Junt. for inane. 1013 Madvig open. pr. p. 313 rightly supposes some verses lost here; and long before him Marullus did the same, as I find from the margin of Flor. 32: 'credit Marullus deesse hic aliqua carmina, quae continerent transitum ab infinitate inanis ad infinitatem corporum; in his enim Nec mare nec tellus...procul dubio agit de infinitate corporum, cum supra [953] de utroque infinito sed dic-
turum promiserit'. Lach. places the mark of hiatus after 1012, giving a most involved explanation of the passage. His arrangement moreover is scarcely grammatical, as pateat is thus answered in the apodosis by imperfects and pluperfects. Indeed the lacuna does not appear to me so great as it did either to Madvig or Lach. The poet has not only shewn already that the omne quod est, but also 988 (984)—1007, that the omne quod est spatium is infinite. He now, 1008 etc., shews that matter is infinite. I formerly proposed roughly to supply what is wanting thus, Sed spatium supra docui sine fine patere. Si finita igitur summa esset materiini, Nec mare cet. 1023 The last four words are rightly sup-
plied by 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 rebus. 1033 summissaque Junt. for summaque. 1034 Floreat Flor. 31 Camb. etc. for floreat. 1041 viui B corr. and vulgo for via. viaque Lach. But ratione viaque surely means 'by method and sys-
tem': see Cic. de fin. i 29 ut ratione et via procedat oratio. 1047 principiis Junt. for principium.

1061 Et simili. Lach. reads Adsimili and joins with it the preceding verse, putting a full stop at posta. I think him quite wrong: the simile is exactly the same as iv 418, where also Lach. makes unnecessary changes. 1068—1075: these 8 mutilated verses came at the begin-
nning 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. Nicc. gives them imperfect as in A. The later ms. Ald. 1 Junt. Lamb. complete them in various ways. I formerly suggested in 1068 error falsa probavit or error somnia finxit: 1069 perversa rem
ratione: 1070 quando omnia constant, or with Lach. ubi summa pro-fundist: 1072 cum magis ob rem: 1073 repelli. 1073 Lach. reads alto for alia, and proposes meare at end, and malle putari in 1072: he declines to prophesy in 1068 and 1069. 1071 Junt. most truly neque omnino si iam medium sit for denique omnino si iam. 1074: end is supplied in Ald. 1 and Junt. 1075 debet Wak. oportet older corr. 1076 aegue Junt. for aequis which Wak. absurdly defends. 1078 in added by Ald. 1 Junt. 1082 concilio Junt. for concilium, the m coming from medii. concilium...vectae Lach. which seems less poetical. vinctae Bent.

1085 1086 are transposed in 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. 22. 1091 se ibi Wak. Lach. for sibi. 1094—1101: A has faithfully left a blank space for these eight lost verses. They came at the beginning of p. 46 of the lost archetype; the eight mutilated lines above having headed the page on the other side of the leaf. Lach. therefore most justly concludes that this part of the leaf in the original of our ms. was by some accident torn away. Both the old ms. collations of A and B which I possess mention this lacuna: N. Hein-sius says 'in A octo versuum hiatus erat relictus'. The less careful Is. Vossius, though the manuscript was his own, merely says 'vide ms. in quo hiatus post haec verba'. Think now of Havercamp, a Professor in the University where A and B then were, never noting this fact, but inserting the miserable makeshift verse of the Junt. Terra det: at supra circum tegere omnia caelum; stealing the critical note of the London bookseller's edition, and noting that this spurious verse was not in B, from which every reader must infer it was in A. I formerly made the following verses to shew the general sense of those which are lost: Daedala sufficiat rerum natura creatrix, Scilicet incerto diversi errore vagantes Argumenta sibi prorsum pugnantia fingunt. Quae tamen om-nia sunt falsa ratione recepta. Nam quoniam docui spatium sine fine modoque Immensumque patere in cunctas undique partis, Sic parili ratione nececess suppedietur Infinita etiam vis undique materiai, Ne cet. 1105 penetratia Nic. Nicc. for tonetralia; rightly followed by all the old printed eds. (not by the mss.) before Lamb. who reads tonitra-lia: neither tonetralia nor tonitralia is Latin. 1108 abeat Ed. after Junt. for aебant wrongly adapted to the adjacent plural: com. vi 286: omnis agrees with terra: comp. vi 605 sqq. Lach. in 1106 reads omnia, as also ii 719 without authority.

1114 sei Ed. after Nic. Nicc. Flor. 31 Camb. etc. for sic: a verse is here lost which I feel sure was of this kind, Cetera iam poteris per te tute ipse videre, with which the preceding words parva per ductus 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 yourself. Comp. especially i 400—417, and see Camb. Journ. of phil. i p. 374. Lach. for sic reads scio and perdoctus for perductus, and then gets no satisfactory sense: Junt. reads non for nec in 1115: Lamb. perfunctus for perdoctus: Bern. sis, and perdoctus after Lach.
BOOK II

5 and 6 rightly transposed by Avancius. 9 nonne videre A B Gott. which Gif., followed tacitly by Lamb. ed. 3, has most properly retained. videre est was the common reading, which Lach. shews Lucr. could not have written. 'videtis Marull.' says Gif. But Junt. has videre est, Ald. 1 videtis, and this is mentioned as a var. lec. at end of Junt.: so also Lamb. ed. 1, but videre est ed. 2. 17 quoi Gif. cui Avanc. for qui. 18 mente. menti' Lach. without cause. 19 semotu' Lamb. in notes Gif. Bentl. for semota. 21 cumque. quemque Junt. Lamb. etc. perhaps rightly: or ? cuique: but see notes 2. 27 fulget auroque. fulgenti Lach. But comp. v 1049 sciret animoque, where Lachmann's scirent perverts the meaning. fulgens, renidens Macrob. Saturn. vi 2 Avanc. Junt. etc. fulgens renidet. P. Crinitus de hon. disc. xvii 6. 28 citharae. citharam Macrob. sat. vi 2, cithara, id. vi 4. 28 aurataque. ornataque Lach. arquatque Bern, tecta Lach. for templam, and so Macrob. satrum vi 4, but vi 2 tempe, which comes perhaps from the preceding passage of Virgil. Yet the templam of the mss. of Lucr. may have a technical meaning. 36 Iacteris. Iactaris Lamb. ed. 2 and 3: but see notes 2. 40—46: this passage I think I have arranged much better than Lach. or Bern: 42 et ecum vi (etecvi) Ed. for epicuri: comp. taritier of mss. for pariter in 43. 43 Ornatasq. armis statuas pariterque Ed. for Ornatas armis itastuas (itastuas B Gott.) tariterque. Fervere cum videam classem lateque videri, which is not found in our mss. but is quoted by Nonius p. 503 from Lucretius lib. ii, is clearly in its right place after 46, not 43, where Lach. and others have put it. I have also put a stop after paride in 44. For statuas corrupted into itastuas comp. Lamb. to iv 283, and itastuam for statuam in Orelli's inscrip. 1120. Because Lucr. v 1227 has Induperatoratem classis super aequora verrit Cum validis pariter legimibus atque elephantis, Lach. says 'apparet haec ita legenda esse, Subsidii magisqve elephantis constabilitas, Ornatas armis, validas, pariterque animatas.' The apparet is anything but clear to me. Bern. reads hastatis for epicuri, pariter for itastuas. See Lach. on the way these two verses are written in A B. Nic. Nicc. omits them: later mss. Flor. 31. Camb. etc. treat them as a heading: the old eds. to Ald 1 and Pius inclusive have them variously corrupted. Junt. first omits them in text with this note at end, 'Subsidii magnis Epicuri constabilitas. Marullus carmen hoc expungit. Nam illud, ornatas armis statuas, stanteisque animatas, procul dubio subditicium est.' All subsequent eds. before Lach. omitted them, except Gif. who mixes up a portion of them with a part of the line from Nonius in this fashion, Fervere cum videam; classem lateque vagari, Ornatemque armis bella simulacra cintent. Lamb. ed. 3 first gives the l. from Nonius in full. 46 pectus Lamb. for tempus: a necessary change. 53 Ald. 1 Junt. Lamb. etc. omne sit hoc rationis egestas, without cause. 56 sic, as in III 88 vi 36. ita Senec. epist. 110, shewing what little reliance can be placed on such citations. Comp. i 66.
85 nam cum (quom) cita Wak. for nam cita. cita superne Nic. Nicc. concita suepe Flor. 31 Camb. 86 conflxere Lamb. in notes for con-
flexere. conflxure Nic. Nicc. etc. cum flixere Lamb. ut Avanc. for
uti. ita uti Flor. 31 Camb. etc. 88 tergo ibus Is. Vossius in ms. notes
(not Preiger) most rightly for tergibus. 95 nulla Nic. Nicc. for multa.
invita Is. Vossius in ms. notes. 98 consulta mss. and so Avanc. Pius
Lamb. ed. 1 and 2 Wak. Creech. contusa Lamb. ed. 3. compusa
N. Heins. in ms. notes. 105 must be spurious: some reader, with
reference to the cetera of 104, wrote in the margin cetera: Pan cula
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 adversative particle. I therefore long ago replaced
cetera by sed quae. 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
editions done better. 112 memoro rei Vat. 1706 Reg. (‘olim Nicolai
Hensis’) Avanc. vulg. for memoror rei. 118 proelio pugnas: so Iv.
1009. proelio pugnasque Camb. Junct. wrongly. 125 magis haec. ‘ Ma-
rull. contra v. l. scripserat, huc’ Gif.; but both Ald. I and Junct. have
mage ad hoc: see above p. 8. 137 Ipsaque proporro Turneb. adver.
v 27 Lach. for Ipsaque porro. Ipsaque quae Camb. vulg. Ietaque quae
Flor. 31.
152 quasi dum dixer erat. quasi for quosii Pontanus, says Lamb.
tum dixer erat Lamb. ed. 2, quasi dum dixer erat ed. 3, ‘pessime’ says
Lach.: ‘nam dum intellegendum est donec.’ But in my opinion, though
the subj. is quite right, Lamb. well defends the indic. which is also
tenable. 158 remoratur Ald. 1 Junct. for remoravit. 159 ipsa, suis e
partibus una, Unnum Ed. for ipsa suis e partibus unum Unnum. The
contrast with 153—156 shews this to be necessary: comp. also 1599
e tc. The repetition of unum unum has here no force whatever. 160
conixa. conixa mss. connixa Ver. Ven. followed by Naugier. and vulgo,
not by Avanc. or Junct. It should be conixa.
165—183 Lach. has most justly marked off from the context, as
interrupting the argument, though indisputably written by Lucretius.
Some verses too have clearly been lost before 165. Bern. puts 167 before
165, and in 166 reads persectati, and supposes no lacuna. 168 numine
credunt. Ed. for numine reddi: the e of numine has absorbed the c, and
redunt in mss. much resembles reddi. rentur Junct. and vulgo ‘prorsus
egregie’ says Lach. Wak. absurdly defends reddi. 169 has been much
tampered with in the vulg. eds. without any reason. 181 tanta stat
praedita Lach., as in the repetition v 199, for quamquam praedita. quae
tanta est praedita Junct. and vulgo, which may be right. Wak. adopts
the interpolation of Nic. Nicc. quamquam haec sint praedita, and gives a
ludicrous explanation of it.
which is hardly so near the ms. reading. 194 Quod genus e nostro.
Quod genus est Lach. justly blamed by Madvig Lat. gram. ed. 3 p. ix
for the way in which he deals with quod genus here and in other places.
quatam Nic. Nich. com A Lach. cum B. 197 ursinus. urginus A corr. Nic. Nich. Camb. alte Flor. 31 for altu. 198 delecta Lach. for delecta. 199 revotum Naugre. for removet. 203 debent flammeae quoque Ald. 1 Junt. for q. d. 205 in se est deorsum deducere Ald. 1 Junt. for inest deorsum ducere. in se est Flor. 31 Camb. also. quantum est in se deorsum ducere. Lach: this I found also in one Vat. ms. 210 caeli Bern. better than summo or aetherio of older editors: caeli I had myself restored from Cic. Arat. 297 summo caeli de vertice tranans.

214 abrupti. abruptis Macr. sat. vi 1 27. 218 ferme Flor. 31 Camb. for ferme. 219 Incertisque loci spatii descellere Lach. for Incertisque locis spatio depellere: a brilliant emendation. Possibly Lucer. wrote Incertique loci spatii: the corrupt locis causing the change to incertis. spatii se pellere, descedere, sededere of Avancc. Junt. Lamb. etc. have no meaning. 220 moment. minimum 2 Vat. and old eds. before Junt.

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

252 semper added after exoritur by Nic. Nich. Flor. 31 all editors before Lach. Camb. exacto added by Lach. before exoritur: obviously not right, as the new motion does not first begin when the other ceases. The reason of the omission was the semper of 251. 257 potestas Lach. for voluptas: a certain correction: comp. 286. Lamb. in vain transposes voluptas and voluntas of 258. Flor. 31 Camb. have voluptas in both places, but it can be right in neither. 264 equorum Brix. for quorum, not Nic. Nich. Flor. 31 Camb. or Ver. Ven. 267 conquiri A corr. Gott. Nic. Nich. vulg. for conciri of A p. m. B which Lach. keeps. Both must have been in the archetype. 268 conixa Gif. Lach. for conexa, as in 160. conexa is absurd, though in nearly all eds. before Lach. Lamb. says some mss. have conixa; but that I doubt. 275 perspicuum nobisst AB for perspicuumst nobis: see Lach. for the strange frequency with which st is thus transposed in AB. 277 extera. extima vulgo wrongly; prob. from the extrema of Nic. Nich. 278 Pellat...rapi Avane. rightly for Pallat...rapit. Pellit...cogit...rapit Junt. and vulg. before Wak. Fallat A corr. Nic. Nich. Flor. 31 Camb. all Vat.: Lach. wrongly gives Fallit to Marullus; for Junt. has Pellit. 291 quasi Nic. Nich. for quaei. hoc add. by Ed. id Lach.

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

313 ipsa Gif. for ipsum. 314 surpere 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. Aen. iv 402 veluti ingenientem M a. c. velut P y b rightly; vi 708 veluti in FGM velut in P etc. ap. Ribbeck. uti is never found before a vowel. See also 536 and Lach. there. 325 ibi Ald. 1 Junt. for ubi. 330 transmittunt A, transmittunt B. 331 unde added by Nic. Nice. and all mss. and eds. 337 constant Nic. Nice. Flor. 31 Camb. vulg. Lamb. for constat: 694 constant B Nic. 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 verbs. Thus in vi 74 75 constitutes and adhibis must be right. 342 Praestat rem Ed. for praetere. Praeterea has here no sense. Parturiant Lach. which I dont understand. Praeterea and 347 Horum for Quorum Junt. vulgo. 347 quidvis Lach. for quodvis, as iv 126. 356 Noscit Lach. for Nonquit A Flor. 31 Camb. etc. Non quid Nic. Nice. Oinquit B, Oinquid Gott. Linguit B corr. Ald. 1 Junt. vulgo, without sense. 359 absistens Ed. for adsistens. adsistens Lach. which is very weak. absistens B corr. Nic. Nice. vulg. 361 vigentes. virentes Macrob. sat. vi 2. 362 ulla AB Gott. ulla Macrob. l. l. ‘B corr.’ says Lach. A corr. as I and N. Heins. have noted, Camb. vulgo. 363 sumptam Ed. for subitam, which Wak. unsuccessfully defends. Yet not only our mss. but Macrob. sat. vi 2 so reads: Macrob. has also ulla; and Nonius praeterea in 342: yet none of these readings can well be right. solitam Lach.; but the care here is quite insolita. 365 curaque. curamque A corr. Nic. Nice. Flor. 31 Camb. Vat. 369 Balantum A Gott. Nic. Nice. etc. Balatum B Flor. 31 Camb. etc. 372 quique Lach. for quidque. 376 pavit mss. rightly, lavit Nonius 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 fluat. 387 ortus. ortu Lach.; comp. vi 909 fit ortus, and 1141. 401 ‘Oratio lenius decurrat, si scribemus pertorqueat. sed potest ferri pertorquent’ Lach. 413 Mobilibus Ang. Politian in marg. Flor. 29 and Nauger. for nobilibus. 421 diri turpesque Lach. for di turpesque. fedi turpesque, qui oildi t., tetri t., turpes oldidique have all been read. caeli turpesque Nic. Nice. and oldest eds. 422 figura Lach. after Schneidewin Phil. iii p. 538 for videntur which has come from 421 and supplanted the feminine substantive. qua mulcat causa inuatique Junt. qua mulcat cunque inuatque Avanc. without sense: but at end of his ed. of Catullus he bids us read qua mulcat causa inuatque. 423 levire Avanc. for leviore. 427 unca. unaque mss. 428 et quae added by Flor. 31 Camb. vulgo, quaeque Lach. unde Bern. quique, i.e. angelli, is right: the que at end of 427 belonging here. Then 429 possint A Nic. Nice. Flor. 31 Camb., and (as I learn from Lach. p. 298) cod. Sangallens. schol. in Iuvenalem; rightly, as the subj. is necessary. possunt B Gott. vulg. Lach. 430 inuataque Lamb. first for inviaque. vinique Nic. Nice. etc. 437 egrediens Flor. 31 Camb. etc. for grediens. 438 aut. Lach. seems to me wrong in changing this to atque. 439 que added by Junt. vulgo. 451 e Lach. for ex, as our mss. elsewhere have e before l. 453 Lamb. justly ejects: it is quite out of place. Does it refer to poppy
mini" divae Lach. at the suggestion of an ‘amicus quidam’ of Haverc. for
mein...numine divae. 626 iter omne viarum Turnebus Gif. Lamb. ed 2
and 3, vulg. for de omnia virum: a certain correction. ite omnia mirum
Nic. Nicc. some Vatic, and old eds. iter, omnia circum Flor. 31 Camb.
some Vatic. 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 628: 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
received many. 631 sanguinoleti Bentl. for sanguine fleti. sanguine
freti Nic. Nicc. and old eds. sanguine laeti Junt. Lamb. etc. 632 nu-
mine. momine Lach. whom I followed in my small ed.: but see Ph.
Wagner in Philologus supplement i p. 400 Conington to Aen. II 123
and Lachmann’s own note: comp. also iv 179. 636 Armat et in numerum
permice chorea: first omitted by Lamb. as manifestly made up out of
635 and 637. 653 (656) Constituit Lach. for Constituet, as movolt fol-
low.s. 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. parcat Lach. for parato.
parco Flor. 31 Camb. etc. 658—660 (652—654) I have transferred
hither. The itaque of 601 manifestly refers to them; so that if they are
to keep their place, then (what comes to much the same thing) 652—
657 must be enclosed in brackets as a subsequent marginal addition of
the poet’s: see above, p. 22.

665 retinentque parentum Flor. 31 (not Camb.) Vat. 1136 Othob.
1954 Othob. s.m. Ald. 1 Junt. for retinente parente. 669 quamvis...
unam Lamb. for quamvis...una. quemvis...unā Nic. Nicc. quemvis...
unum Junt. 674 condunt Ed. for traduntur. celant Lach. cludunt Bern.
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 ititur comp. 678 and 569
itaque, and notes 2 to 1 419. Lach. reads in privis plurane dona, and
there ends the sentence. In consequence of 657 (680) having been
misplaced the older editors have made strange confusion here. 683 684
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. rependendum ut puto to sorsum G. V.’ ms. notes of
Is. Vossius. Haverc. and through him Lach. misrepresent him. G. V.
is of course his father Gerard, whose reading therefore is the same as
Lachmann’s. 685 privis for primis ‘ idem Vossius’ says Lach. after
Preiger or Haverc. who has ‘egregie et hoc loco privis habet Marginalis
noster.’ My ms. notes of Vossius are without it. 693 isdem Lamb. for
idem: ‘quod est sane simplicissimum, sed videtur abhorrire ab usu
Lucretii’ says Lach. who reads awkwardly nulli for nulla, and idem.
But here and v 349 Lucr. unquestionably used isdem, as did his con-
constant Lach. with A corr.: see 337. 696 for rerum ‘ f. verum G. V.’
in Isaac’s ms. notes: and so Lach. yet longe of Flor. 31 Camb. etc. may
be right, as the scribe might well write primordia rerum mechanically
from the mere fact of these words continually coming together. 716
intus Lach. for inte. inter B corr. Camb. intra Nic. Nicc. etc.; consentire is here transitive. in se Bern. which I dont understand. 719 Legibus his quaedam ratio disterminat 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. hisce eadem r. d. omne Bern. But omne is hardly thus used; therefore I read hisce ea res r. d. omnis. quaedam has no meaning. 721 ita quaque Junt. for ita cumque. 724 constant Ed. constant AB vulg. Lach.: see 337 and 694.

734 Nive alium quemvis quae sunt inbuta colorem. colorem Nic. Nicc. vulgo 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, cet. But the nominative quae is absolutely required here. inbuta Lamb. for inbuta. 741 lumina Flor. 31 Camb. etc. for numina. 742 Dispexere Flor. 30 corr. Avanc. for Despexere. Aspexere Junt. Lamb. etc. 748 (743) transferred hither by Bentl. and Lach. 749 in omnis Flor. 31 Camb. Nauger. for et omnis. in omnia Junt. i.e. doubtless Marullus: see note to 719.


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

845 itiuna Flor. 31 Camb. etc. for et una. 846 proprium. propriu Lach. with Junt. but compare 855. 850 possis. potis es Lamb. Lach.: see notes 2. 853 contractus Lach., and some mss. of Priscian vi 91 for
mini’ divae Lach. at the suggestion of an ‘amicus quidam’ of Haverc. for metu…numine divae. 626 iter omne viarum Turrebus Gif. Lamb. ed 2 and 3, vulg. for *е* omnia virum: a certain correction. *е* omnia mirum Nic. Nice. some Vatic. and old eds. *е* omnia circum Flor. 31 Camb. some Vatic. 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 mss. is a mere blunder of the scribe who has taken it from 628: a form of error common in our mss. comp. 422 r 555 vi 15 etc. *catenas of B* is again a mere miswriting of *catervas*, though it has deceived many. 631 sanguinolenti Bentl. for sanguine fleti. sanguine *freti* Nic. Nice. and old eds. sanguine laeti Junt. Lamb. etc. 632 *numine. nomine* Lach. whom I followed in my small ed.; but see Ph. Wagner in Philologus supplement 1 p. 400 Conington to Aen. ii 123 and Lachmann’s own note : comp. also iv 179. 636 *Armat et in numerum pernice chorea:* first omitted by Lamb. as manifestly made up out of 635 and 637. 653 (656) *Constituit* Lach. for *Constitinut*, as navolt 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. parcat Lach. for parato. parco Flor. 31 Camb. etc. 658—660 (652—654) I have transferred hither. The *itaque* of 601 manifestly refers to them; so that if they are to keep their place, then (what comes to much the same thing) 652—657 must be enclosed in brackets as a subsequent marginal addition of the poet’s: see above, p. 22.

665 *retinentque parentum* Flor. 31. (not Camb.) Vat. 1136 Othob. 1954 Othob. s.m. Ald. 1 Junt. for *retinente parente*. 669 *quamvis... unam* Lamb. for *quamvis... una*. quemvis...una Nic. Nice. quemvis... unum Junt. 674 *condunt* Ed. for *traduantur. celant* Lach. cludunt Bern. 681 *pravis* 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 to i 419. Lach. reads in *pravis pluraque dona*, and there ends the sentence. In consequence of 657 (680) having been misplaced the older editors have made strange confusion here. 683 684 *fucus... Fucus* Lach. most properly for *sucus*. *Sucus*: ‘*nam fucus color est.’ 684 *sorsum AB only once. ‘sorsum et verum* [Faber’s text], *et verum* om. mss. vv. *repetendum ut puto ro 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 *prvis for primis* ‘idem Vossius’ says Lach. after Preiger or Haverc. who has ‘egregie et hoc loco *pravis* habet Marginalis noster.’ My ms. notes of Vossius are without it. 693 *idem* Lamb. for *idem*: ‘*quod est sane simplicissimum, sed videtur abhorrire ab usu Lucretii’ says Lach. who reads awkwardly *nulli* for *nulla*, and *idem*. But here and v 349 Lucr. unquestionably used *idem*, as did his contemporaries. 694 *constant* Ed. with B Nic. Nice. (1) Camb. Lamb. vulg. *constant* Lach. with A corr.: see 337. 696 for *verum ‘f. verum G.V.’ in Isaac’s ms. notes; and so Lach. yet *longe* of Flor. 31 Camb. etc. may be right, as the scribe might well write *primordia verum* mechanically from the mere fact of these words continually coming together. 716
intus Lach. for inte. inter B corr. Camb. intra Nic. Nicc. etc.: consentire is here transitive. in se Bern. which I dont understand. 719 Legibus his quaedam ratio disterminat 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. hisce eadem r. d. omne Bern. But omne is hardly thus used; therefore I read hisce ea res r. d. omnis. quaedam has no meaning. 721 ita quamque Junt. for ita cumque. 724 constant Ed. constant AB vulg. Lach.: see 337 and 694.

734 Nive alium quemvis quae sunt inbuta colorem, colorem Nic. Nicc. vulgo 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, cet. But the nominative quae is absolutely required here. inducta Lamb. for inbuta. 741 lumina Flor. 31 Camb. etc. for numina. 742 Dispexere Flor. 30 corr. Avane. for Despexere. Aspexere Junt. Lamb. etc. 748 (743) transferred hither by Bentl. and Lach. 749 in omnis Flor. 31 Camb. Nauger. for et omnis. in omnia Junt. i.e. doubtless Marullus; see note to 719.


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

845 ieiuu Flor. 31 Camb. etc. for et una. 846 proprium. propri Lach. with Junt. but compare 855. 850 possis. potis es Lamb. Lach.: see notes 2. 853 contractans Lach., and some mss. of Priscian v 91 for
contractas. contactos vulg. servare (superare Forbig.) et perdere Nonius p. 188. 854 Proper et canem rem Lach. most truly for Proper et canem. Propetere tandem Flor. 31Camb. Propetere demum Lamb. absurdly. 860 Molli Lamb. after Turnebus for Molliia. 875 fluvii frondes Lamb. for fluvii in frondes. 882 in ignis Flor. 31Camb. etc. for ignis.


932 Posse a non sensu Wak. for Posse ea non sensu. rather better perhaps than Posse ex of Lamb. Lach. etc. sensum mutabilitate Lamb. ed. 3 in note. Bern. for sensus mut. Lach. keeps sensus. 933 quod prodictus extet Ed. for quod prodictum extra. quod prodictus extent Lach. quod prodictur extra Bern.; but the oratio obliqua requires the subjunctive. 938 ipsam Flor. 31Camb. Ald. 1 Junt. etc. for lesam. 940 terraque creatis. Wak. has properly retained this the reading of all ms. flammaque creatis Ald. 1 Junt. vulg. before Wak. aethraque creatis Lach. But I do not know what aethra creatae are. unless they be the same as terra creatae. the various products of the earth. 941 convenienti Lamb. for convenientes which Lach. retains: the termination of 942 has caused the mistake. 943 animante in quaque cierunt Hugo Purmann in Jahn’s Jahrb. f. Philol. B. 67 p. 673 for animantem quamque tuentur. animantium concutentur Lach. 941 Bern. reads omnicientes and 943 keeps the ms. reading: tuentur is quite foreign to the sense of the passage. else Lucr. would not avoid using omnicientes and tuentur together.

961 conlecta Lamb. first for coniecta which Wak. absurdly retains. possit Lach. for possint: as the verb cannot refer to sensus or anything but quamvis animantem in 944. 963 Praeterea. proptetere 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 ‘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. 1 322 quodcumque alias ex se res anget alique. and the like have nothing to do with the question]. nam auctus casum septimum sine praepositione postulat.
deinde alius est auctus re aliqua, alius 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, 'editores aptum [most factum] ausci scilicet, libris omnibus religionem invocantibus contra profanos emendatores, dictionem Lucretio lubentissime frequentatam contextu emovere, et fetus propios per audaciam odioissimam atque perditissimam infereire. \( \omega \)\( \alpha \)\( \rho \)\( \gamma \)\( \nu \)\( \epsilon \)\( \omicron \)\( \tau \)\( \omicron \)\( \nu \)\( \iota \)\( \omicron \)\( \nu \)\( \sigma \)\( \zeta \)\( \varsigma \)\( \kappa \)\( \omicron \)\( \omicron \)\( \omicron \)\( \iota \)\( \omicron \)\( \omicron \)\( \omicron \)\( \iota \)\( \omicron \)\( \omicron \)\( \nu \)\( \iota \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \omicron \)\( \mic
for cohibent: he justly wonders no one before him saw this. quemque . . cohibent previous editors. 1033 essent. extinct Orelli Lach. adint Junt. Lamb. etc.: the imperfect seems necessary; I therefore in 1034 read si nunc for si int: the si was written twice; hence the error. extinct . . Ex improviso visu subjicta Bern. 1047 iactus I. F. Gronov. Bentl. for tactus. iniectus Junt. which gives the right sense. libero quo per- 
volet ipse B, volet A. liber quo pervolet ire Lamb.

1049 supra suptaque Lach. rightly for superque. superque infraque Politian in marg. Flor. 29. infra supraque Ald. 1 Junt. Lamb. vulg. 
coierunt B corr. Flor. 31 Camb. 1 Vat. 1061 coniecta of all mss. seems 
to me quite right: comp. 1108. convecta Lach. which appears to be 
the right reading in the nearly identical passage v 429 where the mss. 
have conventa. Lach. objects to coniecta 'quasi Lucretius hic aliter 
quam in quinto dicere 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 
significatione, ut paulo post Conicere in loca quaeque' cet: but i 284 
Fragmina conviciens silvarum arbustaque tota, we find it used absolutely.

1092 exordia 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 Ald. 1 Junt. for Vis 
eadem natura. Quis eadem natura Lach. 1079 aliquoiv siet Gronov. 
for aliquoivis siet B, aliquoivis A: the older editors have gone widely 
astray. 1080 inclute Memmi Gronov. for indice mente. 1081 Invenies 
Ald. 1 Junt. for Invenisse. 1082 gentiam Ald. 1 Junt. for geminam.

1089 quod his generatim rebus abundans mss. est Lach. for his. hic... 
abundat Bern. hic generatim rebus abundans Ed. 1094 mss. giving 
vitam for vitam have caused Junt. Wak. etc. to err strangely: simple as 
it is, Avanc. first saw the truth. 1102 in added by Lactan. inst. iii 17 
Flor. 31 Ver. Ven. etc.

Flor. 29 says 'in vetusto Appareret:' was this the ms. of Poggio? in 716 
to infra he has in marg. 'P inter,' with dots added, is P Poggio? AB 
there have inte. 1115 aether added by Flor. 31 Camb. etc. aëraque aër 
Lach. but see notes 2. 1116 extremam...finem Lach. rightly for extre-
num...finem, as this is the only place where the mss. make finis masc.
perfica AB Nonius, perfec A corr. Nic. Nicc. Flor. 31 Camb. etc. 1120 
hic Ed. for his, as in 1089. his rebus here has no more sense than there.

1122 hilar...adauctu AB. hilari Avanc. hilaro more rightly Lamb. 
1126 dispessa Ed. for dispersa; comp. iii 988 dispessis membris. dispersa 
has here no sense: a full-grown man is more dispessus, but not more dis-
persus than a child. dispessa is the same as the res amplior et latior of 
1133. 1135 ab se Lach. for a se, Lucr. as a rule using ab before s: but 
I have my doubts here: see Lach. to vi 925: Lucr. may have varied his 
usage. 1136 diditur Ald. Junt. for deditur. 1138 vastq Junt. for 
has first seen that these verses are to come after 1138: the thing admits 
of no question: though it has escaped all the editors and Lach. 1140
(1147) cibus added by Is. Vossius in ms. notes. Faber omits the verse. Voss. inserts ‘et fulcire cibus, cibus omnia sustentare;’ and adds in marg. ‘sic Ms. v.’

1153 opinor enim mortalia Junt. for opinare immortalitae. 1165 manuum Is. Voss. in ms. notes for magnum. 1166 Junt. reads Et cum temporibus praesentia tempora, and so Politian in marg. Flor. 29: see above p. 7 and also note on the interpolated v. after i 15: it is to be noticed that here too Naugerus in Ald. 2, as there, does not follow Junt. and Politian, but recurs to the true ms. order of the words. 1168—1170 (1170—1172) Theod. Bergk in Jahn’s Jahrb. vol. 67 p. 319 has rightly transferred to this place. 1171 (1168) mss. have at the end fatigat, taken from 1172 by a common blunder, for which N. Heins. in ms. notes excellently reads vietae: he says ‘leg. vietae. Horat.’ [Epod. xii 7]. ‘vel effaetae vitis sator atque vietae p. 85’ [i.e. iii 385] ‘vietae...atque senectae p. 97’ [i.e. iii 772]. 1172 (1169) momen Pius in notes for nomen. caelum Wak. for saeclum. Pius, having of course fatigat in 1171, suggests ingeniously saeclumque fictiscens. Nic. Nicc. all Flor. Vat. Camb. old eds. omit this verse: I dont know whence Avanc. got it: Pius of course had it from him. 1174 ‘Ad scopulum. Sic oblongus: quadratus Ad copulum, sed s littera ab ipso librarium addita. de his Havercampus falsa refert: sed idem verissime et praefer morem suum ingeniose scribit ire Ad copulum’ Lach.: Wak. also says of it, ‘quae est Havercampi ingeniosissima ac dignissima pretii quantivis emendatio’: but alas it is not Havercamp’s, as may be seen from his own crit. note: it is due to Is. Vossius, who says in ms. notes ‘ms. ut hic, al. ms. ‘copulum’ and again ‘copulum v. lege capulum i.e. sepulturam.’ The two mss. are AB, then in his own library: Nic. Nicc. all Flor. Vat. and Camb. etc. read scopulum with A.

BOOK III


33 aeterno Bentl. for alterno. 44 (46) first placed here by Bentl. 58 eiciuntur Lamb. ed. 2 and 3, Gif. Lach. justly for eliciuntur: the two words being perpetually confounded, though eliciuntur is perhaps defensible here. Lach. is wrong however in saying that Lamb. ‘tandum veritati concedens’ adopted eliciuntur from Gif. without acknowledgment: in his first ed. he keeps eliciuntur in the text, but has the same note as in ed. 3: ‘existimant quidam legendum eliciuntur...et ita amicus meus putat legendum in oratione pro M. Caelio, nonne ipsam
domum metvet, nequam vocem eiiciat, ubi vulgo legitur eliciat? cui propemodum nunc assentior, quamvis olim dissenserim' cet. Lamb. angry though he was, was too true a scholar to treat Gif. as Gif. treated him. Nor does what he here says of his friend Muretus call for the petty malignity with which the latter speaks of him after his death in his var. lect. II 17. manet res Flor. 31 Camb. etc. for manare. 65 ferme. famae Ald. 1 Junt. from formae 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 partíc. and verb refer only to the last of two or more nominatives. 72 fratris Macrob. sat. vi 2 15, Junt. for fratres. 78 statuarum Flor. 31 Camb. corr. Vat. 1954 Othob. Junt. for statum. 81 consiscant Nic. Nich. etc. for conciscant. 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 Junt. Lamb. Lach. 95 locatum 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: Junt. and eds. in general before Lach. have the same, but for putaret more correctly putarunt. Gif. has putarit, and this note, 'Ita v. q. l. [vetus quidam liber] in al. putaret. al. putarit.' It is not improbable the v. q. l. is the Ven. with Marullus' ms. notes: it is very possible too that putaret in Ald. 1 is a misprint for putarit: see what I say above p. 9 on the heavy charge brought against Avancius by Lach. here. 106 aegret Lach. from 'grammaticus Vindobonensis Eichenfeldii' who quotes the verse on account of the word aegret. aegrum Mss. aegrit Lamb. ed. 3. 108 fit uti Lamb. for fit ubi. 'Itali fit uti' says Lach. What Itali? not Nic. Nich. nor Flor. 31 Camb. eds. Ver. Ven. Ald. 1 Pius Junt. Ald. 2: all of which I have now before me except Nic. Nich. and Flor. 31, and of these two I have a collation of my own. 118 corpus sentire Lach. from a conj. of Wak. for corpus interire. harmoniam corpus retinere Ald. 1 Junt. 132 is first rightly given by Is. Voss. in ms. notes, by simply reading alto for altu of A.B. A corr. Nic. Nich. and all late mss. read ab organico and salto or saltu or sacro; hence endless confusion. ab organico saltu... Heliconis is the old vulgate.


170 teli Junt. most truly for leti. 172 terraeque petitus Sejnus Ed. for t. p. Suavis, because I can think of nothing better: suavis manifestly has no sense. Suppus Lach. But why suppus rather than pronus? a man is generally wounded in front and then, as Lucr. says iv 1049, he falls forwards not backwards. Suaeus et Bern. after a friend of Wak. Mr John Jones: but the copula et is never found in Lucr. out
BOOK III

of its place, and a single example must not be introduced by conjecture. Perhaps Suevit i.e. insequi: comp. v 36 adit...audet i.e. adire.

183 sibi Wak. rightly for st. 198 spicarumunque mss. Bern. has seen that in the letters MQUE the verb movere lurks: in 236 mss. multamqueri for multa moveri. He reads caurum movere: but whence comes the spi: I have therefore written ipse eurum movere. spiritus acer Lach. But the sentence requires a verb. The spiculum and the like of the older editors are absurd. conrectum Muretus for coniectum which Lamb. approves of in his notes and Lach. rightly adopts. 203 est added after quoniam by Ald. 1 Junt. It is added at the end of the verse by Flor. 31 Camb. 210 si for se Nic. Nicc. Ver. Ven. not Flor. 31 or Camb. 224 Nil oculis. ‘leg. nilo’ Heins. in ms. notes. 227 rerum. rei Lach. I now think without reason.

234 cui non sit mixtus et aer. cui mixtus non sit aer Lach. who, as has been already said, will not tolerate et for etiam. 236 multa moveri A corr. Nic. Nicc. and all before Lamb. for multamqueri: comp. 183. multa cieri Lamb. wrongly after Turnebus. 239 240 a most doubtful passage: 239 res Ed. after Bern. for mens, 240 it seems to me certain that quaedam has come here from the quaedam of 241, and as what the poet wrote must be uncertain, I have written et homo quae for quaedam quae. Lach. 239 reads quem for mens, 240 quaedam vis 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 receptus with AB: comp. n. to II 1125 Accedere: Virgil’s and other old mss. retain many traces of this a, intermediate between the a of the simple verb and the later i. 244 e parvis et levibus est elementis Wak. in notes for e p. et l. ex elem. and justly: comp. vi 330: in his text he follows Camb. est p. et l. ex el. which may be right. et p. et l. ex l. Lach. e parvis aut l. ex el. Junt. Lamb. etc. 249 is first rightly given by Avanc. in the notes at the end of his Catullus 1502: AB have Concitatitur tum sanguis viscera persentisvnt: Flor. 31 Camb. 3 Vat. give persentiscunt: this unrhymed 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 quaturit sanguis, tum: Nic. Nicc. misled by persentisvnt strangely gave Concitatitur tum sanguis per sentes viscera iunt; and hence Ver. and Ven. viens for iunt; out of which Avanc. in Ald. 1 ingeniously devised Concitatitur sanguis per venas, viscera vivunt Omnia, but he afterwards learnt better. 254 ut added by Lamb. 257 retinere valemus A corr. Nic. Nicc. all before Lach. most properly for retinemus valemus: he reads absurdly retinemu’ valentes, as if we could not be in life without being in health.

266 viscre B. viscre A and clearly Ms. of Poggio, as Nic. Nicc. and all late mss. and early editors so read, even Junt. but not Avanc.: yet to Wak. viscre is ‘sordidum et ineptum’! 288 etenim Faber in emend. and Lach. for etiam: a necessary change. Lach. rightly follows Bentl. in joining in ira with Cum ferecescit. 289 acribus Lamb. ed. 2 and 3 for acrivi. 290 et. ea Lach. intolerant of et for etiam. 293 qui fit Ald. 1 Junt. for fit qui. 298 is placed by Lach. before 296 without cause. 303 nimis Flor. 31 Camb. Vat. 1954 Othob. for minus. 304 umbra B. um-
NOTES I

bram A. Nic. Nicc. Camb. which may be right: comp. Plaut. rud. 588 Quasi vinis Graccis Neptunus nobis suffudit mare. 305 pavoris Ald. 1 Junt. for vaporis. 306 Inter utroque sitast Avanc. (sita est Junt.) for Inter utroque sitas. sitas of mss. must be sitast: the scribe has then adapted utroque to sitas. Interutraque secus Lach. Interutraque secut Bern. 309 Naturae Junt. for Naturae. 317 quot. quod AB, which Lucr. may have written: see Lach. 319 videor Faber for video. firmare Ver. Ven. etc. for formare. 321 nobis Lach. for noctis. dictis Ald. 1 Junt. Lamb. ed. 1 and 2. dictis Lamb. ed. 3.

332 fiunt consorti... vita Junt. first for consorti fiunt... vita. 333 though sound, is much corrupted by Junt. Lamb. vulg. 335 eae Lach. for eos; as eos is contrary to the usage of Lucr. 346 reposta Avanc. for reposto. reposti Junt. without sense, not repostis. 347 ut added by Junt. 350 refutat. renutat Lamb. 358 is justly ejected by Creech in notes and Bern. Lach. keeps it, but for Multaque reads Nullaque which seems scarcely to be Latin. Lamb. condemns 357 which Creech well defends.

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


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

420 Digna tua...cura Lach. for Digna tua... vita. Perpetua... vita Bern. with reference I presume to 13 perpetua semper dignissima vita: but surely digna or dignissima would be required. Digna tua...vete Creech: but vates to Lucr. had only a bad meaning. 421 utrumque uni subiungas nomen eorum Lach. for unic. 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 sub iungas nomine eorum, which is nearer the ms. reading and agrees better with what next follows. 428 I retain the ms. reading.
BOOK III

53

Lach, writes iam for nam: but he thereby inverts the argument: comp. 203 sqq. Lucr. says 'the soul is seen to be marvellously nimble: therefore it is formed of very minute seeds.' Lachmann's error is most manifest. 430 and 433 are ejected by Lach.: wrongly in my opinion. 430 movetur Junt. for moventur. 431 Quod genus in somnis. Here again Lach. without cause reads est for in: comp. 219. alte Ex. vaporem Lach. rightly for alta Ex. vapore. 432 Exhalare: Exalare, v 463 Exalantque, vi 478 altus 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. 'exula': 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 in added by B corr. 441 quam Junt. for cum. 444 is cohibessit Lach. for incohibessit. am cohibessit Lamb. Gif. incohibessit Wak. usque liquescit 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. 284 and notes 2 to i 1091. 453 lingua labat mens Lach. for lingua mens. lingua madet mens B corr. from 479. linguaque mensque Nic. Nicc. vulg. 458 fatiscit Nic. Nicc. Flor. 31 Camb. Vat. Bentl. for saetis. fatiscit B corr. Junt. Lamb. not so well.

474 475 Et quoniam mentem sanari corpus ut aegrum Et pariter mentem sanari corpus ianii: an absurd interpolation: 474=510; 475 Ald. 1 Junt. replace by 511. Lamb. first expelled both. 476 quor. c̄r AB, which is the same thing: so ii 194, iv 575 com=quom or cum; iv 116 eorum AB, eorum Lach. i. e. quorum. c̄r hominum Nic. Nicc. Flor. 31 Camb. 5 Vat. old eds. before Junt. which Wak. absurdly keeps. 482 Cur ea sunt Nic. Nicc. for curva sunt. 492 quia Nic. Nicc. Flor. 31 (not Camb.) old eds. for qua. 493 spumat, quasi in Lach. for spumans in, most acutely: former correctors and editors, even Lamb., had quite mistaken the meaning, and joined agens animam with vis morbi: their various readings are not worth mentioning: Wak. is unusually perverse. 497 Eiciuntur Lamb. most properly for Eiciuntur: see 58 and iv 945. 523 rationi Ald. 1 Junt. for rationis. 525 refutatu Junt. for refutatur.


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 tali mss. 'quidam doctus' says Lamb. who condemns the verse 'liquuntur.' 'linguntur mss. puto legend: secta etenim parvo vincentur tempore tabi, nisi malis liquuntur...tabi pro tebe, ut partii condagi pro parte contage vet. passim' ls. Voss. in ms. notes. Sed tamen is of course quite right: I have written therefore with Creech in notes Sed tamen in parvo liquuntur tempore tabe (Aen. iii 28 P has linguntur for licuntur and Lucr. iv 1243 Ver. Ven. have lignitur for liquitur). linguntur Flor. 31 vulg. in parvo linguntur tempore tabi Lach. 'ita Vergil.
Alitibus linguerique feris, et Ovid. letus polynaeque relicitus: but the moment the body is dead, linguitur tabi, whether the tabes comes at once or years after; so that tamen in parvo tempore would have no meaning. 555 vas esse Nic. Nicc. 557 558 Lach. has no stop after adhaeret, and a comma after Denique: 558 begins a new paragraph; and I find from his proof-sheets that he altered the usual punctuation only in his final revise. 564 ipse oculus Flor. 31 (not Nic. Nicc. Camb. Brix. Ver. or Ven.) for oculus ipse. 566 per added by Nic. Nicc. etc. mixtim Nicc. (not Flor. 31) Camb. Brix. Ven. for mixti. 571 moveri Lamb. for movere, ‘inscitissime’ says Wak.: see notes 2 to vi 595. 573 animans erit Lamb. for animam serit. 574 eo Faber for eos; a certain correction rightly admitted by Bentl. and Creech. Lach. strange to say has neglected it and received instead Wakefield’s violent alteration In se animam for Sese anima.


647 semel Lach. for simul. 657 658 micanti and cauda e Ed. with Lach. for minantis and caude: but Lach also reads serpentem for serpentis, utrimque after Junt. for utrumque; and after all, his construction is very forced. l. v. minantis Serpentis caudam procero corpore, utrimque Lamb. 662 seque retro Nic. Nicc. for sequare retro. 663 dolorem Lach. for dolore.

676 a letus Lach., longiter Lamb. Lach. from Charisius and Nonius, for ab l. longius: yet the best mss. of Cic. sometimes have ab before l.; as ab litore and the like. 685 Lamb. has most properly rejected as manifestly spurious: it is clearly a sarcastic gloss. Lach. retains it and for affluat reads arceat: an unlikely conjecture. 686—690 (690—694): Lach. was the first to transpose these mss.; and strange it is he should have been the first. 699 (693) morsus Lach. for morbus. 69 (694) oppressus, subit si e frugibus Bern. for oppressus subitius e frugibus. expressus, subiens e fr. Lach. 702 Dispertitius enim Lach. for dispertitum ergo. Dispertitum enim Brix. Ald. 1 Lamb. 705 quamvis integra recens in Ald. 1 Junt. for quamvis est integra recens. 710 tum Brix. Ven. rightly for tunc. perit. perital Nic. Nicc. and later mss. and eds. before Junt.

718 Ut Ver. Ven. etc. for Et. 732 alquique Lamb. and so also Nonius
for algoque. 733 ad unre A p. m. (L) at fine B. et fine A corr. Nic. Nich. Gif. first restored at fine to text; the note in ed 3 of Lamb. is amusing. Wak. returns to et fine. 734 contagio. contagibus Lach. 736 Cunt subeant is quite right. Quod s. a friend of Faber’s, both Faber and Bentl. approving. Cui s. Bern. qua Ald. 1 Junt. for que. 738 quidam Bern. acutely for ut quicum: the origin of the corruption is plain. Lach. adopts from Lamb. ut iam, which he allows ‘a litteris nium recedere.’ 740 consensus Lach. for consensu.

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

784 in alto. salso Lach. because salso is found in the repetition of this passage v 128. But as Lucr. like Virgil, so often varies in such points, I cannot bring myself to depart from the mss. 789 longiter Lamb. Lach. longius all mss. here and v 133: comp. 676. 790—793 are repeated v 134—137 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? multo. Ald. Junt. vulg. give Hoc si posset enim, multo. 800 mortale Junt. for mortalem. 805 saevas Junt. for salvas. 806—818 = v 351—363 word for word. They here interrupt the argument, and are of course one of the many glosses with which some reader has wished either to explain or refute the poet by quoting his own verses for or against him, as the case may be. But as that which follows in the fifth book, applies only to the heaven, not to the mind of which Lucr. is here speaking, he did not continue his quotation; but Ald. 1 and Junt. followed by all editors before Lach. add v 364—373, rudely altered to suit the present subject. This was probably done by Marullus. ‘at Michahel Marullus’ says Lach. justly indignant ‘illo [lectore] audacior nihil veritus est ceteris transferendis immanes ineptias inferre; quos versus cum omnes libris veteribus sine exceptione omnibus abesse aut scirent aut certe deberent scire, pleque sine admonitione susceperunt, Wakefieldius, cui Forbigger adsensus est “poetae” (id est Marulli) miratur “consideratam severitatem diligitque, per tam dilucidam ratiocinationem simpliciter mentem suam exponentis.” mihi Marulli male sedula simplicitas non nimis exagitanda esse videtur: subiciam tamen eius versiculos, ut apparent quae Lambinis et Wakefieldis (ceteros nunc omitto) Lucretio dignissima visa fuerint. At neque, uti docui, solido cum corpore mentis Natura est, quoniam admistum est in rebus inane, Nec tamen est ut inane, neque autem corpora desunt Ex infinito, quae possint forte coorta Corruere hanc mentis violento turbine molem, Aut abiam quamvis cladem importare pericli, Nec porro natura loci spaciumque profundi Deficit, expargi quo
possit vis animali Aut alia quavis possit vi pulsa perire, Haud igitur leti praeculsa est ianua menti. 820 letalibus Lamb. for vitalibus. After 823 a verse is lost, which Lach. thus supplies, Multa tamen tangerunt animam mala, multa pericula. Ald. 1 and Junt. insert after 820 the following, Scilicet a vera longe ratione remotumst; which Lamb. retained, but placed after 823. 824 morbit cum corporis aegrit A B. morbitus Avanc. first: no 'Italus' before him. aegret Gif. in notes rightly for aegrit. Nic. Nicc., deceived by morbit and thinking cum a conjunction, wrote cum corpus aegrotat, which led to endless confusion in later mss. and eds.: even Lamb. was misled, and Crecch and others before Lach. neglected Gifanius' hint. 829 nigra. 'f. pigra,' Heins. in ms. notes: Markland proposed the same, but without cause. 826 maceret Flor. 31 Ald. 1 Junt. for maceret; yet Wak. retains the solecism.


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


935 Nam gratis anteacta fuit tibi vita priorque Ed. for N. gr. sunt.
tibi vita anteacta priorque. N. gr. fuit haec t. v. a. pr. Lach. N. si grata f. t. v. a. p. Nauger. Nam gratis fluctus cet. Junt. Nam gratam f. t. v. cet. Nic. Nicc. Nam gratissime fuit Bern. 941 offensusst Lamb. for offensost. 942 male et B Flor. 31 etc. rightly. Mali et A Nic. Nicc. Camb. Wak. 943 finem facis Avanc. for finem iacis. 945 placeat Nicc. for placet. 948 perges Lamb. ed. 3 for perges. 950 nisi Junt. for si. 952 (955) placed here first by Lach. 955 (954) balatro certain critics in Turneb. advers. Nic. Heins. in ms. notes for barature. barde Ald. 1 Junt. 958 imperfecta Flor. 31 Camb. etc. for imperfecte. 962 aedgum gratis concede Bern. for agendum magnis concede. a. jam aliiis c. Ald. 1 Junt. vulg. dignis Lach. humanis Ed. in small ed. 966 deditur A Nic. Nicc. Flor. 31. Camb. 3 Vat. dedit B. decidit B corr. Lamb. 978 Atque ea nimirum A B Flor. 31 Camb. 2 Vat. Priscian p. 554 most rightly. Nic. Nicc. has Atque animarum etiam: a strange error which is repeated in 2 Vat. Brix. Ver. Ven. Ald. 1 and 2, Junt.: the last three read Atqui. Avanc. however at the end of his Catullus rightly recalls Atque ea nimirum; as do Lamb. vulg. but not Wak. 983 cuique. cumque B Lamb. etc. wrongly. 985 quod Camb. Junt. etc. for quid. 988 dispessis Turneb. for dispersis: so Ed. in ii 1126: Comp. Ovid. met. iv 458, and Plaut. miles 1407. dispessis Lamb. ed. 3. 'leg. dispensus' Heins. in ms. notes. 994 cupedine Lamb. rightly, as v 45 vi 25. curpedine A B. turpedine A corr. Nic. Nicc. Flor. 31 Camb. Junt. etc. torpedine Ven. Ald. 1 Gif. who says 'ita v. nostri et aliorum fere. in q. v. cupedine, quod inrepsisse puto ex aliis locis inf. lib. 5 et 6... contra Marull. ex hoc loco mutarut inf. lib. 5 et 6 torpedine pro cuppedine supposito.' Now the Junt. reads here, as I have said, turpedine; v 45 and vi 25 cupedineis. Again Ven. not Brix. or Ver. torpedine here. This therefore is one of many proofs, some of which I have given elsewhere, that Gifanius had the old Venice edition with Marullus' ms. notes before him, and that this is the book belonging to Sambucus of which he speaks both in his preface to Sambucus himself and in his address to the reader: see above p. 8. It is also a proof that we are not to give to Marullus' all the new readings of the Juntine, whether good or bad. 1001 e summo iam vertice Avanc. for summo iam vertice. summo iam e vertice Flor. 31 Camb. a su. i. v. Junt. vulg. 1005 circum Cum reedunt. victum, Cum reedunt Lach. without cause. 1009 congerere B corr. etc. for cogere. 1010 nulla Nic. Nicc. for ulla. After 1011 I believe some verses are lost. Both the words of Servius to Aen. vi 596 and his context prove to me that he is speaking of Lucretius, not of Virgil as Bernays affirms in Rhein. Mus. n. f. v p. 584, when he says 'per rotam autem ostendit negotiatores qui semper tempestatibus turbinaque volvuntur.' It is quite possible his account is vague and inaccurate; and that Ixion would have to be mentioned rather before, than after 1011. I have appended the mark of a hiatus and made no change in the text. For egestas of all mss. 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. 1013 Qui neque. Quid? neque Lach. Haec neque Junt. vulg. 1014 poenarum Nic. Nicc. for paenarum of A B; 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 corum. iactu reorum Heins. in ms. notes. 1017 iam mina A B. agmina Nic. Nicc. Flor. 31 Brix. Ver. lamina Ven. vulg. lammina Lach. 1019 terretque Lach. for torquetque. torquetque Heins. in ms. notes and advers. which Virg. Aen. vi 670 sertis...flagello...quarit might perhaps support. 1023 Nic. Hinc Junt. Lamb. vulg. not rightly.

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

1061 revertit added by Politian in marg. Flor. 29 Ald. 1 Junt. vulg. reventat Flor. 29 Flor. 31 Camb. 1063 praeceptanter Nic. Nicc. for praecepiter. 'f. praecipiterque...instat' Heins. in ms. notes. 1068 1069. By a better punctuation I have I think made this disputed passage quite clear: 1069 ingratiss Lamb. rightly for ingratiss: nothing else is to be changed; but at quem...haeret are to be enclosed in brackets. 1068 for quem Lach. quem; his note is most unsatisfactory and to me almost unintelligible; especially the words 'nam esse homo aut semper effugere potest aut numquam, quoniam hoc totum figurare dicitur.' Seneca de tranquill. 11 14 clearly read quem: he explains Lucr. quite correctly. 1069 haeret et angit Junt. Lamb. vulg. For ingratius Ven. alone has initus; therefore Avanc, who founded his revision on it has invitus adhaeret. 1068 fugit at. fugitae Madvig poet. Lat. carm. sel. 1843: but Seneca, as well as our mss., clearly read fugit at. 1073 Temporis aeterni Ald. 1 Junt. first for Aeterni temporis. 1075 manenda Lamb. for manendo.


BOOK IV

7 animum. animos Lactant. inst. 116: see 1932. 8 pango Flor. 31 Camb. 3 Vat. vulg. for pando: so i 932. 11 Nam. Ac Quintil. iii 1 4 Nonius Hieronym. 13 Contingunt. Inspirant or Aspergunt Quintil. 17 pacto Lach. for atacto: so i 942. a tactu Nic. Nicc. 1 Vat. Ver. Ven.

42 *effigias* Lamb. rightly for *effugias* of A B. *effigies* Nic. Nicc. and all mss. and eds. between him and Lamb. 43 *summo de corpore rerum* Lach. for *summo de cortice eorum.* *summo de corpore earum* Lamb. vulg.: but comp. 31 and 64, and Lachmann’s note. 44—47 (45—48) = ΠΙ 31—34, except 44 *Sed quoniam* for *Et quoniam,* 47 *Quoquo, possit* for *Quove, possint,* are rightly ejected by Lach. as a gloss. In this place they are of course quite inadmissible. Junt. vulg. put them before 26; and thither, if retained, they must be transferred. To this Lach. offers the objection that while the first 24 lines are repeated word for word from the first book, in 25 we have *ac persentis utilitatem* for *qua constet comp- ta figura:* this change he says was probably made because in 27 are the words *compta vigeret*; but had the poet really inserted 44—47 before 26, this alteration would not have been called for: see however what is said in notes 2. 48 49 (49 50) = 29 30 and seem to be repeated here without meaning because of the resemblance between what precedes and follows them there and what precedes and follows here. Junt. first omitted them. 50 (51) *quae Nonius* Flor. 31 Camb. etc. for *qui.* 52 (53) *cluet Brix. Avanc. Ald. 2 for *violet. cui et Nic. Nicc.* tui et Flor. 31 Camb. *cluet Ven. Ver. queat Junt.* 53 (44) first transferred hither in Junt. 54 mit- tunt Nic. Nicc. for *mittuntur.* 68 *eodem Junt. for eorum.* *rerum Ven. Avanc.* 69 *et formai Is. Voss.* in ms. notes for *et forma.* *et cum forma* B corr. *veterem et formam Camb. *veterem et formae Vat.* 1136 and 1954 Othob. Lamb. *solitum et formae Avanc. Naugier.* *formaeque suam* Junt. *conformem or consinimul conj. Lamb.* *conformem* Heins. in ms. notes. 71 et *sunt prima A B.* ‘quadrasitus habet in ante prima additum anti- quissima, si non prima minu:* so 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 aciergiri.* iacere ac iaculati Flor. 31 Camb. 2 Vat. Ald. 1 Junt. etc. 77 *flautant* Turnebus Lamb. ed. 3 for *fluctus* B. om. A Nic. Nicc. 2 Vat. Brix. Ver.: hence *circum, pendent,* *duras* in various mss. and eds. 79 *Scaenai* Lamb. first for *Scaenat A,* *Scaenati B.* *Scaenal A* corr. Nic. Nicc. all mss. and eds. between him and Lamb. *patrum coetumque decorum Ed.* for *patrum matrumque decorum.* *patrum matrumque decorumque* Nic. Nicc. all before Lamb. *pulcrum variumque decorum* Lach. *claram varianique decorum* Bern. But comp. Aen. v 340, Tac. ann. xiii 54 and Camb. Journ. of phil. Π p. 373. Lucr. often has *que* in the third place: comp. 104, and see notes 2 to Π 1050. *patrum* and *deorum* seem to me pretty certain: for *coetumque* perhaps rather *ornatumque* or the like. 81 *inclusa theatri Moenibui* Ed. for *inclusa* (B, *inclaustra A* Nic. Nicc.) *theatri Moenia:* a neces- sary and simple correction: *Moenia* has arisen from the neighbouring *inclusa, hac, perfusa:* so Π 458 *omnia for omnibus,* Π 919 *ani- malibus* for *animalia.* *inclusa theatri Moenia,* the vulg. reading, has
no sense. *angusta theatri Moenia* Lach. which is contrary to the truth. 91 *diffusae rebus* A B. 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, i.e. *coortae*; and so Lamb. ed 3. *coorta* A. *qua* *contendunt* A B most properly. *qua* *contendunt* Nic. Nicc. and all mss. and eds. between him and Lach.: 91 *diffusa e*, 92 *extrinsecur torte*, 94 *coorta* Lach. whose explanation is most forced. 101 Extima, imaginibus Ed. for *Ex imaginibus*: the scribe neglected to repeat the ima. *Excita imaginibus* Lach. *Esse in imaginibus* Avanc. Nauger. Lamb. vulg. without meaning. *Esse et Junt. verum* Lach. *for eorum*, as in 43. *earum* Junt. 102 103 = 65 66. 104 formae *rerum* dissimilesque Ed. for *formarum dissimilesque*: comp. Camb. Journ. of phil. i p. 43. I have since learnt that Hugo Purnmann 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. Purnmann Lucr. quaest. p. 27, *corum* Lach. for *eorum*. *eorum ut* Camb. Vat. 1136 Othob. Junt. *ut horum* Vat. 3276 Nauger. *eorum...nulla ut poscit* Avanc. After 126 not a few vss. must have been lost. N. Heins. in ms. notes says ‘aliquid 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 127, and that this page was a left-hand or even-numbered page is no less certain, as Lach. has demonstrated. It is also perhaps more probable that 25 lines were here lost, than double that number or more, because the poet in 115 says, as Lach. points out, *percipe paucis*. But Lachmann’s calculation, taken in conjunction with his general theory of the mode in which A B and the other mss. descended from the archetype, involves a great difficulty which is discussed above p. 21. Lach. thus continues the sentence of 126 *duobus* [Attingas digitis]: Haverc. [Contractes digitis]. For *duobus* Ald. 1 Junt. have *movebis*, Lamb. *ciebis*, Is. Voss. in ms. notes *revoluea*. Among the lost verses Lach. places this fragment, *qui fulmine claro Omnia per sonitus arctc, 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. i 30 assigns it distinctly to the former, while the words of Probus to Ecl. vi 31 are ambiguous.

129—142, strangely transposed in the mss. as may be seen by our left-hand numbering, were first brought into order by the acuteness of Lamb.: see above p. 22 for a possible explanation of this disorder. 138 (136) *motu nam. motum in* Nic. Nicc. the cause of great confusion in later mss. and eds. before 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 Junt. and Lamb. should have overlooked this. ‘deest Percipe vel Expediam, tum paucula a quibus illud enim quod subicitur pendeat’ Lach. 147 and 152 *vitrum* Oppenrieder for *vestem*: a necessary correction which it is strange neither Lamb. nor Lach. should have made. Lamb. indeed sees the difficulty involved in *vestem*, Lach. does

178 teratur Junct. most properly for feratur. 179 tendunt Lamb. for tendit. Lach. puts this verse after 175, reading tendat and momine for numine with Junct., a change which I am not now inclined to acquiesce in: see ii 632. 190 fulgere AB Nic. Nich. Flor. 31 Camb. 3 Vat. fulgure 2 Vat. Brix. Ven. eds. before Lach. 198 201: in my small ed. I allowed by accident Lachmann’s punctuation to stand. Of course there should be a comma after si and after sese, the apodosis beginning at Quid quae. 203 in small ed. I placed with Bern. after 188. cadum. circum Lach. 205 (195) Lamb. first transferred to its right place. 206 Quone. Nonne B corr. vulg. 211 diu AB Nic. Nich.: the genuine form. divo vulg. before Lach. 213 mundi. mundo Lach. but here, as r 1060 and rv 418, he seems not to feel that Lucr. calls the reflected image a mundus: a quite natural notion. 216 mira. mitti Lach.; but Lucr. is here speaking not simply of the emission of images, but of their enormous velocity. I therefore keep mira, and suppose with Purmann Jahn’s Jahlrb. vol. 67 p. 676 and Goebel obs. Lucrct. p. 25 that a verse is lost. 218 fluunt Lamb. rightly, as vi 924, for fluant. This and the ten following verses, which are repeated in the sixth book, were undoubtably read in the fourth by Gellius and Nonius. There is no question therefore that Lucr. or his editor placed them here; there is just as little question that they are much more appropriate in vi than here. 229 is 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 would be an intolerable tautology.

240 didita Ald. 1 Junct. for dedita. 245 curat. cogit Lach. 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 protudit Lamb. for protudit: so 280. procudit Flor. 31 Camb. etc. Flor. 29 reads with Nic. Nich. protudit: Politian in marg. has protudit; in 187 he wrote rt over the c of cuduntur. 250 and 251, 260 and 261: Ald. 1 Junct. first have these verses in their right order. 260 (261) privam Gif. for primam; ‘ex v. c.’ he says.

270 semota Ald. 1 Junct. for remota; so 288. remmota B, which may be right. 271 and 278 quae vere transpiciuntur. Lach. possessed by his theory of quod genus (see ii 194) without any authority reads sunt, bene for vere, and ruins the argument in my opinion: see notes 2. 275 tum cernitur. cum Nic. Nich. Flor. 31 Camb. etc. which has caused much confusion in the eds. before Lach. 277 perterget Lamb. first for perteget: (so perteget AB in 249; but there perterget Nic. Nich.) pertinget Nic. Nich. and so all before Lamb. 283 ubi speculum Junct. for ubi in speculum. 284 in idem Ed. for in eum: id was absorbed by in, and em
was then changed to *eum: in* was lost after *id in iv* 1037. iterum Lach.

290 *Ilic quo reddant* Ed. for *Ilic quae reddunt.* Lach. puts this verse after 270, where it is quite out of place: from 107 it is manifest that the images, not the real things, ‘reddunt speculorum ex aequore visum.’ Lamb. and Creech think 289—291 spurious: Wak. as usual sees no difficulty in the ms. reading and boldly calls in the Pythagoreans to the rescue. 299—347 (323—347 299—322) were first placed in their proper order by Lamb. after B corr. This is one of the main passages which enabled Lach. so acutely to determine the number of lines in a page of the lost archetype of all our mss. These 49 verses + three headings amount to fifty-two or twice twenty-six; that is to say the original ms. had twenty-six lines in a page, and by some chance one leaf, the 68th, had its pages inverted; hence the transposition: see introduction p. 20. The marg. of Flor. 29 gives in the writing of Politian apparently the same order as the Junt. viz. 298 323—325 299—322 348—352 326—341 333—363 342—347 364 of the ms. order, or that on the left of my edition: did Junt. get this arrangement from Politian? 300 (324) *Fiet ita, ante* Lach. for *Fiet ut ante.* *Fiet ut...hic idem* Ald. 1 Junt. 303 (327) sexvex Junt. for sex. aut sex Lach. 304 (328) *latebut* Ald. 1 Junt. for *latebit.* 310 (334) *Inde retro rursum reddet et convertit codem A.* convertit Lach. for *convertit:* so 295 and 317 (341). *retrorsum B A corr. for retro rursum* has caused much confusion in old eds. 318 (342) *porro pariter* A Nic. *Nic. Flor. 31 Camb. etc. pariter porro* B. 321 (345) *nequeunt. nequeant* A Nic. wrongly.


395 *videntur* Lach. for *videtur,* as plur. *ea* follows. In small ed. I thought that after 397 a verse was lost of this nature, *Fallere saepe animum similis ratione videmus*; but see notes 2. Lach. reads *Exstant usque for Exstantisque.* 406 *tibi tum* Nauger. first for *ubi tum.* 414 *conectus* Lamb. for *coniectus:* see III 198. 418 A has properly *ut* before *videare:* 419 Corpora AB has no sense: I have therefore written *Cetera mirando* for *Corpora mirando:* a very slight alteration. Flor. 31 has *mirando; Nic. Nicc. Camb. etc. miranda.* Lach. seems to have misapprehended the matter, as in 213 and i 1061: he reads *Ut prope miraclo* for *Corpora mirande, caeli for caelo,* and transposes the two verses. But I have obeyed him in reading *dispicere* for *despicere,* as ms. authority is of little weight on such a point: comp. 421 *dispeximus* AB Nic. Nicc. for *desp.* Virgil’s ms. both in *Aen.* i 224 and *georg.* ii 187 are nearly all in favour of *despicere.* Ph. Wagner philologus xv p. 352 quotes on
the side of despicere Quintil. inst. vi prooem. 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 dispiciantur; iv 421 in rapidas annmis despeximus undas; for the latter ii 9 Despiceré unde queas alios. AB on the whole support this distinction. But see Prof. Conington to Virgil i. l.; he keeps despicere. Lamb. reads videre et Corpora mirando s. t. a. c. but in ed. 3 he obelises et and the following verse. 421 despeximus Flor. 31 Camb. Ver. Ven. vulg. rightly for despeximus. 437 fractis Flor. 31 for factas. undae Lach. for undas. undis vulg. 440 liquorem Lach. for liquore. 446 ac vera ratione Is. Voss. in ms. notes for aquae ratione: the scribe wrote ra only once; 'quidam codices' says Crecch: that is he had heard indirectly of Vossius' correction. 448 fit uti Junt. for fit ut. 456 videmur Ald. 1 Junt. for videatv. 460 noctis B corr. Flor. 31 Camb. for montis. 462 mirando Flor. 31 Vat. 1136 Othob. for mirande. miraci Lach. here as 419. 467 aegrius est: later mss. and old eds. also Ald. 1 Junt. Lamb. etc. egregius, absurdly. 468 addit A Nic. Nice. Camb. 2 Vat. Junt. Crecch rightly. addit B Flor. 31 3 Vat. Ald. 1 Lamb. Wak. without meaning.


Nicc. etc. Hence a vast variety of strange readings, such as *Et gelidis cycni nocte oris* of Bern.

551 (549) *verborum* Lamb. for *nervorum*. 553 ‘lego una, unaquaque vox perveniat. B’ Bentl. for *illa*. 560 *illam, illa* Ald. 1 Junt. *hilum* Lamb. without cause. 563 *verbum, peditum* Nic. Nich. and all later mss. and early eds.: hence *editum* Ald. 2 Junt. vulg.; *peditum* came from the *pedita* of 562 catching the copyist’s eye. 567 *verbi* Lach. for *verbis*; a necessary change. 568 *auris incidunt.* ‘auris accidit. sic reposui, a Plauto et ceteris Latini sermonis auctoribus admonitus’ Lamb.; and Lach. thinks he is probably right, as Lucr. himself v 608 uses the same construction. 570 *locis B* corr. for *lopis. tapis* Nic. Nich. Lach. as I now think without sufficient reason separates *solidis adlisa* from *locis.* 577 *vocis;* see n. to 1 744 *frugis.* *voces* Lach. vulg. 578 *ipsi. ipsi* 1 Vat. Ver. Ven.: hence Ald. 1 Junt. vulg. before Wak. wrongly. 579 *docta referri* Lach. for *dicta referri.* *dicta* referre Junt. vulg. *icta referre Bentl.* 587 *velamina* Nic. Nicc. Flor. 31 Camb. vulg. for *ullamina.* *vallamina* Heins. in ms. notes, Is. Voss. in ms. notes, Wak. 590 *Cetera* Flor. 31 Camb. for *Peteere.* 594 *nimis auricularlym.* *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 Lucr.: whence got the seribes such a hatred of the word?


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

633 *cibu^ suavis et almus Ed* for *cibus ut videamus:* see Camb. Journ. of phil. 1 p. 41: for *almus perhaps aptus with* Lach. *cibus unicus aptus* Lach.; but *unicus* is not at all appropriate. 636 in added by Nonius p. 95, and est at end of verse rightly om. by the same. 637 *ali*
Lach. for alius. 638 Esse ita quit serpent Ed. for Est itaque ut serpens. Est utique ut serpens Lach. Est utique ut s. Junt. Lamb. ed. 3. Saepe etenim s. ed. 1 and 2. 642 Ut quibus id Lamb. ed. 2 and 3 for Id qui- bus ut. 648 et. ex Junt. Lamb. ed. 1 and 2 Lach. constant variante figura Lach. for constant variantque figura. distant variantque figura Lamb. ed. 3. 668 ut added by Flor. 31 Camb. only. Ut Lach. for Fit. 671 672 Lach. places after 662. Bernays supposes some verses to have been lost before them. I followed him in my small ed. but now believe there is no hiatus: see notes 2.


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

783 si terrast cordi Ed. for si terram cordist. 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 terra est, si cordi Junt. 791 repetunt. referunt Lach. 795 Cum sentimus id, et cum Ed. for Consentimus id est cum: a slight and necessary alternation. Lamb. and Lach. in vain declare the verse to be out of place: the latter puts it, thus altered Quod sentimus, id est? cet. before 783, where it sadly involves the construction. 798 sint Flor. 31 Camb. for sin B, in A Nic. Nic. locis Flor. 31 and Candidus at end of Junt. for locos. 799 800 801 = 774 771 772: an evident gloss here. Lamb. retains the first and rejects the two last; while he wrongly obelises the whole three in their former place, where they cannot be dispensed with. 802 nisi quae 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 se se ipse Lamb. 805 futurum Junt. for futuram. 808 = 804. 815 Praeterea quam. 818 non Brix. for nos. 820 vir uti B corr. Flor. 31 Camb. for virtuti. vir tunc Nic. Nic. vir tum Lamb. etc. 822 (826) brought here by B corr. Ald. 1 Junt.

823 (822) avessis Ed. for inessen: 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, quea to via_. _vita_ vementer rebu_necesset_ Lach.; a violent alteration. _inesto_ Ald. 1 Junt. Gronov. _avemus Te effugere_ Bern. 824_ errorum vitareque_ B corr. Avanc. for _erreve multaque_._ errore multas que premeditentur_ Flor. 31 Camb. 1 Vat. corruptly for _e. v_._praemetuenter (praemetuentur A);_ this has led to further corruptions in Junt. Lamb. etc. 826 (825) _possemus_ Lach. for _possimus_, as the usage of Lucr. requires. _queamus_ Lach. for _via_; see above to 823; the vulg. _via_ has no sense. 830 ex added by Lach. a Ald. 1 Junt. vulg. 836 _nata. natum_ Lach. as in 850; but as _nata_ gives a good _sense_, I have retained it: it seems to me more elegant than the other.

862 _qua quia_ Lach. for _qua. et quia_ Vat. 3276 Brix. _haec quia_ Yen. _his, quia_ Ald. 1 Junt., _ius, quae_ Lamb. wrongly. 863 foll.: by a better stopping I have made the passage quite clear: the apodosis of the sentence begins with _His igitur_. Lach. _invers_ 863 and 864. Comp. 203.

877 _fiat_ Camb. Brix. for _flat._ 878 _varieque_ Ver. _ven_._for vareque._ 884 _quisquam quam_ Brix. for _quis quam_. 885 _Id quod_. _At, quod_ Lamb. _Gif_. Creech etc. wrongly. _constat_ Flor. 31 for _constare_. 890 _ferit_ Ald. 1 Junt. _for perit_. 897 _Aequum id ut ac_ Bern. for _Corporis ut ac_; this though somewhat uncouth I have adopted, because it seems manifest that _Corporis_ has intruded itself from 896. _Corporis ut_ Camb. Vat. 3276: also Lach. after Muretus. _ Corpus uti, ut_ Lamb. _Creech. velis ventoque_. _remis ventoque_ Gassendi opera 11 p. 509 1, _sic nempe sunt duae res seu causae impellentes navim, una ipsi navi inhaerens, alia accita extrinsecus; cum si legas velis, una solum sit, extrinsecus videlicet, sique claudicet comparatio_. 905 _pondere magna_. _immo ponde _ _magna_ Lach. without I think good reason: comp. v 556.


962 _quo...devinctus. quo...defunctus_ Ald. 1 Junt. _quoi...devinctus_ Lamb. without reason. 964 _in ea. in qua_ Junt. vulg. wrongly. 968 _degere. cernere_ Lamb. etc. 982 _concessum_ Junt. for _consensus_. 983 _Scenatique_ Brix. (i) Ald. 1 Junt. for _Scenatque_. 984 _voluptas_ Lach. for _voluntas_. 999 _de palma summas_ Lamb. for _palmas._ _palmin_ A corr. Nic. _Nic_. all before Lamb. 990 _saepe quieta_ which mss. add at end has of course come from 991 (999) and supplanted the words of Lucr. _colli-
nat. deor. i 118 Prodicus Cius Victorius: chiusis or chiusis ms. 1131 hudi
A corr. Nic. Nici. for hudi. lychni Lach.: but see notes 1; and v 295
from which it appears that Lucr. wrote lychni or lychini or lychini.

1141 mala haec Flor. 31 Camb. 2 Vat. for male haec. 1145 inlici-
aris Ald. 1, ill: Junct. for inligniaris: so 111 553 linguntur mss. for
licuntur. 1152 Aut Lach. for Ut. Tum Nauger. vulg. si quam petis
Lach. for quam prespetis A Nic. Nici. Flor. 31 Camb. quam precis B.
quam percupis Lamb. 1156 deliciis Camb. for delictis. 1168 At tumida
Bern. for At tamina: this I had myself seen many years ago on com-
paring Ovid ars ii 661, where he is imitating Lurc. At Lamia
Avanc. Lach. At gemina Lamb. vulg. 1174 turpi Nauger, rightly for
turpis. 1176 longe Flor. 31 Camb. for longi. 1180 iam amissum.
iam admissum Lamb. for iam missum. iam amissu Lach. iam iussu
Bern. iam immissum Ald. 1 Junt. veniens Ald. 1 Junt. Lamb. ed. 1
Entl. 1182 cadat Lamb. for cadet. 1183 Stultitiae Ald. 1 Junt. for
Stultitia. 1188 possis Junt. for posses. 1189 inquiritur mss. or
inquire vius. in usus Junt. busus Candidus at end of Junt. 
inquiri reus Lamb. Creech
etc. 1191 et added by Lach. Praetermitte te Junt. Lamb. etc.

1198 possent. Lach. reads possunt, and refers quod illorum subit to
the male. 1200 saliuntum Ald. 1 Junt. for salientum. retractat Lamb.
ed. 2 and 3 first for retractant. 1201 etiam om. Nic. Nici. Flor. 31
Camb. 2 Vat. Brix. Ver. Ven. meni 1 Vat. illos 2 Vat. 1202 vincitis
Ald. 1 Junt. first for vincit. 1203 quam Lach. for cum. quin Junt.
Lamb. ed. 1 and 2. non saepre Lamb. ed. 3 Creech. 1204 (1210) first
brought here by Lamb. 1207 (1206) lacere Lamb. and above 1146 laci-
amur, without cause.

1210 (1209) vim vicit Salmasinus 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, l and i were often undistinguishable. 1220 multa modis Lamb.
ed. 2 and 3 for multimodis; and, although the Junt. has 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 Junt. a Avanc. magis minus Lamb. fol-
lowed by all before Lach. 1230 quodcumque Flor. 31 Camb. Ver. Ven.
for quicumque. 1234 pater a gnatis Brix.? Ald. 1 Junt. for praeter
agnatis.

1243 cedit Ald. 1 Junt. for credit. 1244 his Lach. for hic. 1252
post sunt Lamb. first for possunt; though Lucr. probably wrote pos
sunt: comp. 1186 poscaenia. 1259 Crassane Ed. for Crasque; as re-
fert convenient does not seem Latin any more than iii 868 differre fuerit,
and que is quite superfluous. convenient Ald. 1 Junt. for conveniunt.
1261 aliis Ver. Ven. for alii. 1268 Nec Ald. 1 Junt. for Ne. Non
Camb. 1270 retractat B. retractet A and all other mss. and eds.
before Lach. 1281 modis Junt. first for moris. 1282 te secum Bern.
for secum. secum nos Lach. vir secum Flor. 31 Camb. vulg. ‘Italice
magis quam Latine’ says Lach.
BOOK V

2 maiestate hisque repertis Lamb. for maiestatis atque repertis: he proposes also maiestate atque r. maiestatisque repertis Nic. Nicc. and all before Lamb. 12 locavit Nic. Nicc. for vocavit. 29 foll. Ald. 1 Junt. and all succeeding eds. invert 30 and 31; I transpose 29 and 30: again Ald. 1 Junt. and all before Lach. insert between nobis and Symphala the words uncisque timenda Unguibus Arcadiae volucres. Lach. weakly reads et aces for nobis. I have no doubt a verse has fallen out before 29 (30), beginning with Quid: such for instance as this Quid volucres pennis aeratis invia stagna. 31 Thracia Ed. for Thracia. Thracam Ald. 1 Junt.: see Camb. Journ. of phil. r. p. 44. 34 stirpem Naugier. (stipem Junt.) for stirpes. 35 Atlanteum Gif. (Atlanteum Lamb. and Turneb. first) for Atlanteum. Oceanum propter Nic. Nicc. strangely, though he has been followed by many. pelageque Lamb. for pelagique. severa. sonora Nic. Nicc. (not Flor. 31 or Camb.) Brix. Ver. Ven. Ald. 1 Junt. Naugier. Lach.: but to me it seems much weaker than severa. 38 Sei Lach. Si Nic. Nicc. for Sed. 44 tumest Lach. for sunt. tunc Lamb. Gif. ed. 1. Lamb. ed. 3 remarks ‘hunc locum Zoiltus...secutus est tacitus et dissimulans, tamquam integrum in aliis libris repertum et non a me emendatum’: 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 Marullus’ ms. notes: Junt. reads sunt. 51 numero divom. divum numero Lactantius. 53 Immortalibus Flor. 31, Immortalibus B Camb. Iam mortalibus A Nic. Nicc. etc.: comp. iii 775. de Lamb. for e.


152 quod Junt. first for quod si. 154 pro corpore Lamb. for de corpore. tenuest si corpus' deorum Lach. a violent change, as four words are altered. tenues eorum corpora eorum Ed. in small ed. 162 ulla vi ex. ullam de Lamb. Creech etc. most gratuitously. 163 summma. summam Lamb. etc. 170 171 (175 176) rightly brought here by Lach. Lamb. put them before 176 (174). 170 At Lach. for An: a necessary change. 182 divis hominem unde est Ed. for hominum divis unde est. hominum dis unde est Waki. Lach. est om. Ald. 1 Junt. Lamb. etc. divisum deest Nic. Nicc. Ver. Ven. 185 seie Brix. for se. 186 specimen Pius in notes for speciem. 187 multa modis Lamb. ed. 1 and 2 rightly for multimodi; but ed. 3 again multimodi: see 422. 191 possent for possint Lach. rightly, as 426. 193 meatus Flor. 31 for maestus.

195 si added by Ald. 1 Junt. 201 avidei partem Ed. for avidam partem. avide Bern. aliquam Lach. ‘Marull. aliam pessime’ Gif.: but
NOTES I

Junt. as Ald. 1 has avidam. 227 restet transire Lactant. and Nic. Nic. 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 et mortalibus Lach. for nativom mortalibus: not Naugierius who has nativo mortalibus. nativo et mortalibus Avanc. in notes at end of his Catullus, and vulg. 245 item Bentl. for idem.


282 recenti B corr. Flor. 31 Camb. for regenti. 291 Et Ald. 1 Junt. for Ut. 295 lychini Ed. for lyclini. lychini A corr. Nic. Nicc. Macrobr. Lucr. seems to have known only the trisyllabic form, whether he wrote lychini or luchini or lichini; or even one of the still older forms lucini or licini. Ritschl in Rhein. Mus. n. f. x. p. 447—451 shows that Enn. ann. 328 wrote lucinorum lumina bis sez; Lucilius lucinosque or luchinosque: so dracuma, mina (μῦνᾷ), tecina (τέχνῃ), cunicus or cicianus (κύκνος), and other like forms all arising from the di-like of the old Latins to certain combinations of consonants: comp. Asclepius Alcumenus 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 ch was in common use some 40 years earlier, as Ritschl proves. 296 caligine. fuligine Bentl. and Wak. from a sheer misunderstanding of Lucr. 297 properant Ald. 1 Junt. for properant. 301 celeri celatur Madvig and Lach. for celeri celeratur. toleratur Nic. Nicc. Ver. Ven. vulg. 302 putandumst Lach. for putandum: see i 111.

312 Aeraque proporro solidumque senescere ferrum Ed. for Quaerere proporro sibicumque senescere credas: see Camb. Journ. of phil. i p. 373 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 supplantcd Lucretius’ word ferrum. All older corrections of this verse are strangely improbable: Quae fore proporro vetitumque senescere credas Lach. Cedere proporro subitoque senescere casu Junt. Lamb. ed. 1 and 2 Creech. Lamb. ed. 3 obelises this and adds the ms. verse. Is. Voss. (not Abr. Preiger) in ms. notes has Quae ruere proporro ibi conque senescere credas. [Quare proporro sibi cumque senescere credas] Bern. Gif. and Wak. find no difficulty in the ms. reading. 318 omnem Junt. for omne. 319 si om. Nic. Nicc. and all later ms.: hence much confusion in eds. before Lach. Havercamp not deigning to record that AB both had si. omne... terrai Avanc. terram, quod Junt. vulg. 331 Naturast mundi Ald. 1, Natura est Junt. for Natura mundist: this common blunder of our ms. Wak. here keeps. 339 perissse Flor. 31 for perisse. 342 atque oppida Flor. 31 Camb. for at oppida. ac Nic. Nicc. 2 Vat. Brix. Ver. Ven. Wak. 349 isdem Pius in notes, Lamb. for idem which Lach. keeps: see ii 693. Lach. was the first to join inter nos with what follows.

428 Omne genus Lach. for Ommigenus. Ommigenus A corr. vulg. 429 conecta Lach. for conventa. T. c. quae ubi convenere Lamb. ed. T. T. ec c. quae ut convenere ed. 2 and 3, followed by Creech, etc. 430 fiunt Flor. 31 Camb. for fluunt. saepe. semper, as II 1062, Lach. without sufficient cause.


459 Ignifer. Signifer Ver. Ven. Ald. 1 Junt. Lamb. etc. on no ms. authority, though Lamb. falsely says all ms. have it. 460 463 videimus .. Exhalantique. videntur .. Exalare Lach.: a change which only impairs the beauty of the passage. 468 flexit Lach. for saeapis: saeapis has come from 470. 471 secuta. ‘secuta et Y’ (i.e. our A) says Haver-camp. This is quite false: though he had A and B before him, he has chosen to copy out this, as well as three fourths of his worthless various readings, from the bookseller Tonson’s London ed. of 1712, which gives ‘collationes trium ms. codicum Vossii a R° Viro R° Cannon S. T. P. factas’: this collator says ‘secuta, &. V. 1.’ Haver. copies even the comma and the & into his ed. This is but one of a thousand instances of his unprincipled sloth. 472 476 Interutrasque Lach. as before for Inter utrasque. 474 fuerunt. fuerint Avanc. and strange to say Lamb. who made it the vulg. before Lach. 482 salso suffudit A corr. Lamb. for salsos offudit. salso suffodit Nic. Nicc. Flor. 31 Camb. etc. Wak. 485 extrema ad limina in artum Ed. for extrema ad limina partem: the scribe neglected to write ina twice, and to fill up the verse wrote partem for 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 Nic. Nicc. Camb. lumina Nic. Nicc. Flor. 31 Camb. etc. 491 Densebant Lamb. Lach. for Densabant, and rightly, as our ms. in all other places make it of the 2nd conjugation: see Wagn. to Virg. geor. I 248. 503 Commiscet Naug. first for Conmisci. haec hic Bentl. and Lach. which I do not think at all necessary. 507 Pontos,
mare Lach. for ponto mare. Ponti mare Lamb. ed. 3. tantum mare ed. 1 and 2. 513—516 Lach. quite misapprehends and sadly mutilates this passage: 513 he reads deorsum for sodem, 515 Hinc for Aut; and places 514 after 516: not one of these changes but mars the sense. 515 Aut. Ast Nauger. vulg. wrongly. qui Nauger. rightly for quis. 518 lucida Flor. 31 Ver. Ven. for lucia. 521 inmania Creech in notes for summancia; the ms. reading is strange. se inmania Avanc. in notes at end of Catullus, Lamb. 524 euntis. aeventis Lach. 530 omne B corr. 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 Gif. for vigeat. 533 progredientis Lamb. for progredientes: est for licet is not Lucretian.

536 super. subter Flor. 31 Junt. for super. 538 vivit. crevit Lach. sidit Lamb. ed. 2 and 3 'ex antiquae scripturae quae repetitur in codice Bertin. vestigis' and Heins. notes that s, i.e. the ms. of Modius has sidit, unless I mistake his meaning: but Modius made his collation with the small 2nd ed. of Lamb. so that it is probably a mere oversight; for B has simply vivit. 545 quid quoque obeat res Ed. for quid quoque quoaeat res: Lach. to r 223 gives more than 40 instances in which AB change b to v: when obeat became oevent, the further corruption to event was inevitable with capitals. aveat Lach. vehat I. F. Gronovius and Is. Voss. in notes. quoi quae adiaceat res Lamb. 555 uniter apta Junt. first for uniter auta: 558 uniter apta for uniter rapta B corr. Flor. 31 Camb. etc. as 537, 559 perrnici Brix. Ald. 1 Junt. for perrnici. perrnici attollere Flor. 31: a mere conj. 560 Quid Lamb. in errata to ed. 3, Faber in his emend. for Quis. animi Lach. for animae; as 563. 563 Coniunctus Flor. 31 Camb. for Coniuncta.

567 Adicere (Adicere) Lamb. for Adicere: a confusion of which we have had so many examples. 568 Nil illa his intervallis Bern. for Nihil nisi intervallis. Nil ea in his int. Lach. Illa ipsa intervalla nihil Lamb. Nilque nisi ex int. Flor. 31 Camb. 3 Vat. libant Junt. for librant. limant Lamb. ed. 1 and 2. librant ed. 3. 570 (573) brought here by Ald. 1 Junt. 571 (570) loca mulcent Lach. for loca fulgent. loca tingunt Lamb. 572 (571) filumque Lamb. ed. 2 in notes and ed. 3 after Turnebus for ilumque. 574=571 (570), 581 minui filum Bentl. for mi filum. minium filum Nic. Nicc. vulg. 584 Quantaque quantast hinc Eichstädt for Quanto quoque quantast hinc, and in the repetition 596 Quantaque quoque est tanta hinc: ‘qua emendatione’ says Lach. ‘efficit ut hic semel vale laudandus sit.’ Quantaque sit, nobis tanta hinc Ald. 1 Junt. Quant haec cumque fuat, tanta hinc Lamb. 586 ignes added by Ald. 1 Junt.: the ignes of 585 caused its omission. homum Flor. 31 Camb. flammae Lach. who says that ignes is an unmeaning repetition: but similar repetitions are very common in Lucr. 587 est added by Flor. 31 Camb. etc. 588 videtur A Nic. Nicc. Flor. 31 Camb. etc. and Lamb. ed. 1. videntur B Lamb. ed. 2 and 3, perhaps rightly. 589 absent Lach. for absit: a necessary change. cum longius absent Lamb. 590 591 (594 595) first brought here by Ald. 1 Junt. 596=584.


614 simplex et certa Ed. for simplex recta. simplex nec certa Lamb. simplex aut recta Flor. 31 Camb. 3 Vat. ac recta, et recta others. simplex rellata Lach. reclusa Bern. 617 Cancri se ut Lach. for Canceris ut. 632 etenim Lach. for etiam. 648 illa Flor. 31 Camb. for ille. 651 sol ultima Camb. Vat. 1136 and 1954 Othob. for solvet ima caeli. sol extima Flor. 31 Ald. 1 Junt. etc. Politian in marg. Flor. 29 has both ultima and extima.


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


839 Androgynum, interutraque nec utrum, utrinque remotum Lach. most acutely for Androgynem inter utras nec utramque utrumque remotum. Androgynum inter utra (also inter utras) neutrumque utrinque remotum is given by Candidus at end of Junt. and utrinque is in Brix. 841 Muta Nauger. for Multa. 844 for et usus Lamb. for volet usus, as iv 831. 852 remissis. remissa Lach. 853 coniungii possit, habere. coniungi possit avere Lach.: a most awkward phrase, as the wish of the female is not important. 854 Mutua qui mutent Bern. for Mutua qui metuent. Mutua quis necent Ald. 1 Junt. nectant Nauger. Lamb. Mutuaque insinuent Lach.

925 At Lach. for Et; and the change seems necessary. 934 molirier
Brix. Junt. for mollerier. 944 dura Vat. 3276 Nauger. for dira: a
certain correction. 947 Claru' citat late Forbiger for Cla-
ricitat a te. Clarior accitat Flor. 31 2 Vat. Ald. 1 Junt. Lamb. ed. 1
Politian in marg. Flor. 29. Claricitat late Lach. who sneers at Forbiger:
but in the first place clarigito or clarigo could not have the sense he
assigns to it, and secondly clarigito is not and cannot be a Latin word,
as is shewn by Ritschl in his proem. Bonn. for winter of 54-55, p. x:
' Lex est linguae, ut e verbis derivatvis quae una syllaba auctoria sunt
primitivis, non unquam nova derivatione verba iterativa fiant.... Multo
magis cavendum ne novo clarigitare formae commento interpolentur,
quod Lucretii versui v 947 Lachmannus adhibuit. Quod ne per se qui-
dem, etiam si grammatica ratio non adversaretur, placere posset: tam
non modo mira iuris publici ad communem usum translatio esset,
verum etiam a propria vi clarigationis secus detorta: ut qua non res
quaibet quolibet modo repetantur simpliciter; sed raptae vel per vim
retentae atque debitae sollemnitar exposcantur'. He refers to Plin. nat.
hist. xxii 5, and proposes himself Largu' citat: but claru' seems to me
quite tenable. 948 nota vagi silvestria Lach. for n. vagis s. noctivagi
Nauger. (not Junt.) and vulg. noce vagi Bentl. 949 quibus escibant
AB Vat. 1706 Reg. ('Nic. Heinsii'). quibus e scibant Lach. first after
them. aestibant Nic. Nicc. excibant Camb. excitant Flor. 31 vulg.
umori' Bentl. Lach. for umore. 968 (975) first brought to this place by
Nauger. not Avanc. who like Junt. places it after 961. 970 (969)
subi sic silvestria Ed. for subus silvestria; sic could easily fall out in
this position. suibus Camb. Ver. Ven. vulg.; but Lucr. uses sibus in vi
974 977: Luc. Mueller de re metr. p. 350 defends sibus, from Varro
Eumen. 22 An colubræ an volvæ de Albuci subus Athenis. Lach. deals
with this passage in a most arbitrary way: he splits 970 (969) into two
verses, supposes the end of one and the beginning of the other to be lost
and inserts 968 (975) between them; thus S. p. s. [ardorique leonum]
M. s. e. m. p. c. [Inde caris temere abiecti] s. m.: a more unconvini-

ing note than his I never read, or more sophistical objections to the present
text. 971 (970) Nuda dabant Lamb. ed. 3 first for Nudabant which
Wak. indignantly restores, making these simple sons of earth unclotbe their
naked limbs and rival the famed exploit of Prince Vortigern's grandsire.
984 Electique Flor. 31. Camb. etc. for Electique B, Et lectique A Nic.
Nicc. 976 rosea Flor. 31 Brix. for rotea. 985 validique. validive Lach.
but comp. 988 hospitius saevis in plur.

989 labentis Muretus Lamb. Lach. for lamentis. 993 vivo Flor. 31
Camb. etc. for vivo. 995 ulcera Flor. 31 Camb. for vicerat. viscera A corr.
Doniquom Heins. in ms. notes. Donec Junt. Donicum Lamb. 1001 figne-
1002 Hic Lach. for Nec. Sed Lamb. The rest of this verse is quite cause-
lessly altered by Junt. and Lamb. 1003 ponebat Ald. 1 Junt. for potebas.
poscebat Flor. 31 Camb. 1006 rightly perhaps ejected by Lach. as spu-
rious: the gen. navigii was unknown to Lucr.; yet sometimes I think
Lucr. may have written Improba naucleri ratio cum caeca iacebat: the
ri of naueleri was absorbed in ratio; and then the corruption was easy. 1008 dabat Flor. 31 Camb. for dæbant B, dæbant A. dedant Nic. Nicc. Ver. Ven. 1009 Illi imprudentes Ald. 1 Junt. for Illi prudentes. 1010 nuptis nunc dant sollertiu' sponsi Ed. in small edition for nundant sollertius ipsi, where a foot is wanting: any emendation must be quite uncertain here; but with sollertius pösii for sollertius ipsi, vi 749 piso AB for ipso might be compared, and perhaps iii 198. nunc se nundant sollertius ipsi Lach.: this can hardly be right. nunc dant alii sollertius ipsi Junt. and vulg.: this I now retain, as more than one friend in whose judgment and knowledge I place much confidence, declare it to be right. 'ipsi nocet sententiae' says Lach. and so I still think; but am now inclined to believe it may be an inaccuracy of the poet himself, not of his copyists. The use of ipse for or together with sponte and the like, to denote what one does of his own free choice, not forced by another, which Prof. Conington speaks of to Virg. ecl. iv 21 and Wagner quaeest. Verg. xviii m. illustrates, is familiar enough and is found in Lucretius, as II 1090 natura videtur Libera continuo dominis privata superbis Ipsa sua per se sponte omnia dis agere exprs; 1157 nitiulas fruges vine-taque laeta Sponte sua primum mortalibus ipsa creavit, Ipsa dedit dulcis fetus et pabula laeta; iv 131 Sunt etiam quae sponte sua gignuntur et ipsa Constituuntur in hoc caelo; but any sense the word could bear in our present passage appears to me essentially different: these sons of earth, though they took the poison imprudentes, unwittingly, took it just as much sponte, libri, non coacti, as men now-a-days give it to others. Again the absence of any word in the second clause to answer to Illi in the first is very harsh, to say the least; and it is perhaps only because alii has so long had a place in the common eds. that it seems more natural than another reading. But the poet may have imprudens confounded the notion of doing a thing without knowing the consequences with that of doing it because compelled by another to do it.


in his notes that he had once thought of *quoad*, but much preferred *quam*; *quod* = *quoad*. 1035 *infestus* Flor. 31 Junt. Nauger. Wak. Lach. for *infensus*. *infensus* Avanc. Lamb. : but *infestus* is a Lucretian word; *infensus* not. 1038 *Vix etiam cum* Junt. for *Vix tiam cum* B, *Vix iam cum* A. Nic. Nich. etc. *Vix quoque iam cum* Flor. 31. *Vix iam etiam cum* Avanc. *Vix iam cum ipsis* Nauger. Lamb. ed. 1 and 2. *Vix dum etiam cum* ed. 3. 1039 *porro* Ald. 1 Junt. for *proporro*. 1040 *pinnis B. pensis A Nonius*. Nic. Nic. (vi 834 *pinnarum A, pennarum B*). 1048 *Utilitatis et* Avanc. Junt. for *Utilitatis et*. Ald. 1 has the misprint *Utilitatis etiam*, but Avanc. corrects it at end of his Catullus. Lach. takes no notice of this and similar corrections, though his own Catullus shews that he knew the edition of Avanc. 1049 *Quid vellet facere ut secret animoque videret*. Avanc. followed by Lamb. Lach. etc. but not by Junt. or Nauger. has corrupted the sense by reading *Quid vellet, facere ut secret animoque viderent* : on comparing what precedes and follows, it is manifest that the construction must be the same as 183 *Quid vellet facere ut secret* : first he, like the gods there, had to know what he wanted himself; then *item* 1050 to make others to know. *sciret* is like *fulget* in π 27. 1053 *Quid sit opus facto, facilest Lach. for facile si. faciles neque enim Flor. 31 Camb. Ald. 1 Junt. Lamb. ed. 1 and 2; but ed. 3 *Quid facto esset opus; neque enim faciles: a violent change; but his knowledge of Latin taught him that in the old reading *sit* and the position of *neque enim* were quite indefensible. 1058 *varia res* Bentl. for *varias res*: the attraction of *res* has caused the error: 1090 *alia re* 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 *fre- munt* Ald. 1 Junt. for *preamunt. tremunt Nonius*. 1065 *alio Flor. 31 Camb.* etc. for *alia. rabie restricta Lach. for rabie stricta. rabies districta Flor. 31 Camb. 2 Vat. rabie districta Lamb. rabie distracta 2 Vat. Nauger. mininantur Nauger. first for minatur. 1067 *Et Lach.* for *At* which even Lamb. retains. 1068 *iactant Nauger.* for *lactant.* petentes Flor. 31 Ver. Ven. etc. for *potentes. patente Is. Voss. in ms. notes. 1069 *teneros imitantur. veros imitantur* Faber in notes. *teneros minitantur Lach.* : but they refine too much I think, nor do I see any real difference in sense between *imitantur* and *minitantur*. 1071 *deserti baubantur Nonius Nic. Nic.* for *desertibus aubantur, i.e. deserti b. aubantur, A B; so vi 1241 Poenibus at B, Poenibus et A Nic. Nic. etc. 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 volvit sub naribus ignem*: ‘turpe et obscenum loquendi genus’ really comes to nothing: Aen. xi 736 *At non in Venerem segnes nocturnaque bella; geor. iii 98 siquando ad proelia ventum est,* and the like are quite as coarse. 1080 *salso. salsis Lamb. tacitly. 1082 praedaeque Avanc. rightly for *praedataque. praedaque A corr.* Nic. Nic. vulg. 1084 *ut* Nauger. for *et.* Ald. 1 Junt. omit the word. 1088 *Muta Flor. 31 Ald. 1 Junt. for Multa.* 1090 *res Nic. Nic. for re: comp. n. to 1058.*

1094 *inlita Lach. for insita. incita Junt. vulg. 1095 vapore Lach. for *vaporis. vapores vulg. vare Nonius. 1096 Et Junt. for *Ut.*
1099 *Et micat* Ald. 1 Junt. for *Emicat* which Lamb. in errata to ed. 3 wrongly restores. 1102 coquere. quoq; were A, coq. were B, quoquere Nic. Nicc. and so Lach. 1105 hic victum Naugr. for invictum. et victum Ald. 1 Junt. 1106 rebel benigni Lach. for rebus et igni. 1110 *Et pecus atque agros* Lach. for *Et pecudes atque agros*: comp. 1291 where for pecus B has pecudes. *Et pecudes et agros* Flor. 31 Camb. vulg. divisere atque dedere Ald. 1 Junt. for divisarique debere. *divisim ut quiequis habetor* Camb. 1112 *viresque vigentes* Faber in notes for viresque vigebant. *viresque vigorque* Lach.: vigebant he says has come from 1107: clearly vires vigebant could only mean 'their strength was then in its vigour': a meaning here quite out of place. 1116 creti Flor. 31 Camb. Brix. Ver. Ven. for certi. 1120 is much corrupted by Lamb. 1124 Certantes iter Ald. 1 Junt. for Certantesque inter: iter Flor. 31 Brix. before them. 1127 1128 (1131 1132) I have brought to this place: Lach. puts them after 1135. 1128 (1132) *altis* Lamb. most rightly for *altis*. 1131 (1129) sine Flor. 31 Camb. 3 Vat. for side.


1177 *Et tamen omnino*. *Et manet omnino* Lamb. most perversely. 1178 *ulla vi* Brix. Ald. 1 Junt. for *illa vi*. *illa (ulla) Ver. Ven.* 1189 nov. *lux* Lach.: but the repetition nowise offends me. sol Lamb. 1190 *severa. serena* Lach. which Lamb. also prefers: the change of course is very slight; but I confess severa is to my taste the more poetical. 1192 *sol. ros* Lamb. 1198 *ullast velatum. ult velatum* all mss. and eds. before Ald. I. 1203 *pacata* Junt. for *placata*: a quite necessary correction which Naugr rejects, but Lamb. ed. 2 and 3 properly adopts. 1207 *in pectora. in pectoro* Ald. 1 Junt. followed by Naugr. Lamb. Creech etc. most absurdly. 1214 *Solicitici* Bentl. for *Et taciti*: he refers to r 343 and vr 1038. *Et tanti* 1 Vat. Ald. 1 Lamb. 1220 *Fulminis* Ald. 1 Junt. first for *Fulmini*. *Fulmine* Nic. Nicc. *Fulmine terribili* Flor. 31. 1224 *Nexquid* Lach. for *Nexquod*: a necessary change, if it is joined with admission. 1225 *adultum* Lach. for *adactum. adactum* Ald. 1 Junt. Lamb. etc. 1226 *Summa* Flor. 31 Ald. 1 Junt. for *Summe. 1229 adit ac prece* Flor. 31 Camb. etc. for *adita prece. 1230* enclosed by Lach. in [ ]. 1237 *dubiaeque. dubiaeve* Bentl. without cause: see notes 2.

1241 *superest aes atque aurum* Ald. 1 Junt. for *superest acque aurum. 1244 caeli fulmine misso B A corr. Nic. Nicc. all later mss. and eds. caelo A p. m. alone: caeli is quite right; see r 489. caelo Lach. who says 'neque dixit alibi Lucretius fulmen caeli, sed plagam caeli supra 1095': but why his once using *plaga caeli*, should prevent him from twice using *fulmen caeli*, my mind cannot comprehend. 1252 *Quidquid. Quicquid* AB; and so the *lex Rubria* 26: Lucr. may therefore have written *quicquid* here, though elsewhere his mss. have *quidquid* for the relative; *quicquid* in the sense of *quiaque*, rightly according to the rule explained in notes 1 to r 23 *quicquam*. 1253 *altis* A Nic. Nicc. Flor. 31 Camb. Brix. Ver. Ven. Junt. *altos* B A corr. Avanc. Lamb. 1254
Ab Junt. first for A, rightly. 1258 in terra splendere Lach. first for in terras. in terris Lamb. 1259 capti Flor. 31 Ver. Ven. for capti. 1266 darent silvasque ut caeder possent Lach. for parent silvasque et cedere possint. 1267 dolare et levia radere Junt. (Ald. 1 has ac for et) for dolare et levare ac radere: which seems the simplest change. domo, levare ac radere Lach. laevare dolare et radere Lamb. Lach. also suggests dolare secure ac or dolare aequare ac. 1272 poterat Lamb. and Lach. for poterunt: this I have received with some hesitation. 1273 Tum Lach. for Nam. aes added by Flor. 31 Camb. etc. 1278 e added by Brix.

1285 flamma atque B corr. Flor. 31 Camb. 4 Vat. for flamma atque ignes. flammae atque Nauger. Lamb. etc. 1294 opbrobrium. obscenum all the mss. of Macrobius. sat. vi 1 63, 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. 1301 armatum. repertum Lamb. etc. and 1301 inventum Junt. Lamb. etc. for armatum: both most needless changes. 1300 biugos Faber for biugo: biugo makes the construction extremely harsh, and, as Faber says, has come from 1299. 1302 taetras (tetras) Lach. for tetroes: rightly, see 1339.

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

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

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

BOOK VI


44 et added by Flor. 31 Camb. Brix. 46 resolvi Goebel obs. Lucr. p. 18 for dissolvi: comp. v 773 Qua fieri quidquid posset ratione resolvi: a friend suggests that iv 500 dissolvere causam may support dissolvi
here. fiunt, fateare ncessest Pleraque dissolui Lach. most unsuitably, as
if only pleraque, not omnia, were to be dissolved. fiunt possuntq, n.
P. dissolui Bern. to which the same objection applies. Lamb. seeing this
difficulty, in ed. 2 and 3 gives fiunt fientque, ncessus Esse ea dissolui.
47—49 an exceedingly corrupt passage; yet I fancy that I have emended
it without much violence; in 47 I have changed nothing; after it there is
manifestly a hiatus of several verses, the general sense of which I have
attempted to give in my translation. The ms. reading of 48 and 49 is
as follows, Ventorum existant placentur omnia rursim Que fuerint sinit
placato conversa favore: with exirtant for ex ira ut, comp. IV 820 virtutī
for vir uti. omnia for omnia is an almost unfailing blunder of mss.
fure 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: institui conscedere
currum Ventosum et certant plangentia flamina rursim, Quae fuerint,
sine, placato conversa furore: then at 50 he begins a new paragraph, and
52 for Et faciunt gives Haec faciunt, though Lactantius twice over has
the ms. reading. Bern. supposes a lacuna both before and after 48 which
he thus leaves, Ventorum existant, placentur omnia rursim: 52 Junt.
Lamb. etc. for Et faciunt have Efficiunt. 56 57 = 90 91 = I 153 154:
here in the 6th book Lach. rejects them in the first, retains them in the
second place: to me it is manifest that in both places they come from
the annotator who thought they were in point and consequently jotted
them down in the margin in his usual fashion. 68 longeque Nic. Nicc.
for longique. remittis Flor. 31 Camb. Brix. for remittiti. 71 oberunt
Wak. for oderunt. aderunt Ald. 1 Junt. Lamb. etc. 72 ex ira Ald. 1
Junt. first for exire. 73 quietos Junt. first for quietus. 74 fluctus Flor.
31 Ald. 1 Junt. for fletus. 76 feruntur Brix. Ald. 1 Junt. for fuerunt.
ferunt Ver. Ven. 82 sunt ornanda. sunt tornanda Flor. 31 Politian in
marg. Flor. 29. 83 est ratio caeli (caelis Brix.) speciesque tenenda Brix.
Avanc. Lamb. ed. 1 and 2 for est ratio caelisque tenenda: the scribe
omitted specie because of the following squote. est ratio fulgendi visque
tonandi Lach. which seems to me most improbable. est ratio superum
caelique Flor. 31 Camb. 2 Vat. Lamb. ed. 3. 85—89 Lach. encloses in
[[]]. 90 91 = 56 57 = I 153 154: see above. Lach. admits them here.
92 ad candida calcis Lamb. and Turnebus for ac candida callis: a certain
emendation.

Ven. 103 lapides Flor. 31 Ver. Ven. for pepides. tigia Flor. 31 Camb.
cadere avi B, Nam cadere aut A corr. (says Lach. but ? p. m. also) Nicc.
aut is unquestionably right: comp. 1198 avi mss. for aut. Lach.
wishes to confine Lucr. in too strait a waistcoat. Nam cadere abrupto
Avanc. Nam aut cadere abrupto Lamb. ab bruto Lach. 110 malos
112 sonitus added by Flor. 31 Camb. etc. 114 ve Junt. for que. 115
planguntque Junt. first for planguentque. 116 ut added by Flor. 31 Vat.
610 Urbin. and 1136 Othob. Pius. 118 corpora tractim I. F. Gronov.

219 quali added by Lamb. quod sic Flor. 31 Camb. etc. 220 ictus et Flor. 31 Ald. 1 Junt. vulg. for ictu et. ictu loca Lach. as if ictus could not mean the effect of the stroke. 221 auras Junt. for auris. 223 saepe Is. Voss. in ms. notes for se. per se Flor. 31 vulg. without sense. 226 mobilibusque Ald. 1 Junt. for montibusque. 228 Lach. wishing to support his unjustifiable alteration of i 489, a precisely parallel passage, without any just reason makes one verse out of these two by omitting per s. d. C. ut ac v. 231 Curat item. Curat utei Lach. Curat item ut Lamb.: but surely there is sufficient authority for omitting ut after curat. 234 et insinuatus Lach. for ut insinuatus. ut insinuatur Nic. Nicc. Flor. 31 Camb. vulg.; but ut for ubi is not Lucretian. 237 pellens Ed. for tellens. tellens A corr. Nic. Nicc. etc. pollens Lamb. vulg. Lach. cellens Wak. 241 tigna Lamb. first (not Flor. 31) for igna. ligna Nic. Nicc. later mss. and eds. before Lamb. 242 demoliri Ald. 1 Junt. for commoliri: prepositions seem often to be confounded in our ms. cremare Ed. for ciere which has no meaning: the last letters, which were on the outside margin of this the 259th page of the archetype, were lost. lamenta Lach. for monimenta: a violent change which destroys the whole force of the passage. 245 te added by Flor. 31 Camb.


324 Et Naugier. first for At. Ac Junt. Wak. percurrunt Lach. for


BOOK VI


527 sorsum...sorsumque Koch in Rhein. mus. n. f. viii p. 640 most truly for sursum...sorsumque. cursum...cursumque Lach. 531 euntis B corr. Avanc. for avintis. avenitis A corr. aquantis Flor. 31 Junt. 533 siant Ald. 1 Junt. first for fluent. 536 terram Flor. 31 Camb. etc. for terras. 537 supera Avanc. for super. supera'st Lamb. etc. ventionis Wak. for ventis, ‘egregie’ says Lach. justly. 541 summersaque sacra Flor. 31 Camb. 3 Vat. vulg. for summersosca. ‘summerso capte i.e. capite. sic. Em. capitisibus mutantes pinus’ Is. Voss. in ms. notes. 542 similem Junt. first for similis. esse sui Ald. 1 Junt. for esse vi. 548 plaustrum Lach. for plaustris. 550 exulant, scruptus quicunque vii Ed. for exulantae dupnis cumque vim. Lach. rightly saw that vim meant vii: so 465 and 511 the ms. have mmore for maiore; but the rest of his reading et ubi lapii 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. 114 has cum solidis lumina cumque, I never met with the two words in juxta-position; and qui might easily be absorbed in quonque. ubi currus cumque eqwum vi Flor. 31 Camb. and 3 Vat.: but Camb. in text and Vat. 1136 Othob. in marg. have also the
NOTES

ms. reading. ubi currus cunque equitum vi Junt. Lamb. ed. 1 ubi currus fortis equum vis ed. 2 and 3, the fortis equum vis being from Avanc. aedes, ubi cunque equitum vis Wak. sola Pisaevunque flumen 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. Avanc. for vacillas. 555 inter dum Lach. for inter. in terra Ald. 1 Junt. vulg. perhaps rightly.


608—635 are proved by Lach. to be quite unconnected with what precedes or follows. Junt. and vulg. prefix this verse Nunc ratio red- denda augmen cur nesciat aequor. 609 Naturam Ald. 1 Junt. first for Natura. 614 adaugmen. ad augmen Nic. Nicc. followed by all mss. and eds. before Lach. 616 magnam sol Junt. first for sol magnum. 624 aequora, ventis Lach. for aequora venti. aequora ponti Nic. Nicc. vulg. perhaps rightly, as the words are often confused: comp. i 276: and ventis is somewhat awkward. 629 orbi Junt. for orbis. orbe Flor. 31 Camb. Avanc. 632 maris B corr. Junt. (not Flor. 31) for magis. 638 pede detulit A corr. for pede tuli.

690 Fert itaque Heins. in ms. notes, and Lach. for Fert itaque. Fecitque Nic. Nicc. Vertitque Is. Voss. in ms. notes. 695 resorbet Flor. 31 Camb. 3 Vat. for resolvet: a fine correction. 697: see Cambr. Journ. of phil. i. p. 40, where I said that at least one verse is here lost: in the smaller ed. I proposed a verse such as this, Fluctibus admixtam vim venti; intrareque ab isto: which will serve to shew the general meaning. Lach. violently reads penitus percocita in apertum for penitus res cogit aperto. 701 vertice enim Turneb. advers. xxii 19 Is. Voss. in ms. notes Bentl. for vertici. Turneb. also proposes and seems to prefer vertigeni which Lamb. ed. 3 adopts from him. vertice item Ald. 1 Junt. 702 quod. quas Junt. Lamb. etc. wrongly; see Lach. iii 94.


740 quod, quo Lach.: I now think him wrong. qua, nomen id Flor. 31 Ald. 1 Junt. vulg. before Wak. nomen aornis Gervas. Tilleberiensis: see Lach. 743 Remigii Junt., Remigii oblitae Lach. for Remigio oblitae. 746 substratus Brix. Avane. Nauger., substratus (substratus) Ver. Ven. for substratus. Avernist Ed., Averno'st Lamb., for Avernii. Lach. inserts et before si forte; but the passage he quotes in support is not more in point than the one he cites in favour of aut sex in iv 303 (327), the metre there ruling the order of the words. 747 Is B. His A Nic. Nicc. acri sulphure Salmas. Heins. in ms. notes, Is. Voss. in ms. notes, Bentl. for ecri super: the readings of older editors are too absurd to mention. montes B, montis A Nic. Nicc. which is probably what Lach. wrote. For montes...aucti Heins. suggests olentes...agri. 749 Est et. Est ut Lach. intolerant of et for etiam. 755 ope sufficit Ed. for opus efficit: a transposition of only two letters: comp. iii 374. vi ibus efficit Lach.: a harsh and inadmissible elision: see L. Mueller de re metr. p. 284. loci hoc opus Avane. Lamb. sua vi Lamb. for suapte. 759 si sint divis mactata. si fit divis mactatii Lach.: an awkward and uncalled-for change: see iv 934. fit seems hardly Latin, the structure of the sentence calling for a subjunctive. 761 effiant causis Lach. for e fiant causis: perhaps ecfiant. e causis fiant Flor. 31 Camb. 3 Vat. vulg. rightly perhaps. 762 ne forte his Ed. for ne potes. ne potis A corr. Nicc. Nicc.: perhaps is should be retained. puteis Turneb. Puteis Lach. i.e. Puteolanis: a quite unexampled form, and not I think suited to the context. ne potius Flor. 31 Camb. 2 Vat. etc.: hence Lamb. ne his Orci potius. ne postea hisis Wak. 763 post hinc. posta, hinc 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 (aureis) Ald. 1 Junt. for auras. 778 aspera iactu Ed. for aspera tactu: iacere, adiectus are specially said of smell, as II 846 iv 673: comp. also II 1047. Bentl. defends tactu, perhaps rightly. aspera adactu Lach.: but adactu implies a violent thrust or effort, as of a weapon, a tooth. odore Lamb. ed. 2 and 3. 780 tristia Flor. 31 Camb. Ver. Ven. for tristitia.


818 et. ea Lach. ever intolerant of et for etiam. alitibus Flor. 31 Camb. for malitibus. 829 fit. sit Junt. Lamb. vulg.: a solecism. 832 hic Lach. for hinc. luguatur Flor. 31 Camb. Ver. Ven. for luguatur. 840: clearly something is wanting to connect this verse with what precedes. Lach. has proved that a new leaf, the 142nd, of the archetype began here: in all probability then one leaf had dropped out in this place. Lach. inserts four fragments, Non mihi si linguae centum sint oraque centum Aerea vox. Mensibus' frigus. Camerareae caminis. Ne oblimet. The first certainly appears Lucretian: where it came in the poem, cannot be said; the rest are very doubtful. 840 Quae is prefixed to Frigidior in A, uae (i.e. quae) in B, Cur by Nic. Nicc. 841 Rarescit Lamb. for Arescit. semina Flor. 31 Camb. for sem. si quae Avanc. at end of Catullus for quia which he kept in Ald. 1 as did all editors before Lach. 842 habet, propere Nic. Nicc. Camb. Ver. Ven. vulg. for habet proprius B Flor. 31, proprius A. proprius Bern. whom I followed in small ed. forgetting that Nic. Nicc., i.e. Poggio's ms. in all likelihood, had propere. 846 ut coeundo Lamb. for in coeundo. in quo eundo Nic. Nicc.

BOOK VI


937 claret Flor. 31 Camb. for clare. 941 mixtum corpus Brix. (not Flor. 31) for corpus mixtum. 942 superna Lach. for superna. 954 Galli Lach. for caeli. coli Nic. Nic. colli Brix. Ver. Ven. Avanc. Nauger. Wak. corpus Junt. Lamb. ed. 1 and 2. corii Flor. 31 Camb. 3 Vat. Lamb. ed. 3. 955 (956) tempestates... coortae Avanc. followed by Nauger. Lamb. etc. rightly for tempestatem... coorta. tempestate in... coorta Lach. 956 (957) iuare B Vienna frag. A corr. Flor. 31 Camb. all Vat. in re Nic. Nic. which is the same thing. iuare A p. m. caused by remotae, not as Lach. says because the archetype had both iuare and iuare which he reads and I read in my small ed. 957 (958) I have placed here: rightly as all will allow who compare 1098 sqq: see Camb. Journ. of phil. i p. 41. Lach. most awkwardly puts it after 947. Bern. retains it in its place and reads E tempestate in... coortast...remotae: but remotae clearly belongs to tempestates. 958 raro corpori’ nexu Lach. for raro corpore nexum.

962 sol Flor. 31 Camb. etc. for quo. 964 que added by Flor. 31 Ald. 1 Junt. extractas ningues Avanc. at end of Catull. alle Extractas ningues Nauger. 965 liguëst. liguësit Vat. 640 Urbin. Ver. Ven. Ald. 1 Junt. Lamb. ‘liguësit. s’ Heins. in ms. notes: but on this cod. Modii see introduction p. 19. 971 972 ambrosiae quasi vero et neglecti tinctus: Qua...amariu’ frondeat esca Lach. for ambrosias quasi vero et neglecti tinctus Qua...marius fronde ac exempt A, extet B Vien. fragm. Nic. Nicc. : amarius Flor. 31 Camb. 2 Vat.: this brilliant emendation


BOOK VI


1186 spiritus Macrobr. Flor. 31 Camb. for spiritum. 1187 umor. humor mss. of Macrobr. vi 2 11 for umum. 1189 rauca. rauca. mss. of Macr. l. l. Avanc. for rauca. tussi Junt. for tusse. tussis mss. of Macr. 1195 in ore trucet Ed. for inoretiacet B Vien. frag. inoretiacet A. inorreti acet Nic. Nicc. etc. the -et is the common corruption of the old termination -ei; comp. 16 coget for cogei and 1199; so 1 84 ms. Triviat, ii 636 Arm. mat et. rectum Lamb. for rectum. Duratusque horret rictum Vat. 3276. inorhrescens rictum Lach. after Rutgersius. inorhrebait rictum Lamb. in ore iacens rictu Nonius. tena tumebat Heins. in ms. notes and Lamb. for tenta mebat. tecta mebat Nic. Nicc. tenta mebat Flor. 31 Camb. 2 Vat. tenta mebat Nonius B corr. Vat. 3276: see Camb. Journ. of phil. i p. 374. 1196 rigidi Lach. for rigida. post artus. post strati Lamb. prostrati Junt. 1199 ibei Ed. for ut est: ibei became first iuet, then ut est: see n. to 1195. vix Lach. without force. 1200 Ulceribus Lamb. after Thucydides for Viceribus: i and l confused as in 500 other places: so 1271 Viceribus. Visceribus A corr. Nic. Nicc. vulg. here as there. Wak. in both places argues for visceribus: but A and B 1166 had Et simul viceribus; 1148 Sanguine et viceribus; v 995 super vicerat tetra, viscera A corr.; iv 1068 Vicus enim, Ulcer A corr.: thus in every place where the word occurs in Lucr., our sole original authority substituted i for l: this may serve to shew on what sandy foundations Wak.
builds, when he maintains iacere coniectum umorem against coniectum, or lacere in fraudem against iacere, and a hundred suchlike cases. 1205 qui Lamb, for cul. 1212 his Brix. Junt. for tis. is Flor. 31 Camb. incesserat Lamb. for incesserat. 1217 exeiret Lach., exeiret Brix. for exiret. 1219 solibus. sedibus Macrob. vi 2 14, Brix. Junt. 1220 nec tristia Macr.l.1., Brix. Avanc. for nectia. nec fortia Flor. 31 Camb. 2 Vat. Junt. nec noctibi Lamb. nec noxia Is. Voss. in ms. notes, Heins. in ms. notes who also proposes nec inerta. 1221 Exeibant Lach. for Exeibant A, Exeibant B, Exeibant Nic. Nicc. 1225 in my small ed. I placed before 1235: I still think that the poet's words would thereby be rendered more consecutive; but I now see that 1235 should not be severed from 1234, Lucr. having misapprehended a sentence of Thucydides: I have therefore now left 1225 in its place, as an imperfect fragment, all this last part of the poem being manifestly in a very unfinished condition.

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

LUCRETIUS.

NOTES II,

EXPLAINING AND ILLUSTRATING THE POEM

Jerome in his additions to the Eusebian chronicle has these words Titus Lucretius poeta nascitur qui postea amatorio poculo in fuorem versus, cum aliquot libros per intervalla insaniae conscribisset, quos postea Cicero emendavit, propria se manu interfecit anno actatis XLIV. Donatus in his life of Virgil writes thus according to Reifferscheid Suetonii reliq. p. 55, initia actatis Cremonae egi [Vergilius] usque ad virilem togam, quam XV anno natali suo accepit isdem illis consulibus iterum duobus quibus erat natus, evenitque ut eo ipso die Lucretius poeta decederet. If this be true, Lucretius died about the ides of October U. C. 699 in the second consulship of Pompey and Crassus. His birth then would fall to the year 655. But the passage of Jerome is assigned to col. 171 2 by Scaliger and most of the older authorities as well as by Mommsen Abh. d. sacchs. 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 Jerome's additions are servilely copied from the lost portion of Suetonius de viris illustribus, nor feel much less confidence that Donatus' account comes also from the same source. These are the sole circumstances recorded of his life; nor is anything whatever known about his family: indeed the only other instance I have been able to find of the cognomen 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.' As Suetonius took great pains in searching out the best original authorities for all his statements, the facts mentioned above, even if somewhat coloured, must be accepted as true in the main, as Lachmann observes p. 63; the more so that in February of the year 700 Cicero writes to his brother Quintus II 11 the well-known sentence *Lucretii poemata ut scribis ita sunt* cet. This is the only occasion on which he ever mentions the poet's name, and it proves that four months after the death of Lucretius he and his brother Quintus had read the poem which, as we saw in the introduction to notes 1, could not have been published in the author's lifetime. Now this seems too short a time for the Ciceros to have read and to be writing about the work, if neither of them had had anything to do with preparing it for publication. But to which of the two brothers does Jerome allude? In Latin or English when Cicero or Caesar is mentioned, if there is nothing else to determine who is spoken of, the orator or the dictator is naturally implied; and Jerome in a dozen of his additions to the Eusebian chronicle thus denotes Marcus. But both Lachmann and Bernays decide that Quintus must be meant: 'in re nota' says the former 'nihil opus fuit ut Ciceronis praenomen poneret, cum nemo ignoraret Quintum intellegendum esse.' But why it should be a *res nota* to Jerome and his contemporaries or even to Suetonius I cannot see. Had Jerome found Quintus in his original, he must have added it, nor would Suetonius himself have omitted to express it. Nor can I perceive the least internal probability in favour of Quintus; who in those very months must have been thinking more of the art of war than the art of poetry; for in the summer of 700 he was fighting as Caesar's legate in Gaul and Britain. And why should not Marcus be the editor? he does not appear to have been very actively employed during those months; and moreover he was one of those busy men who always find time for any fresh work they are called upon to do. It may have been a dying request of the poet's; for it is more than likely from what he says of Memmius that he would look on Cicero with admiration and esteem him as the saviour of his country. Cicero's virtues and abilities were just of the sort to excite the love and wonder of a retired student, who is more apt in practice to overrate than undervalue those who are engaged in active life, whatever his speculative sentiments may be. And here we are not left solely to conjecture: the many imitations we find in Lucretius of the few hundred extant lines of Cicero's Aratea prove, little as it might have been expected, that he looked upon this translation as one of his poetical models. Cicero, though he set small store on Epicurus and his system, was on terms of intimate friendship with the leading
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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 idllest 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 Procclus, Petis ut libellus tuos in secessu legam examinemque an editione sint digni, adhibes preces, adlegas exemplum; rogas etiam ut aliquid subseci et temporis studiis meis subtraham, impertiam tuos: adieis M. Tullium mira benignitate poetarum ingenia foizisse. The exemplum in question may well have been the poem of Lucretius. Professor Sellar Roman poets of the republic p. 203 though not inclined to admit the editorship of Cicero, yet argues that Jerome must be speaking of Marcus.

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

Is then the epicurean system well or ill adapted to these purposes? As a poet can scarcely be the inventor of a new system of philosophy, Lucretius could hardly help adopting some one of those which were then in vogue; if not the epicurean, then the academical or peripatetical or stoical. To construct a poem out of either of the first two with its barren logomachies, wire-drawn distinctions without a difference, would have truly been to twist a rope out of sand; of course I am speaking of these two systems as they were in the days of Cicero and Lucretius. Well then the stoical? I unhesitatingly assert that for all purposes of poetry both its physical and ethical doctrines are incomparably inferior to those of Epicurus. Read the de natura deorum; compare their one wretched world, their monotonous fire, their rotund and rotatory god, their method of destroying and creating anew their world, with the system of nature unfolded by Lucretius, grand and majestical at least in its general outline. Then look at their sterile wisdom and still more barren virtue with their repudiation of all that constitutes the soul of poetry. Lucretius on the other hand can preach up virtue and temperance and wisdom and sober reason with as loud a voice as any of your stoics; and then what inexhaustible resources does he leave himself in his alma Venus and dux vitae dia voluptas! Are examples wanted? then contrast the varied grace and exuberant beauty of Virgil, when he is pleased to assume the garb of an epicurean, with the leaden dulness and tedious obscurity of the stoic Manilius; or compare the rich humour and winning ways and ease of a Horace with the hardness and thinness and forced wit of a Persius. All this it may be said is in the men, not their systems. Yes, but the proper choice of a subject is half the battle. And yet the picturesque English historian speaks of the epicurean as the meanest and silliest of all systems; and one German critic after another sees fit to denounce it as beneath contempt. In this as in many other points the poet has received more justice at the hands of his latest English critic. Lessing in his essay to prove that Pope because a poet could not be a metaphysician says 'if I am asked whether I know
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 same outline on their minds. The two first books appear to be quite finished and to have received almost the last touches of the author with the exception perhaps of a few lines in the first and certain portions of the second, pointed out in their several places. The greater part of these books is devoted to a very complete and systematical account of the natures and properties which belong to the two great constituents of the universe, atoms and void. Given to him this universe in working order there is much that is striking, much even that may be true, much at all events that Newton accepted, in this description. We of course care, not for its scientific value or truth, but for its poetical grandeur and efficacy upon our imaginations; and in these respects we are most amply satisfied. The least interesting portions of these books are perhaps the episodes in which the rival systems of Heraclitus Empedocles and Anaxagoras are examined and refuted. They are closely connected with the general subject and the poet is much in earnest, but, as was indeed to be expected and as is pointed out in the proper place, he could only criticise them from his own point of view and starting from his own principles. The third book is likewise highly finished; and in no portion of his work does he more fully display his power of sustained and systematical reasoning. Here too, if his 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: occasion-
ally too some fine touches of earnest satire are met with: in these pas-
sages, 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 ob-
served, vivacity of narrative, fine perception of analogy and much inge-
nuity of speculation: the language is simple terse direct telling. Most
of these merits are displayed in greater or less measure even in the flat-
est 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 uber 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 de-
scription 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.
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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 seems to have stood quite aloof from the prevailing fashions of his day; for the great mass of contemporary poets, among them even Catullus at all events in his heroic and elegiac poems, chose to form their style after Euphorion of Chalcis and the affected Alexandrine school of poets, Callimachus and the rest, whose influence extended far into the Augustan age, though they wrote in what was to themselves really a dead language. It is 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 Demo-
critus and the other early Greek philosophers. Empedocles receives his homage partly as one of these, but mainly because he gave him the best model of a philosophical poem. Ennius is extolled at the beginning of his work as his master in Latin verse. Lucretius thus to all appearance stood aloof from the swarm of contemporary poets and left them to quarrel and fight among themselves, as even the best of them seem to have been ready to do. The Augustan poets of the first rank afford a rare and most pleasing example of brotherly harmony and good feeling; but if Catullus and Calvus had not died in early manhood, there are many indications that they and their school would have come into painful collision with Virgil and Horace and their partisans. Lucretius we cannot picture to ourselves as joining in the lampoons on Caesar, much as to all appearance he disapproved of his policy.

Notwithstanding the antique tinge which for poetical ends he has given to his poem, the best judges have always looked upon it as one of the purest models of the Latin idiom in the age of its greatest perfection. Fifty vouchers might be cited for this; but the following will suffice: the prince of critics declares emphatically in the scaligerana that there is no better writer than Lucretius of the Latin language. 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 'omnia poetarum Latinorum qui hodie exstant et qui ad nostram aetatem pervenerunt elegantissimus et purissimus idemque gravissimus atque ornatisimus'; 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 'lactae 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 pre-eminence and literary glory, from Homer to Demosthenes, all the manifold forms of poetry and prose which were invented one after the other, were brought to such an exquisite perfection, that their beauty of form and grace of language were never afterwards rivalled by Latins or any other people. But hardly had Demosthenes and Aristotle ceased to live, when that Attic which had been gradually formed into such a noble instrument of thought in the hands of Aristophanes Euripides Plato and the orators and had come to supersede for general use all the other dialects, became at the same time the language of the civilised world and was stricken with a mortal decay. It seems to have been too subtle and delicate for any but its wonderful creators. Nay the style and rhythm even of Menander who was born in Athens years before the date just given shew a sad falling off, if he be compared with Aristophanes. The Alexandrine poets who imitated earlier styles, and even the graceful Theocritus repeat parrot-like forms which they do not understand, because their meaning had been lost for centuries. If what is said of a Menander and Theocritus be thought presumptuous, there is no question that it is true of prose writers. Epicurus who was born in the same year as the former writes a harsh jargon that does not deserve to be called a style; and others, of whose writings anything is left entire or in fragments, historians and philosophers alike, Polybius Chrysippus Philodemus, are little if at all better. When Cicero deigns to translate any of their sentences, see what grace and life he instils into their clumsily expressed thoughts! how satisfying to the ear and taste are the periods of Livy when he is putting into Latin the heavy and 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 Panaetius 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' homoeomeria, but the meaning he can
expound easily enough. And easily and lucidly enough he does explain
it: the less he or any other poet Latin or Greek or English has to do
with the word itself the better: it is not more poetical than entele-
chus or homoeoria or the τὸ τί θεῖα εἶναι 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 comp-
pels him to be brief. Whether he is brief or not, he explains an intri-
cate question as clearly as any Greek writer in prose or verse would be
likely to do. One might more justly object to Lucretius that he has too
much instead of too little technical language for a poet. Whatever
Greek writer Cicero wishes to explain, he can find adequate Latin terms
to express the Greek, even if they are those of Plato or Aristotle: is it
a new sense given to a word in common use? he can always meet λόγος
or εἴδος with ratio or species: is it a newly coined word? his qualitas is
quite as good as Plato's ποιότης. Nay from the force of circumstances
species qualitas quantitas have had a much longer life and a far more
extended application than εἴδος ποιότης and ποιότης. Had Cicero chosen
to apply the prolific energy of his intellect to the task, he might have
invented and wedded to beautiful language as copious a terminology as
was afterwards devised by the united efforts of Tertullian and the other
fathers, Aquinas and the other schoolmen; from which the most culti-
vated modern languages derive the chief portion of that wealth in scien-
tific terms which enables them to claim in that respect a superiority over
Latin. But the language of Latin poetry would assuredly not have
been improved thereby. Ulphilas no doubt found his Gothic, Alfred
his English, when those idioms were in their prime, quite as poor in
their scientific terminology compared with the degenerate Latin of their
times, as Lucretius found his Latin compared with Greek. That however
he, like Cicero, sometimes entertained a more favourable opinion of his
language and his art would appear from such expressions as the twice
recurring quod obscura de re tam lucida pango Carmina, musaeo con-
tingens cuncta lepore.

The Lucretian hexameter occupies an important place in the history
of Latin poetry, coming as it does between that of Ennius who invented
and that of Virgil who brought this metre to perfection. What Ennius
did in this matter is a curious study: he not only was the first to intro-
duce this new and strange form of verse into the language on which it
was to continue to exercise so great an influence ever after; but he laid
down for it laws of prosody differing in many essential points from those
observed by himself in his tragedies as well as by all the other tragic
and comic poets of his own and the following age. These laws, trans-
mitted from one generation to another, taught as a necessary part of a
liberal education and enforced on the writers of elegiac and lyrical
as well as of heroic form, 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 elabo-
rate 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 cer-
tain 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 re-
peatedly and intentionally neglected by Lucretius. Thus we find in him
hundreds of instances in which the first two feet are marked off from the
rest of the verse in the following unusual modes taken at random from
his six books: with two dactyls at the beginning Religionibus atque
minis, Omnia denique sancta, Suscihipendaque curavit, Quippe potentia
cum, Vertice Palladis ad templum: with a spondee and dactyl Ergo
vivida vis, At primordia gignundis, Praetermitteret humanis, Aut ex-
trinsecus ut: more rarely a dactyl and spondee or two spondees, but then a monosyllable must follow, Sive voluptas est, Non tenere utu vi; lm-
mortalai sunt, Nam cum multo sunt, Vis est, quorum nos: once indeed with great boldness, but with singularly happy effect, III 527 Et mem-
bratim vitalem deperdere sensum. Instances of such rhythms in Virgil may be counted on the fingers: he has Scilicet omnibus est labor inpen-
dendus, Armentarius Afer, Sed tu desine velle, Spargens unida 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, Inclinatior atque; but they are rarer than in Lucretius: in the 80 or 90 verses still remaining of his poem de consulatu suo written about five years before the death of our poet there is not a single example. In the middle of the verse too Lucretius has many favourite movements, most of which are not unexampled in Virgil Catullus or Cicero but are much less common, such as Quid
nequeat finita potestas, Detulit ex Helicone peremii, Amnibus inveniuntur
aperto, Finita variare figurarum ratione, Omne genus perfusa coloribus,
Pocula crebra unguenta, and a hundred such. Cicero has some pretty verses in his prognostica which suggest the manner of Lucretius Vas
quoque signa videtis, aquai dulcis alumnae, Cum clamore paratis insanis
funde voces, Absurdoque sono fontis et stagna-cietis...vocibus instat,
Vocibus instat et adsiduas iacte 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 materia simplicitate, or vis animai, saecla
animantium, mentem animoque, and does not even avoid such harsh elisions as quandoguidem exat, perpetuo aequo, praeterea usquam. Now in Virgil such endings as quadrupedantum anciptemque, and in Catullus such a one as egredientem are exceedingly uncommon. But these poets make one striking exception in favour of Greek words and delight to close a verse with hymenaeus Deiopea Thersiolumque and the like: a conces-
sion to Greek rhythm and a prettiness which Lucretius would not care for. As for the other rhythms just mentioned, Virgil says magnam cui
mentem animumque and simul hoc animo hauri in acknowledgment doubtless of his obligations to Lucretius: they produce a striking effect in the Æneid from their extreme rarity. Lucretius again does not decline spondaic endings as natural, aeternumque, et mortalis, sint in
motu; once even inventi sint; but these are much rarer than such end-
ings as principiorum, and it is worthy of note that he abstains from them altogether in the sixth book. On the contrary Catullus and Virgil use
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them much more frequently than quadrupedantum egredientem and the like: Catullus luxuriates in movements like these Nereides admirantes, ac moenia Larisaea, fluctus salis adlvdebat, and Virgil and Ovid both affect such terminations to a line as Iovis 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 lenessimus onchesmites, hunc στονδείγοντα si cui volest τόν νεωτέρων pro tuo vendita. Was it scorn of such affectation that made Lucretius altogether avoid such στονδείγοντες 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 matri et Neptuno Aegaeo after the manner of the Greeks. Lucretius does not avoid sometimes very harsh and prosaic endings such as constare: id ita esse. When Virgil has such terminations of a verse as procumbit humi 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 acrierictu, 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 suavis daedala tellus, not suavis tibi; tibi rident aequora ponti, diffuso lumine caelum, genetabilis aura favoni and so on. This produces a grand and stately, but somewhat monotonous effect. Catullus however carries it as far or even farther than Lucretius. Virgil, though he often uses this flow and with much effect, avoids it as a rule: he says Troiae qui primus, not qui Troiae; labentem caelo quae ductitis annum, not quae caelo, as Lucretius would have done. It must not be questioned that in the construction of single verses and still more in the rhythmical movement which he impresses on a whole passage Lucretius is a far less careful and skilled artist than Virgil. The effect which his grandest passages produce is owing more to the vigour and originality of the thought and the force and freshness of the expression than to studied polish and elaboration. Yet for all that he is perhaps 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 majestical march. Ovid in his hexameter poem with all his ease and fluency does not make any advance upon, but rather falls behind Virgil: his heroic wants body and flavour, variety even. How inferior is he to Lucretius in those passages, in which he seems to be competing with him! As for the slavish pack of imitators who followed in the track of Virgil or Ovid, it were a shame even to discuss their claims to superiority.

One of the most marked peculiarities of the old Latin writers is their extreme fondness for alliteration, assonance, repetition of the same or similar words syllables and sounds, often brought together and combined in the most complex fashion. In Latin, as in some other languages, this usage was clearly transmitted from most ancient times, and is not the invention of any one writer. Ennius and the serious writers use it to produce a poetical effect; Plautus and the comic poets employ it for comic purposes: the following from the captivi, Quanta pernis pestis veniet, quanta labes larido, Quanta sumini apsumedo, quanta callo calamitatis, Quanta lanii ussitudo, 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 w 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 per- victit, 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 exitari; 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 seclae: comp. Ennius' Marsa manus, Paetigna cohors, Vestina virum vis. Such combinations are common in Virgil; but occur by hundreds in Lucretius. Then he delights in bringing together words compounded of the same preposition by themselves or in union with other sorts of alliteration or assonance: officium...officere atque obstare, seuungi seque gregari, disturbens dissoluensque, retroque repulsa recerti, condensse conciliatu, Exos et exanguis, pertusum congesta quasi in vas Commoda perfluxere atque
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ingrata interiere: 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; again and again Multa modis multis multarum rerum; pueri circum puerum; Nil sint ad summam summam totius omnem, Tactus enim tactus; aurea dicta, Aurea; sonitu sonanti, penitus penetrare, funditus fundamenti; casta inceste, Innumerabilem enim numerum, Innumero numero, Immortalia mortali cet. cet. Virgil's fondness for similar artifices is probably in great measure derived from Lucretius. After Virgil's time they appear to be less frequent in Latin literature: people probably got tired of them, as has happened in other literatures. This love of assonance in all its shapes our poet indulges to such an extent, that his ear and taste appear not unfrequently to have become blunted by satiety: often within the compass of two or three lines he will use some of his favourite words, such as res ratio or corpora, three or four or five times, without there being any point or force whatever in their repetition. The most glaring examples are pointed out in their places. Many other modes of producing effect might be noted in Lucretius, such as his habit of putting together substantives without any copula: Prata lacus rivos segetes; Ossa cruor venae color umor viscera nervi: but let the examples given suffice. In his alliterations and assonances as well as in the rhythmical movements of his verse and the style and colour generally which he imparts to his poem Lucretius seeks rather for the most direct and obvious means of producing effect, than for the more subtle and recondite arts of Virgil. His ornament therefore is apt sometimes to be in excess, sometimes to be deficient; yet even the plainest and most prosaic parts of his poem shew a sincerity of thought, a force of reasoning and a racy idiomatic flavour of style which render them less dull and uninteresting than the flatter portions of many more carefully elaborated works.

Standing as Lucretius did entirely aloof from what would most excite the sympathies of his contemporaries, there is not much evidence to shew what reception his poem met with from the great mass of his countrymen. It sufficiently appears however that he and Catullus were justly esteemed the two greatest poets of their age. Yet there can be no doubt that his work came into the world at a time very unfavourable for the fame of its author. He would take no part in the great movement then in active progress which ended in producing the works of Virgil Horace and Ovid and fixed once and for ever the Roman standard of poetical taste. The splendour of their reputation threw into the shade that of their greatest predecessors, Ennius Lucretius Catullus: they obtained the unanimous suffrages of the best critics of the empire, at the head of whom stood Quintilian. The reaction in favour of the
older literature seems to have been headed by unskilful and too zealous leaders and thus to have exposed itself to the shafts of satire. The effect which Dryden and Pope produced for some generations on English poetry gives but a faint notion of the sovereignty exercised by the Augustan poets. And yet Lucretius had no slight influence on the poetry of succeeding ages, although the first mention of his verses according to the interpretation usually given is anything but complimentary. I allude of course to a sentence of Cicero written a few months after the poet's death and probably at the very time when his poem was first published. At the end of a short letter to his brother Quintus, 11 11, written early in 700, occurs this sentence as it is given in all mss. 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 multae tamen artis is quite as easy an emendation. What then is Cicero's meaning? we have not the criticism of Quintus which called forth the remark to enlighten us. At this period when the νεόρεοι, as Cicero calls them, were striving to bring the Alexandrine style into fashion, there seems to have been almost a formal antithesis between the rude genius of Ennius and the modern art. It is not then impossible that Quintus may so have expressed himself on this head, that Cicero may mean to answer 'yes you are quite right in saying that Lucretius has not only much of the native genius of Ennius, but also much of that art which to judge by most of the poets of the day might seem incompatible with it.' Thus the mss. would be right and Cicero's judgment would satisfy us. Again to write either multae tamen etiam artis or multae etiam artis is hardly, if at all a greater change than to insert non. Lachmann however has no doubt that non must come before multis: he says Cicero could not deny to Lucretius art: 'quod in Marco sane mirandum esset, quippe qui eius artis qua Lucretius pollet ne minimam quidem partem in carminibus suis adsecutus esset. contra idem cur paucu ingenii lumina in Lucretii carmine animadverterit, non potest obscurum esse: nam et Ennius et Attius ea re ingeniosi videbantur, quod oblectando docerent et animis movendis corrigereat mores.' But every one feels that ingenii lumina means here precisely what we mean by genius; what Ovid means when he says of Ennius Ennius ingenio maximus, arte rudis, of Callimachus Quamvis ingenio non valet, arte valet, of himself broken by calamity Nec tamen ingenium nobis respondet, ut ante ... Impetus ille sacer qui vatum 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 leto dedit 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.
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Why Cicero should deny him art, may be explained in more ways than one: he had a genuine love of Ennius and is indignant that the ‘cantores Euphorionis’ should presume to despise him: he and Lucretius agreed on taking him for their great poetical model. At the same time his own Aratea must have been written thirty years or more before this letter, and he may well have been so far converted by the almost unanimous tendency of the poets of the day towards that style of diction and verse which was gradually leading up to the works of Virgil and Horace, as to deny Ennius and Lucretius much art. What remains of their poetry, proves that both Augustus and 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 Favo-rinus two centuries later when, as Gellius i 21 records, he spoke of Lucretius as poetae ingenio et facundia praecellentis.

Catullus, though the poem was published so short a time before his death, must have known it, as he has imitated it in more than one place. When it was given to the world, Virgil was fifteen years of age. At such an age therefore the style and manner of Lucretius were able to impress themselves fully on the younger poet’s susceptible mind; and perhaps the highest eulogy which has ever been passed on the former is that constant imitation of his language and thought which pervades Virgil’s works from one end to the other. Horace too and Ovid had carefully studied him: this commentary will in some degree shew what they as well as Manilius owe to him, though this last disciple is not worth much. Lucretius thus exercised indirectly no slight influence on the whole future career of Latin poetry. To pass to modern times, the Italian scholars of the fifteenth century, full of enthusiasm for everything classical, yet admired no Latin poet more than Lucretius, Virgil alone excepted. The illustrious French scholars of the sixteenth century, Lambinus Turnebus Scaliger, pronounced him one of the greatest, if not the greatest of Roman poets. In more recent times he has been less praised and read. The critics of Germany have in general shewn little sympathy for him: full of their heraclitean fire they will not tolerate anything epicurean. Goethe alone is a brilliant exception: his sympathy and admiration for Lucretius never failed. In this country the most recent account of the philosophy and poetry of Lucretius is at the same time the fullest and most favourable and by far the best:
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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 nostri. 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. genetrix AB rightly: so all the best mss. of Virgil and others, and certainly most inscriptions of the best ages: some of those which have genetrix are now declared spurious; some I doubt not have been wrongly copied. Lamb. compares meretrix meritus with genetrix genitus: Lach. adds genetivus and obstetrix insititor, 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 obstetrix too is intermediate between stator and insititor: comp. recépit accédere and the like. This is true; but authority calls imperiously for genetrix, and genetus genetor may once have been in use; see the index of the new corpus inser. Lat. vol. i for numerous cases of e for i in the old language.

2 Alma, an epithet he applies elsewhere to water, the earth, a nurse, pleasure, Pallas; but here it has manifestly a peculiar force with reference to all that follows in this fine address in which no word is thrown away. alma Venus was not only familiar to poets, but seems to have passed into the language of the people. I find on the basis Capitolina reg. xii an almac Veneris vicus; and the cosmographia Aethici p. 716 ed. A. Gronovius says of the island between Portus and Ostia ita autem vernali tempore rosa vel ceteris floribus adimpletur ut prae nimietate sui odoris et floris insula ipsa libanus almac Veneris nun-cupetur. Macrob. sat. iii 8 Laevinus etiam sic ait Venerem igitur
almum adorans, sive femina sive mas est, ita uti alma Noctiluca est. Plautus rudens 694 has Venus alma; Appul. metam. iv 30 the goddess in wrath says of herself En verum naturae prisca parens, en elementorum origo initialis, en orbis totius alma Venus. Empedocles termed her ξιδωρος: 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 caelum di vostra fidem, says Plant. trim. 1070; ut nulla pars caelo mari terra, ut poetice loquar, prae termina sit, says Cic. de fin. v 9. Ovid fasti iv 93 thus imitates Lucr. Iuraque dat caelo terrae natalibus undis Perque suos initus continet omne genus. But Bentl. points out that Lucr. has himself imitated Eurip. Hipp. 449 φοιτά δ' ἀν' αἰθέρ' ἔστι δ' ἐν θαλασσίᾳ κλύδωνι Κύπρει, πάντα δ' ἐκ ταύτης ἐφι, and 1261 Ποτάται δ' ἐπὶ γαίαιν εὐάγγειλος θ' Ἀλμυρόν ἐπὶ πόντον. Θελγει δ' Ἐρως, ἄ μαυνομένα κραδία πανός ἐφορμάσθη Χρυσοφάς, φύσιν ἀρεσκόμεν σκυλάκων Πελαγίων θ' ὡσ τε γὰ τρέφει, Ἐν ἀλλοις αἰθομέναν δέρκεται, "Ἄνδρας τε συμπάντων δὲ Βασιλίδα τιμᾶν, Κύπρι, Τῶνδε μόνα κρατίνες: the last clause is paralleled with 21 Quae quoniam etc. But both Eurip. and Lucr. seem indebted to the Homeric hymn iv 1 'Αφρο-δίτης Κύπριδος ὑπε θεότων ἐπὶ γλυκὸν ῥέμον ὕρει Καί τ' ἐδαμάσσατο φύλα καταθνητῶν ἄνθρωπων Οἰνώνις τε διπέτεις καὶ θερία πάντα 'Ημὲν ὡς ἔπαιρος πολλὰ τρέφει ṭῆ ὡσ πόντον: the orphic hymn lv 4 follows in the same track, Πάντα γαρ ἐκ σέλεσ ήστιν ὑπεξεξὼ δὲ τε κόσμον καὶ κρατεῖς τρισοφῶν μοιρῶν, γενησὶ δὲ τὰ πάντα "Οσα τ' ἐν οὐραρφῇ ἔστι καὶ ἐν γαῖῃ πολυκάρπῳ Ἐν πόντον τε βαθύ. 2 caeli lab. signa: Aen. iii 515 Sidera...tacto labentia caelo. labentia well describes the smooth easy motion 'ohne Hast doch ohne Rast': so iv 444 signa videntur Labier adversum nimbos. Cic. 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. frugiferentis appears to be a ἄπαξ λεγόμενον. 4 Concelebras rightly explained by Wak. 'uno tempore frequentas, permeas': its first meaning seems to be that of a multitude filling, crowding a place, as ii 344 variae volucres laetantia quae loca aquarum Concelebrant...Et quae pervolvant nemora avia perrvolitantes, where Concelebrant and pervolvant might clearly change places: comp. also Cic. de imp. Cn. Pomp. 61 At eam quoque rem populus Romanus non modo vidit, sed omnium etiam studio visendum et concelebrandum putavit: the goddess therefore fills at once with her presence, pervolvat, earth and sea, and thus per-
forms the part of a multitude: this sense is therefore more poetical than
and also implies that of peopling. 5 *lumina solis*: in the nom. and
acc. the plur. is much oftener used than the sing. by Lucr. to express
the *φῶς ἀνέλαντο*. 6 te...*Adventumque tuum*: comp. 12 te...*lumnumque
initum*: this form of expression is singularly stately. 7 *daedala* well
explained in Paulus exc. ex Festo p. 68 (52): *daedalam a varietate
verum artificiorumque dictam esse apud Lucretium terram, apud Enniium
Minervam, apud Virgiliium Circen, faciē est intelligere, cum Graece *diaedal-
ΛΕΥ* significet variare. Lucr. applies it also to nature and to the tongue,
followed by a gen.; and in a pass. sense to poems and to statues.
8 *summittit*: a favourite word of Lucr. in this signification. *rident* here, as
*II 559* *ridet placidi pellacia ponti* and *V 1005* *ridentibus undis*,
simply has 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 *γελαμα*,
and Aristot. probl. *xxiii 1* and *24* by *επιγελαν*: that is rather the
cachinni and cachinнат of Catullus and Attius. 9 *Placatumque*: *vi 48*
Ventorum ex ira ut placentur; so Virg. tumida aequora placat and pla-
cataque 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 pra-
nuntiatis ante Pennatus graditur zephyrus*. *species verna diei i.e. species
veris*: comp. 119 *Per gentis Italas hominum, and n. there; and iv 733*
Cerbereasque canum facies: it means that aspect of day which belongs
to spring. 11 *reserata*: the sera being removed from the door of its
prison. Ovid fasti *II 453* *et sex reserata diebus Carceris Aelolii iana
laxa patet*. *genitabilis* used this once by Lucr. and with the active
sense in which *genitalis* is so often employed by him. Varro de ling.
Lat. *v* 17 *Aetheris et terrae genitalibile querere tempus*, which is rightly
given to Lucilius though the mss. assign it to Lucr.: the word is also
used actively by Avienus and Arnobius. *vi 805* *mactabilis* is *qui
mactat*: so Virg. penetrable telum et frigus; Ovid penetrable telum
and *fulmen* = quod penetrat, in which sense Lucr. more than once has
*penetralis*; in Horace *dissociabilis* = *qui dissociat, in Plant. *impetrabilis*
= *qui impetrat, in Plant. and Tacitus *exitibilis* = *exitialis*; in Terence
*placabilis* est twice = aptius ad placandum, in Persius *reparabilis* = *qui
reparat, in Ovid *resonabilis* = *qui resonat*; comp. in Horace *illacrimabilem
Plutona with illacrimables 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 genitalis spiritus
mundi a fovento dictus, ut quidam existimavere.* 12 *primum*: Virg.
geor. *II 328* and Ov. fasti *IV 99* and Chaucer at beg. of Canterbury tales
make the birds first feel the coming of spring: 'So priketh hem nature in hir corages'.

13 *perculsae* is literally 'knocked down, struck to the ground': see Forcellinus and Bentl. to Hor. epod. xi 2: hence often 'stunned, smitten through all the frame' by a strong passion, as here by love, 261 by a strong natural craving: comp. Plaut. trim. 242 *Nam qui amat, quod amat, quom extemplo eius saviis percuslus est*, where *perculsus* 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 mere barbarians in language Hilary and Tertullian to support *ferae pecudes*. Forbiger refers to Varro de re 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 *flumina tranant*. Can *ferae pecudes* mean brutes made headstrong by passion? comp. Cat. lxi 56 *Tu fero iuveni in manus Floridam ipse puellulam Dedis*: otherwise *ferae* seems highly prob. 'generally', 'without exception': so ii 370 *Ad sua quisque fere decurrunt ubera lactis*; and 218 *incerto tempore ferme* 'at quite an uncertain time', and iii 65 *Turpis enim ferme contemtus 'without exception'; v 242 *Haec eadem ferme mortalia cernimus esse*. Comp. Virg. Aen. iii 135 *Iamque fero sicco subductae litore puppes, where I do not understand the doubts of editors. *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. 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: such constructions are not uncommon in Lucr. 170 *Inde enascitur atque oras in luminis exit Materies ubi inest quivisque=enasc...inde ubi eius mat. inest: Ov. ars am. iii 135 *quod quamque deebit Eligat* is regular; see Mayor Cic. phil. ii 119. Not unlike is v 1110 *diviere atque dedere Pro facie quivisque=cuique pro facie eius: like in
principle are 1 152 Quod multa in terris fieri caeloque tuentur Quorum operum causas nulla ratione videre Possunt; 695 Unde hic cognitis est ipsi quem nominat ignem; III 133 et in illam Transtulerunt, proprio quae tum res nomine egebatur; VI 313 ex illa quae tum res excipit ictum: with these comp. Hor. sat. I 4 2 Atque alii quorum comoedia prisa virorum est; 10 16 Illi, scripta quibus comoedia prisa viris est: again IV 560 neque illum Internoscere verborum sententia quae sit; II 1143 Iure igitur peruent, cum rarefacta fluendo Sunt et cum externis succumbunt omnia plagis = omnia peruent cum etc. III 836 In dubioque fuere utrorum ad regna cadendum Omnibus humanis esset = In d. fuere humani utrorum etc. v 853 habere cet. = habere utrumque Mutua qui cet. VI 266 Nec tanto possent venientes opprimere imbi...Si non extractis foret alte nubibus aether: i. e. venientes [nubes] cet.: 563 Consipient [i. e. nubila] ...Cum supera magna mare venti nubila portant. III 620 ita multimosis partitis artibus esse, Membrrorum ut numquam existat praeposterus ordo also I think = esse membra, ut etc. 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 ipse...poenam = facturum ipsum ut molliat. IV 387 Quo vehimur 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 Exstantisque procul cet. and n. there.

17 Denique not in the sense it usually bears in Lucr. as a synonyme of praeterea, porro ‘again’ ‘once more’, introducing a new argument: here it places the sentence in apposition with what precedes, summing up and serving as a climax to what has been said: yes, in short, to sum up all, you inspire love throughout the world and every portion of the world. Comp. Ov. heroid. I 1 21 Denique quisquis erat castris iugulatus Achivis; 4 84 Denique nostra inuvat lumina quidquid agis. Terence is fond of this use: comp. enu. 40 Denique Nullum est iam dictum quod non sit dictum prius; heaut. 69 denique Nullum remittis tempus neque te respicis, where Cicero de fin. I 3 inadvertently joins denique with what precedes. But in Lucr. himself I 464 Denique Tyndaridem cet. and 471 Denique materies si rerum cet. the word has much the same force, introducing merely a confirmation of what precedes. Cicero and the best writers often use it with this force in the same sentence with what it sums up, as in the clause four times repeated by Lucr. finita potestas denique cuique Quanam sit ratione: here denique does not, as it so often does, merely add an item in the enumeration, but defines more fully what precedes. The word means here much what adeo does in Virgil’s imitation, geor. III 242. rapacis is well explained by Ovid met. VIII 550 nec te committae rapacibis undis: Ferre trabes solidas obliquaque volvere magno Murmure saxa solent. vidi contermina ripae Cum gregi-
bus stabula alta trahi: Virgil also applies it to rivers, Seneca to a torrent, Ennius (?) 303 to a sea-current. 18 Virg. georg. II 209 Antiquasque domos avium. 19 incutien is more usually applied to fear or some other bad passion; but 924 to love as here: comp. too Hor. epist. I 14 22 Incutient urbis desiderium; though there perhaps it is satirical. 20 generatim 'kind by kind': of adverbs in -tim or -sim generally with this force there are from twenty to thirty in Lucr. Bopp vergl. gram. III 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 Corrsen Lat. Formenl. p. 281 foll. who enumerates more than 200 of them. saecla found in Lucr. only in the contracted form, and used by him some forty times in this sense of races, generations of living creatures, men, wild beasts, even inanimate things, as n 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 A B always with nearly all the best mss. and inscriptions: also quique and quiquid in the sense of quique; but quidquid as a relative: see Lach. to v 264. dias: can Lucr. by this word mean either 'bright' or 'open' according to all its analogies in Latin Greek and as we are told Sanscrit? he uses the word only twice after this, II 172 dia voluptas and v 1387 pastorum ...otia dia: in the former place the meaning 'bright' would be suitable; in the latter that of 'in the open air': comp. Varro de ling. Lat. v 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 (?) Caelitum camilla, expectata advenis, salve hospita, and after explaining camillus and camilla continues 'Hinc casmilus nominatur Samothrace mysteriis dius quidam administrer dis 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 657 dia Camilla, who 543 is also Casmilla and consecrated to Diana. While correcting these notes, I find a passage in Max Mueller's science of language, 2nd series, p. 453, which shews that Sanscrit scholars find a similar uncertainty: 'we get the Sanskrit deva, originally bright, afterwards god. It is curious that this, the etymological meaning of deva, is passed over in the dict. of 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

8—2
would be difficult to disprove; but that there are many passages where the original meaning of bright is more appropriate, can easily be established. *luminis oras*, a favourite phrase by which he seems to denote the line or border which divides light from darkness, being from non-being; for he almost always uses *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 scribendaris versibus are of course datives: comp. georg. i 3 habendo pecori and the note on it in terminalia p. 3; see also Madvig emend. Liv. to ix 9 where he properly reads *vilia haec capita luendae sponsioni feramus*. 'Dativo gerundivi in consilio significando admodum libere Livius utitur, ut i 24 me gerendo bello ducem creavere, iii 5 his avertendis terroribus in triduum feriae indicat, ix 26 14 dictatorem deligere exercendis quaestionibus, et id genus alia': comp. too iv 43 10 non ducem scribendo exercitu esse.

25 de rerum natura: this title he doubtless gave to his poem in imitation of Epicurus' great work *πόλι Philo* in 37 books, of which some miserable and ill-deciphered fragments are published in the volum. Herculanens. The same title was given by Empedocles to his chief poem in 3 books, which must in some degree have served Lucret. 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 Lucret. Sometimes it is an active force or agency, sometimes an inert mass; sometimes an abstract term; sometimes, as i 419, it seems synonymous with the *omne*. *Res* has with him many abstract meanings; but as a physical term it always signifies composite things in being in contradistinction to the *primordia* or *corpora prima* out of which things are made: i 420, 449, 504 are apparent rather than real exceptions: *natura rerum* is therefore coextensive with the *summa rerum*, comprehending the infinity of worlds in being throughout the *omne*, and denoting sometimes this *summa* itself, sometimes that universally pervading agency by which the *summa* goes on. If *natura rerum* sometimes seems like the *summa rerum* to be the same as the *omne*, it arises perhaps from Lucretius, like all other philosophers, until perhaps the age of Newton, thinking all infinitely great things and all infinitely small things to be respectively equal; the occasion as we shall see of so many paralogisms. iv 385 *naturam noscere rerum = causas cognoscere rerum, natura* often meaning the inner nature and essence of things, *pangere* figere, unde plantae *pangi* dicuntur, cum in terram demittuntur; inde etiam versus *pangi vel figi* in cera dicuntur' Paul. ex Fest. p. 212: comp. Colum. x 251 ceu littera...*Pangitur in cera docti mucrone magistri*. 26 Memmiadai a hybrid word formed on the analogy of, though more regularly than *Scipiados* which Lucret. Virgil and Horace
have all borrowed from Lucilius, unless Ennius employed it before him. 27 Od. 6725 Παντοσίς κρατῆσι κεκασμένον εν Δαναοίσι.

29 moenera: this antique form Lucr. uses three times, as well as moerorum twice, and poeniceus and poenibat: see also n. to ii 830 poeniceus. militiae: Lucr employs this old form of the gen. very often in the case of substantives, more rarely in that of adjectives: a dat. in -ai is quite unknown to him. 34 Reicit or reiēcit, never reiēcit; and so of the other compounds of iacio: these are the only spellings known in the best ages. ade. dev. vuln. am.: Virg. Aen. viii 394 varies the phrase: aeterno fatur devinctus amore. vulnus and cognate metaphors are frequently applied to love in bk. iv. 35 ter. cer. rep. Cic. Arat. frag. viii before him has tereti cervice reflexum of Draco’s head: Aen. viii 633 tereti cervice reflexum of the she-wolf. Ov. met. x 558 of Venus Inque sīnum 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 olica 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. Appul. florid. ii 15 p. 51 says of a beautiful statue cervix suci plena, malae uberes, genae teretes, where the epithets are pretty nearly synonymous: comp. too iv 58 the teretis tunicas and v 803 Folliculos teretis of the cicada, i.e. coats of equal and regular thinness and fineness all over. Hence metaphorically aures teretes in Lucr. and Cic. oratio teres in Cic. ore teres in Persius, teres atque rotundus in Horace. 36 Pascit, avidos, inhiams: 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: comp. the vox Vitellii in Tac. hist. iii 39 and Suetonius. inhiams in: the verb generally takes a dat. or acc. Esdras i 4 31 The king gaped and gazed upon her with open mouth. 37 more emphatic than the pendet ab ore of Virgil and Ovid: Petron. sat. 127 ex cuius osculo pendes.

38 corpore sancto seems clearly to refer both to recubantem and circumfusa. 39 circumf: comp. Ov. met. iv 360 Et uence hac iuveni, uence circumfunditur illac, and xiv 585 colloque parentis Circumfusa sui: in both which places it governs a dat. Comp. 87 the accus. vīrīneos circumdata comptus with vi 1036 the dat. rebus circumdatus adpositusque, which is the prose constr. as Cic. in Catil. iii 2 Tectis ac moenibus subjectos prope iam ignes circumdatosque. Virg. Aen. viii 406 has Coniu-


_...gis infusus gremio_ of the husband in the arms of Venus. _loquellas_, also _guerella_, 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._ _incluta_: Plautus Pers. 251 has _Iovi incluto_. 41 _agere hoc_: here and _iv_ 969 _Nos agere hoc autem et naturam quaeere verum_ Lucr. alludes to the famous sacrificial formula _hoc age_, so often adopted by Latin writers: it seems to have struck Plutarch as a foreigner: he more than once explains the _OK ATE, _as in Coriol. _p_. 225, ἐπαύσαν τοῖς ἱεροῖς καὶ μηδὲν ἐργον ἐρμαλείν μεταξὺ μηδὲ 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 _Exterrito senatu_ ‘hoc agamus’ _inquit_ ‘_P. C. seditiosi pacucli meo iussu occiduntur’. 43 _desse_ ‘to fail it from cowardice’: _comp. Cic. in Catil._ _i_ 3 _Non deest reipublicae consilium neque auctoritas huius ordinis_: _nos, nos, dico aperte, consules desumus_; _pro Sest._ _101 Propugnatores autem reipublicae qui esse voluerunt, si leviore sunt, desciscunt; si timi-diores, desunt_; _epist. ad Att._ _xiv_ 13 _4 Casurus in aliquam vituperationem, quod reipublicae defuerim tam gravi tempore._ _desse_, and _711 derrasse_ with one _e_: see _Vel. Longus_ _ap. Lach._: _but_ _iii_ 861 _deerravunt_.

41—43: it seems to me that Lucr. was writing these lines about _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 Lucretius. There was almost a reign of terror: see _Livy_ _epit._ _103_ _Leges agrarias_ _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 fun-ditus amisismus...si qui antea aut alieniores fuerant aut languardiores, nunc horum regum odio se cum bonis coniungunt...praetores habemus amicissimos et acerrimos cives, Domittum Nigidium Memmiium Lentulum_; _bonos etiam alios, hos singulares._ It could scarcely have been later than _696_, as in the spring of _697_ Memmius went as _praetor_ to Bithynia, with Catullus in his train: see _Schwab. Catull._ _i_ _p._ 158 foll. He certainly did not return to Rome before _698_, and the year following Lucr. died.

_Gaius Memmius, son of Lucius, of the Galerian tribe had, like the rest of his family, no cognomen; although he has very generally received one from the editors of Cicero having chosen to alter the correct reading of _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? If so, his teaching was sadly thrown away: he called on Memmius to look on Epicurus as a god: it appears from a curious letter, ad fam. xiii 1, written from Athens by Cicero to Memmius who had just gone to Mytilene, that the latter had obtained from the Areopagus a piece of ground on which stood some ruins of Epicurus' house, and that he wished to pull these down in order to build for himself. Though he had now abandoned the design of building, he churlishly refused to give up the property to Patro, at that time head of the school. Patro and his sect looked on these ruins as a holy place; and Cicero out of love for him and his predecessor Phaedrus and above all Atticus, begs Memmius, as the ground is now of no use to him, to let them have it. All through the letter he expresses himself, and assumes that Memmius feels, the greatest contempt for epicurean tenets; but he says he loves Atticus as a brother, 'non quo sit [Atticus] ex ipsis [epicureis]; est enim omni liberali doctrina politissimus; sed valde diligit Patronem, valde Phaedrum amavit'. And surely Lucr. too had exceedingly esteemed Patro, exceedingly loved Phaedrus: *Id cinerem aut manis credis curare sepultos.*

Most readers of this opening address, like the one who of old placed in the margin of the ms. the six lines from the 2nd book, must have been struck by its curious contrast with the poet's philosophical principles. Bayle in his article on Lucr. n. I says it is most reasonable to call it a 'jeu d'esprit'. Lucr. seeing that all poets invoked the muses at the beginning of a great work, did not wish to be without a like ornament and chose Venus as the divinity most suitable to a natural philosopher: in the same way he invokes Calliope vi 94. There is some plausibility in this: Calliope we at once feel to be an ordinary personification of the epic muse; and had Lucretius' address to Venus had no more depth of feeling in it than that to Calliope, or other poets' invocations of the muses, we should have accepted her as a simple impersonation of the active energy of nature. But the intense earnestness of the language, the words plain and simple in themselves, yet instinct with life and passion, make us feel that there is more than this. If the poet began
with such an intention, his headstrong muse has got the better of his philosophy, and constrained him to follow her guidance. This perhaps is his best defence, if defence be needed: \( \nuουβετεώται \ μεν \ \upsilon \ των \ πολλών \ ως \ παρακνών \ \epsilonνθυναίζων \ δε \ \lambdaληθε \ τούς \ πολλούς. \) Montaigne, essais III 5, has well perceived the characteristic features of this passage. He quotes the latter part of it and then compares it with a fine passage of the Aeneid, VIII 387 foll.; and thus concludes 'Quand je rumine ce reict, pascit, inhians, mollci, fovet, medullas, labefacta, pendet, percurrit, et cette noble circumfusa mere du gentil infusus, j'ay desdain de ces menuës pointes et allusions verbales qui nasquirent depuis'. How tame even Spenser’s elegant paraphrase and Dryden’s translation are by the side of the original. Lamb. cites with approbation P. Victorius who argues from Plut. adv. Col. and Cic. de nat. deor. i 45, that Epic. did not forbid sacrifice and prayer to the gods; ‘habet enim’ says Velleius ‘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 casmenae had yielded for ever before the muses of Helicon. Mars had now become an Ares, the destroying lord of war. Again though Empedocles’ poem on nature was much shorter than that of Lucr. and doubtless in many respects inferior, yet to some extent it was to the latter what the Iliad and Odyssey were to Virgil, his technical model. Among the recently discovered fragments of Empedocles there is an address to Calliope which Lucr. prob. had in his mind when he penned vi 94. Empedocles’ two great principles of love and strife by whose alternate victory and defeat he personified the ceaseless round of nature had evidently a great influence on Lucr. Comp. now the passages quoted by Sturz Emped. 240 sqq. Eustathius there tells us that Empedocles made the union of Ares and Aphrodite the symbol of his love, their release by Hephaestus the symbol of his hate: Heraclides in his allegories declares that Homer, in naming strife Ares and love Aphrodite, confirmed the τὰ Συκελικα 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 Memmii in Cohen's médailles consular and esp. Mommsen's Roem. Muenzw. p. 597: it will be seen that Venus crowned by Cupid appears on the coins of this Memmius and apparently his elder brother Lucius. You come to the flatterers of the Julii before you find so large a proportion of the coins of any family with Venus on them. We know from Virgil, who is said to have taken it from the Punic war of Naevius, that the Memmii claimed descent from the Trojan Mnætheus. In Aen. xii Mnætheus is called Assaraci genus. The Memmii may have claimed Venus for ancestress, though Virgil reserved that honour for the Julii. At all events Venus must have been held in peculiar honour by them; and Lucr. may have wished to gratify his patron, by making her his own patron lady. Cohen says p. 112 'Hercules and Venus were the objects of the peculiar veneration of Sulla; therefore we see the head of Venus on nos. 49 and 50, and that of Venus on 51'. Now Cohen mentions two other coins of the Memmii which have a head of Hercules; and Mommsen p. 642 describes two struck by the son of our Memmius, one with a head of Ceres, in honour of his father; the other in honour of a remoter ancestor, with a Ceres and the legend Memmius aed. Cerialia. 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 far inferior to that of philosophy by Epicurus. Did Lucr. mean to say 'You pride yourself, Memmius, on your family connexion with Hercules and Ceres; but let me tell you you had better learn to be proud of the philosopher'? Many of these motives may have weighed with Lucr. and his poetical instinct carried him beyond his first intention. Let me here refer to Prof. Sellar's Roman poets of the republic p. 276 foll.

50—61 he calls on Memmius to attend, while he explains the nature of the first elements of things. 50 Lach. has rightly seen, as I have said in notes 1, that the interpolated verses have thrust out the protasis of this sentence, in which Memmius must have been addressed; unless the Verona interpr. Verg. misquotes and refers to iv 912 tensis auribus animumque sagacem; which is not probable: the omission of part of the v. in A B suggests a still greater disturbance. Quod superest a favourite expression of Lucr. for 'to proceed to what remains' 'moreover'; and often put in the middle of a sentence at the beg. of the apodosis, as here: compare ii 39, 491, vi 1000 etc.: see also ii 546 and iv 205, where it is in another part of the sentence: perhaps Aen. ix 157 is likewise a case in point. vacuas auris is well illustrated by Quintil. inst. x 1 32 Neque illa Sallustiana brevitas qua nihil apud aures vacuas atque eruditas potest esse perfectius, apud occupatum variis cogitationibus iudicem et saepius ineruditum captanda nobis est. sagacem a favourite
epithet in Lucr. of animus and mens: the metaph. is from the scent of dogs, and is well illustrated in Forcell. where however de nat. deor. should be de divin. 51 Sem. a curis: wisdom and happiness being unattainable without ἀπαχία or perfect exemption from care and trouble. veram ad rationem—Epicuri philosophiam: comp. v 9 vitae rationem invent 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 fiunt ratione...ratione sagaci within three lines. 52 comp. Cirris 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 digere. 54 de sum. cae. rat. as below 127 superis de rebus habenda Nobis est ratio. 55 incipiam rather attempt than simply begin; so IV 29 Nunc agere incipiam: see Prof. Conington to Aen. 13, who refers to Henry: the two meanings however easily pass into one another: VI 432 Rumpere quam coepit nubem; and so inceptum, coeptum.

55 foll. verum primordia or primordia alone is here declared by Lucr. to be his proper and distinctive term for the atoms or first elements of things. Once, IV 28, he oddly resolves it into ordia prima; sometimes he has instead of it cunctarum exordia verum. In the gen. dat. and abl. where these words do not suit his verse, he uses principiorum and principii, in the plur. only: 707 principium applies to those philosophers who had only one first-beginning. principia 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 principiorum. First-beginnings' seems to me to give the peculiar force of the term better than any other word I can hit upon: ἀρχαί, τῶν ὀντων ἀρχαί and the like are the equivalents in Epicurus and others. He goes on to enumerate several synonyms: materiae i. q. Ἰάνη, corpora genitalia or prima; corpora alone or corpora verum is more common and used at least as often as primordia; corpuscula too is not uncommon: semina verum which he mentions here or semina alone is frequent enough. σῶματα, ἀτόμα σῶματα and the like in Epicurus and others. Lucr. has no equivalent for αἱ ἀτόμα or ἄτομα σῶματα. Cicero uses corpuscula, atomi, id est individua corpuscula, and individuum as a subst. to express the atoms of Epicurus or Democritus. Lucr. does not here mention elementa which is not rarely found in his poem and answers to one of the commonest Greek words στοιχεία. ὁγκοί, bulks or magnitudes, often occurs in Epicurus Sextus and others. None of the above terms is employed by Lucr. in the sing. to denote one atom except corpus once or twice: in fact he rarely needs the singular: figurae or shapes is not
unfrequent with him for his atoms, corresponding in this sense to the *eidos* and *idea* of Democritus who also has *φως* and the strange *διν*.

56 57 _Unde_ = ex quibus, _Quove_ = et in quae. _Unde_, _Quove_, _Quae_ all refer to *primordia*. _Quove_: iii 34 _Quove_; but in the spurious repetition iv 47 _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 _Quaeque_: 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 *quisque*: thus iii 34 _Quoque modo possint res ex his quaeque creari* would have been ambiguous. As *quicque*, not *quidque*, is the neut. of *quisque*, there would be no objection to *quidque* which is found in v 185; yet in ii 64 A B Gott. etc. have also *Quaeque*; and iv 634 and vi 533 _quaerat_ = quareque, which would not be ambiguous. 57 _cadem* is of course fem. _perempta* being synom. with *res peremptas*. Lucr. has no objection to change to the neut.: 157 _res quaeque*, 158 _quaeque* 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 Prof. 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 dissyll. or trisyll. indifferently in Lucr. _usurpare_: see Forcell. for instances from Cicero of this use. 61 _primis* seems in appos. with _illis_: _illis, ut primis_: comp. Virg. ecl. vi 33 _ut his eordia 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 quaeque gerantur in terris*, which may be said to form the subject of the rest of books 5 and 6; and then 130 foll. he proceeds, *tum cum primis* must we discuss the nature of the soul and mind, and the theory of images; which topics occupy precisely the 3rd and 4th books: which in the former summary were wholly omitted. But here on the other hand he says nothing of his first-beginnings, which in the former passages were dwelt upon almost exclusively; and yet the course of his poem almost directly after turns to this very question which is then fully and systematically discussed. On the whole one is tempted to surmise that nothing has been lost before 50; but, what comes to the same thing, that the passage was left imperfect by the poet and not properly connected with what precedes and follows. What connexion there is is both very abrupt and very constrained and artificial.

62—79: human life lay prostrate beneath religion, until a man of Greece rose up, explained the true system of the universe, and trampled on religion in turn. 62 *ante oculos* plain for all to see: often used by Lucr. in cognate meanings, as 342 and 984 (998) for what is visible to sense. 63 *religione*, with one *l*: so the best mss. of other authors also: *reliig. only once in AB*. 65 *super* often in Lucr. has the sense of *insuper* or *praeterea*, never I think that of *desuper*: the former may be its meaning here; though that would be weak; I take it therefore as in 39 *circumfusa super* ‘being above him’, and *Aen. ix 168 Haec super e vallo prospectant Troes*, ‘the Trojans being above look forth etc.’ so here ‘standing over mortals being herself above’. I doubt whether in Virgil it ever bears the sense of *desuper*: in *Aen. v 697* I take it to mean *insuper*: yet there is no question that *superne*, a favourite word with Lucr., sometimes has the force of *desuper*; and the two meanings are often not easy to discriminate. 66 *Gratus homo*, as *Enni. ann. 183*; and *Virg. Aen. x 720* who imitates probably both Ennius and Lucr.: Ennius twice uses in the same way *Romanus homo*. *contra* at the end of this and the next verse are of course in intentional apposition, as are *primus* and *primum*. 68 *fama deum*: see notes 1: so *Livy x 24 17 ad famam populi Romani pertinere*. Heyne and Prof. Conington seem to me rightly to explain in the same way *Aen. iv 218 famamque foemen inanem*: thus Epicurus proved the *fama deum* to be *inanis*, full of sound signifying nothing. Indeed an epithet to *fama* would to my mind impair, not increase the force of the expression. 70 *Inritat perf.*: so *vi 587 Disturbat urbes*, and *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*. 70 *arta* always; so *autumnus*, but *auctus* and the like: comp. *quintus, Quintus*, but *Quinctius*: in the list of *πρόξενοι* in Wescher and Foucart’s inscript. rec. à
Delphes no. 18 we find the praenomen Kōнтos more than once, but I. 112 Titos Ko̱γκτos of Flamininus: yet in the new corp. inscr. Lat. 1008 Quinctus is once found; and Plaut. trin. 524 A has quincto: but this spelling seems to have been quite obsolete in the time of Lucr.: comp. too furtus sartus, setius, in Plautus still sectius. 71 cupiret: Enn. ann. 10 Ova parire solet; 384 si vivimus sive morimur; Ov. met. xiv.215 cupidusque moriri.

73 Epic. is of course the subject of Processit and peragravit. 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 complexu cetera saepsit, imitated in paradise lost iii 721 The rest in circuit walls this universe: the use of ‘universe’ is of course quite unepicurean. It may be a question whether mundi in this phrase means the whole world, or is a synonyme, as it so often is, of caelum or aether: it certainly appears to have the latter meaning in vi 123, where capacis well expresses the avidus complexus of ether: the former seems more poetical and is confirmed by the imitation in Manlius i 151 Flammaeum 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 quarum nulla esset ora, nulla extremitas, mente peragravisset: see Madvig: and Hor. od. i 28 5 animoque rotundum Percurrisse polum moritura. 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 him: Virgil was probably thinking of these words and this rhythm in Aen. vi 11 magnam cui mentem animunque; though the expression is common in prose, as Cic. de leg. i 59 animo ac mente conceperit, and Tac. Germ. 29 and Caes. de bell. Gall. i 39. 75 Lamb. seems right in comparing reffect victor with Aen. iv 93 laudem et spoila reffectis: where reffectis however is simply ‘carry home’, as Plaut. Poen. iv 2 25 domum haeve ab aede Veneris reffero 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: but Virgil did so surely before him: 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 vilae depactus terminus alte; Aen. iv 614 hic terminus haeret: not unlike are Attius 481 Veter fatorum terminus sic iussuerat, and Hor. carm. saec. 26 stabilisque rerum Terminus. 78 pedibus subiecta: 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 studeat cognoscere rerum, and v 1185 quibus id fieret cognoscere causis. Many even suppose the Felix qui is Lucr. himself: perhaps Virgil alludes to some ideal philosopher, such as Eurip. fragm. inc. 101 Dind. paints "Ολβιος ὄστις τῆς ἱστορίας "Ευξε μάθησιν κ.τ.λ. Lucretius and the magnā docta dictā 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 induperator 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: indaudire is the sole vestige of it in Plautus: see Ritschl trin. p. cxxxli. quod contra: quod is used absolutely, as 623 Quod quoniam ratio reclamat, where see note: comp. Cic. de fin. v 76 Quod item fratris puto; where Madvig compares de senectute 83 Quod contra decuit ab illo meum, and two other passages already quoted by Lamb. and Faber. illa emphatic in a bad sense, as iv 181 and 910 ille grumum clamor: ii 362 Fluminaque illa in a good sense. 84 quo pacto, as 912. 86 prima vir. a harsh expression, like Ov. am. i 9 37 Summa ducum Atrides, inclosed in brackets by Luc. Mueller: Statius perhaps imitates Lucr. in silv. iii 3 197 tibi cuncta tuorum Parebunt, and v 1 79 qui cuncta suorum Novit, and is even harsher. τὰ προῖτα followed by a masc. gen. is common enough in Greek. 87 infula 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 infula longa comas, Dumque parat sacrum, dum velat tempora vitta, of Iphigenia about to sacrifice Orestes and Pylades: she wears in Lucr. the infula of a victim instead of the vittae of a bride, which would have better become the virgineos computis. The constr. of circ. comp. is like
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38: see n. there. comptus, that is compta comā, 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 summiso 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. may be the knees of others. 92 petebat more graphic than the perf. 93 in tali tem.: Lucr. is fond of this use of in: 26 tempore in omni, 98 tempore in ipso, 234 in eo spatio: and so throughout: it is not uncommon in older and later writers, even Cicero. 94 Lamb. compares Eurip. Iph. A. 1222 πρὸς ο’ ἐκλέκεα πατέρα καὶ σὺ παῖδ’ ἵμα, which Lucr. imitates, and not, as Blomfield thinks, Aesch. Agam. 214 (220). 95 tremibunda A B : see Lach.: and so mss. of Virg. 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 λαβεῖν ἕρων 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. tremib. expressing at once the trembling of the victim, and the fluttering anxiety of the bride. deducta, said of the victim, is also the proper term for escorting the bride to her husband, mihi deductae fax omen praetulit. In a very old elegiac epitaph found at Beneventum, forming 1220 of the new corpus inscr. Lat. and 1623 of Mommsen's inscr. Neapol., a deceased wife says Nunc data sum Diti longum mansura per aevum, Deducta et fatali igne et aqua Stygia. 96 soll. more sacr. the sacrifice of the sheep etc. in the most solemn form of marriage. 97 claro hym. of which we have so brilliant a specimen in Catull. lxi. comitari pass. also in Ov. and Pliny: see Forc. 98 99 the position of the words is very artificial: inceste, denoting the pollution of blood, is separated from concideret in order to contrast better with casta and nub. tem. when all occasion of pollution should be far away: maesta disjoined from hostia and put between mactatu and parentis gains great additional force: then notice mact. par.; the father who should give away the bride, is he who murders her; then too the place in the verse of hostia and maesta seems intended to be parallel with that of Exitus and felix faustusque in the foll.: casta inceste see n. to ii 1054 innumero numero. 99 mactatu seems a ἀπαξ λεγόμενον. 100 Exitus the setting sail from Aulis: comp. iv 398. 101 Tantum...malorum is found in the Ciris 455, cited by
Wak. as well as in v 227 Cui tantum cet. What did Lucr. think of the fate of his own countrymen the Decii? In the above passage I find no trace of imitation of the Agamemnon, unless the very doubtful one of λαβεῖν ἀέρδην in 95; but clear indications here as elsewhere that Lucr. had carefully studied Euripides: 94 we saw is almost a translation of a line of Iph. Aul. Again with 98 99 comp. 1178 foll. of that play, ἀπώλεσέν σ’, ὃ τέκνον, ὃ φυτεύσας πατήρ Αὐτὸς κταίνων, οὐκ ἄλλος οὐδ’ ἄλλη χερί, and 1315 ὃ δυστάλαι’ ἐγώ...φανεύμαι διώλυμαι Σφαγαίου ἀνοσίωσιν ἀνοσίου πατρός: and with 101 comp. 1334 μεγάλα πάθεα κ.τ.λ. where Helen takes the place of religion. Again one of the most striking things in this description is the allusion to the rites of marriage: now just after the passage last quoted Achilles, to whom Iphigenia was betrothed, enters on the scene and offers to rescue his bride from death.

102—135 ‘you will yourself at times fall’ away from me, frightened by vain tales of eternal punishment, which men adopt from ignorance of the soul; about the nature of which there are many false theories: one is that of transmigration adopted by poet Ennius; his hell being peopled only by phantoms of the living. I must therefore in addition to what I have already promised explain the true nature of the soul, as well as of those idols which frighten us in sickness or sleep’. 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. vatūm the oldest name for poets, as we are told by Varro and Enn. ann. 222, afterwards, as is well shewn by Luc. Mueller de re metr. p. 65 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 casmenae, even confounding them with their rivals and conquerors the muses. With Lucr. here and 109 it is a term of contempt to denote apparently singers of old prophecies and denouncers of coming ills, like the Marcus of the 2nd Punic war cited by Livy and Macrobius: comp. Horace’s annosa volumina vatūm: the epicurean Velleius in Cic. de nat. deor. i 55 contemptuously joins haruspices augures harioli vates coniectores. 103 terriloquis: lexicons give no other instance of the use of this word: Virg. Aen. v 524 has terrifici cecinerunt carmina vates. The poet’s mistrust of Memmius here and in 332 is curious and would seem to confirm what has been said of the small respect which the latter shewed to Epicurus and epicureans. 104 fingere somnia: Virg. ecl. viii 108 ipsi sibi somnia fingsunt. 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 essa 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 exsovere, shewing that he felt religio to be connected with religare, as does Cic. de domo 105 nisi etiam multiebris religionibus te implicuiisses, though elsewhere he wrongly derives it from relegeere. 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 insiuandum, and comp. Serv. l. i. where pacem potendum is read on his authority and that of other grammarians against the best mss.

113 two theories of the origin of the soul; the true one that it is born with the body, the false that it enters the body at the body’s birth: 114—116 three theories of the soul after death, first the true one that when severed from the body, it dies with it; secondly the false one that it enters Orcus; thirdly the equally false one that it migrates into some other living creature: Ennius believed in the Pythagorean transmigration of souls, and therefore in the 2nd and false theory of the soul’s origin and the 3rd and false one of its migration after death: ann. 10 Ova parire solet genu’ pinnis condecoratum, Non animam; et post inde venit divinitu’ pullis Ispa 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 discissit disiectaque saxa revellens Perculit et caecas lustravit luce lacunas. 116 pecudes alias seems clearly a Grecism, like Herod. i 216 θύουσι μν καὶ ἄλλα πρόβατα ἄμα αὐτῶν, and Empedocles 141 Karsten ἀνθρώποι τε καὶ ἄλλων ἐναὶ θηρῶν. Aen. vi 411 alias animas...Deturbat...simul accipit Alcean. insiinuet 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: oft. too passive; once, iv 1030, followed by an accus.; elsewhere by a dat. as 113, or a prep. per or in. 117 qui primus etc. that is, who first brought to Latium the muses of Helicon and introduced Greek metres and Greek principles of art: comp. ann. 221 scripsere alii rem Vorsibi’ quos olim Faunei vatesque canebant; Cum neque musarum scopulos quisquam superarat Nec dicti studiosus erat: the mus. scop. being the rocks of Helicon. To this Porcius Licin. refers ap. Gell. xvii 21 45 Poenico bello secundo musa pinnato gradu
Intulit se bellicosam in Romuli gentem feram. 119 gentis It. hom. seems simply to mean those races of men which are Italian, not unlike iv 733 Cerberasque 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 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 Else prat. tam. is somewhat prosaic. Acher. tempula occurs also III 25, and is found in Enn. trag. 107 Acherusia tempula alta Orcl. Lucr. is very fond of the expression caeli tempula with various epithets; he has also caelestia and mundi tempula: it is not uncommon in Ennius and others: the phrase seems evidently adopted from the augural division of the heaven into tempula: hence it conveyed a stately solemn notion; and is applied to Acheron; Plautus miles 413 has in locis Neptuniis templisque turbulentis: v 103 humanum in pectus tempulaque mentis; iv 624 linguai tempula, 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 diaménev: comp. Sext. Emp. adv. math. IX 72 kai καθ' αυτὰς δὲ διαμένουσιν [αἰ ψυχαί], καὶ οὐξ ὡς ἔλεγεν ὁ Ἐπίκουρος κ.τ.λ. and 74 εἴ οὖν διαμένουσιν αἱ ψυχαί. Cic. Tusc. disp. 1 108 cera circumulitos condunt ut quam maxime permaneant diuturna corpora: of the soul more than once, as ib. 36 permanere animos arbitrantur consensus 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 Altae Acherantis, falso sanguine, mortuorum imagines, as it is read in Baiter and Halm's ed. It may be said that with Ennius the soul did not dissolve: that is so; but it went into another body and entirely changed its condition; and Ennius no doubt thought of the dissolution of the old body and soul as complete. With Quo perman. i.e. usque ad Acher. tempula, Lach. compares several passages: Ovid ars 110 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 Visus Homerus adesse poet a 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. 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. 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 A B; 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 must have become common in the silver age. 132 Et quae res etc. as explained in the 4th book: res is the imaginis or simulacra, 'images or idols', ἀἴωνα, which are shed from all things, not the bloodless phantoms, which Ennius feigns to issue out of Acheron; and which terrify us when sick or asleep. The constr. of this verse misunderstood by Creech is shewn by iv 33, which is the best comment on it, Atque eadem (simulacra) nobis vigilantibus obvia mentes Terrificant atque in somnis, cum saepe figuras Contuitur 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. 133 som. sep.: v 975 somnoque sepulti; and used by Ennius before and Virgil after him. 135 repeated iv 734, but there quorum begins the verse. Virg. Aen. x 641 has morte obita and v 31 tellus...gremio compлектitur 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 es sanus mentis aut animi tui, shewing the idiom is not confined to animi. Madvig emend. Liv. p. 136 says 'neque Cicero neque Livius neque quisquam post comicos et Lucretium (apud quem est animi fallit) genitivum illum adiunxit nisi iiis verbis, quae dubitationem et sollicitudinem significant'. 138 Multa...agendum the same constr. as 111 poenas tim. 139 on this and similar passages see what has been said above p. 100. 141 amicitiae, with reference probably to the great importance Epicurus attached to the cultivation of suitable friendships. Observe that Lucr. speaks only 9—2
of the hope of Memmius' friendship, not of its possession. *suffere laborem* occurs in Enni. ann. 405. 142 *noctes serenas*: comp. Virg. ecl. ix 44 *te pura solum sub notae canentem*: *serenas* seems merely a poetical epithet.

143 *demum*: comp. 486 *solido vincunt ea corpore demum*: Aen. i 629 *hac demum voluit consistere terra*. 144 *praepand. hum. Lamb. explains τὸ διδοχεῖν, praeferre faceis; praeferendo faceis lumen aperiens. uno verbo Latino *praeflucere*; and comp. v 657 *auroram differt et lumina pandit*; Cic. Arat. 40 *hiberni praepandens temporis ortus*.

146—158: this terror and darkness of mind must be dispelled by the knowledge of nature; whose first principle is 'nothing can be produced from nothing by divine power': from this truth all the rest will follow. 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 κωρία δόξα άρι απ. Diog. Laert. x 142 ει μήθην ήμάς αι περί των μετεώρων ύποψίαι γνώρισαν καὶ αι περί βαναντόν μήτοτε πρός ήμάς ἔστι,...ούκ ἄν προσδέομεθα φυσιολογίας: Cic. de fin. i 64 the epicurean Torquatus says *Sic e physicis et fortitudo summitur contra mortis timorem et constantia contra mutam religionem et sedatio animi omnium rerum occultarum ignorance sublata*. 147 though connected by the disjunctive neque, luc. tela are the radii solis. 148 *species* the outward form and aspect = 950 *Naturam rerum qua constet compita figura*. ratio is the inner law and principle after which nature develops itself. 149 *cuuis* i.e. *natura*: it is monosyll. also in Lucilius, as is *eius* in Cic. Arat. fragm. xiv: *Atque eius ipse manet. exordia sumet*: v 331 *neque pridem exordia cepit*. Cicero has *exordium ducat*: the metaphor is doubtless from beginning a web: see Forc. s.v. ordior and exordior. 150 so Diog. Laert. ix 44 of Democritus, μηδὲν ἐκ τοῦ μη ὄντος γίνεσθαι Aristotle again and again declares this to be common to all physiologists. Lucr. adds to the definition *divinitus* and just below *divino numine*, because this is the fruitful source of religious fears. *nilo*: *nil* is always a monosyll. in Lucr. *nilum* and *nilo* are always disyll. as is proved by this, that in most cases they must be, in all cases they may be of this quantity; and in no case must be disyll. 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 disyll.

151 *continet* perhaps the metaph. is from a master keeping in his pupils. 153 *Quor. operum*: see n. to 15. 156 (157) *quod sequimur* Bentl. explains by τὸ ξηπούμενον, τὸ ἀπορούμενον, as vi 808 *ubi argenti venas aurique secuntur*: it has much the same force v 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
nito gignit divinitus. 158 (155) quaeque is neut.: comp. 57. *opera sine
divum 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
thing 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 state-
ment 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 disdained to borrow. 159 almost a
transl. of what Epic. himself says in his letter to Herod. Diog. Laert. x
38, quoted by Lamb. and others, ovi̇ōn γίνεται ἵκ ποῦ μη ὄντος: πάν γαρ
ἵκ παντὸς ἐγίνεται ἃν σπέρματός γε οὐδὲν προσδεόμενον. 161 mare: Forc.
cites several instances of this abl. from Ovid and others: add to his ex-
amples Ovid ars am. iii 94, Ibis 196 (200): Ovid seems licentious in this
point: he has eaelete bimemtre and other such ablatives. primum fol-
lowed by no deinde or other particle: vi 1068 Saca vides primum cet.: 
this form of expression is common enough in Cicero and others: Ter.
Andr. 211 primum iam de amore hoc comperit: Me infensus servat cet.: 
Virg. georg. iii 384 primum aspera silva cet. 162 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 else-
where he uses the word only as a subst., squamigerum pecudes occurring
twice. Lamb. marks it as a gen.: v 1156 divom 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 Chaldæum. 163
arm. at. al. pec. may be looked upon as one clause in appos. with gen. om.
sen. 166 Virg. georg. ii 109 Nec vero terrae ferre omnes omnia pos-
sunt: the expression is prob. almost proverbial, like non omnia possessum
omnes. 167 Quippe is here joined with 168 Qui: ubi—cuique being a
separate clause: so 242 Quippe belongs to quorum: ubi—corpore
being a separate clause: but 182 Quippe ubi are of course connected.
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. 170 171 for constr.
comp. n. to 15. inde ubi=ex eo, in quo. 171 materies and corpora
prima are of course synon.; see n. to 58 foll. 172 common as quare
is in Lucr., this is the only instance of *hoc re = hanc ob rem*; Cic. epist. 
ad fam. xiii 46 *ea re.* 173 *secreta* means of course distinct and pecu-
liar to each.

174 Cic. Tusc. disp. v 37 says *neque est ullum quod non ita vigeat*... 
*ut aut flores aut fruges fundat aut bacas: the flores aut fruges fundat* 
answers precisely to *rosam—frumenta—fundi* ; but then for *vites* you 
would expect *vitas* to complete the parallel; so that *vites fundi* 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; 
for *adsunt* can hardly mean, as Wak. explains it, ‘are propitious’: a god 
*ade* stands by and by that very act is propitious; and the same of 
*praesens*; but that does not apply to *tempestas.* 181 *at. al. par. an.* 
Virg. was prob. thinking of this expression and rhythm when he said 
georg. ii 149 *atque alienis mensibus aestas.* 183 *concilio* is one of his 
regular technical words for the uniting of the atoms to form a *res*: the 
verb is used in the same way. For the double abl. comp. Madv. Lat. 
gram. 278 a: he quotes one clause of Cic. Brut. 315 with 3 abl. *meo* 
*judicio tota Asia illis temporibus disiertissimus* : the words there, as here, 
admitting no ambiguity: 1021, repeated v 419, has also three, *neque* 
*consilio primordia rerum Ordine se suo quaque sagaci mente locarunt:* 
comp. ii 218 *Ponderibus propriis incerto tempore ferme Incertisque loci* 
*spatiis decellere; v 296 multa caligine taedae Consimili propeparsed ratione* 
*ardore ministro Suppeditare.* 184 *porro* a very favourite word of 
Lucr. with all the senses primary and secondary of our ‘further’. 185 
*ad* after or upon: vi 316 *ad ictum* : Cic. Verr. iv 32 *quo solitus esset ati* 
*ad hospitum adventum; Sen. de benef. iv 6 nunc ad surgentem iam* 
aetatem...pubertas. 186 *infantiibu* parvis: comp. Cic. orator 161 
quod iam subrusticum videtur, olim autem politius, eorum verborum, 
quorum eadem erant postremae duae litterae quae sunt in optumus, pos-
tremam litteram detrarebat, nisi vocalis insequebatur. *ita non erat ea* 
effensio in versibus quam nunc fugiunt poetae novi. *ita enim logquebamur* 
qui est omnibu’ 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 
Lucilius etc. it is of course very frequent. Prob. Cic. includes Catullus 
among the *poetae novi* ; though he has one instance of the licence in the 
last v. of his poems, *tu dabii’ 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 *lo-
quebamur* to contrast with *scribecamus.* Lucretius’ frequent employ-
ment of this archaism, after it had been generally dropt, may be one of 
the reasons which made Cicero deny him *ars,* if he indeed did deny it
him: see introduction p. 108. 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 indec. is common in Lucr. and the older writers: Madv. de fin. p. 649 allows it also in Cicero: it occurs below in 206. 191 grandescere used twice again by Lucr. and by Cic. Arat. prognost. fragm. 5.

192 Huc accedit uti, a prosaic but very common phrase in Lucr.: also h. ac. item quod. 197 he several times repeats this comparison of the elements of words with the elements of things, led to it doubtless by the common name. It is a favourite and natural artifice of his to give colour to his arguments on abstruse matters by illustrations from things visible or intelligible to all: to this we shall often have occasion to draw attention. 200 per vada: the deep sea being but a ford to them. 202 perhaps one of the 3 cases where saecla in Lucr. has its ordinary sense; the other two being III 948 and 1090: see n. to 20 saecla: so that vit. saecla here means the number of years over which a life, probably a human life, extends: comp. Virgil’s imitation in georg. ii 295 Multa virum volvens durando saecula vincit; and Aen. xi 160 vivendo vici mea fata: in all these cases the alliteration has influenced the phrase. 207 Aerus...auras and aeriae auras are very favourite pleonasms for aer in Lucr. tenebras: ii 146 Aera per tenerum: the air has the same epithet in Ennius Virgil and Ovid: it implies what is soft yielding elastic: comp. Ov. trist. iii 8 7 tenera nostris cedente volatibus aura and Cic. de or. iii 176 nihil est enim tam tenerum neque tam 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 translates by aethera, Qui tenero terram circumiectu ampleritor the aithéra, καὶ γῆν πέρις ἵχνου ἤγραψ ἐν ἵκναλασ of Euripides. 209 manibus is of course the abl. instr. by manual labour, = ii 1165 manuum labores. mel. red. fet. comp. Cic. de orat. ii 131 quo meliores fetus possit et grandiores edere (ager): reddere is regularly used in this sense. fetus with one exception always in Lucr. means the produce of the earth or trees. 210 videlicet has here the construction of videre licet: so ii 469 Scilicet esse globosa: Forc. will give other instances from other authors s. vv.: on the other hand Lucr. ii 809 Scire licet...putandum est, gives scire licet the constr. of scilicet. 211 212 repeated with slight change v 210 211. cimus only occurs in these two places, cire being the com. form: iii 303 percit; vi 410 concit. 213 214 if there were no first-beginnings, things might be much worse or much better quite independently of our control.
215—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 ἐσθείρετο δὲ το ἄφαντώμενον εἰς τὸ µὴ ὅν, πάντ᾽ ἀν ἀπολαλεῖ τὰ πράγματα, οὐκ ὄντων τῶν εἰς ἀ διελύετο. dissolviunt: 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 spondaic, I have followed Lach. in always so regarding it in those places also where it might be a trisyll. as here for instance; though it is of course a doubtful point. interregnum and 226 peremt: A and B, as all good mss. of all good authors, invariably thus spell these words. 217 Nam, 219 enim: Lucr. does not at all avoid thus using nam, enim; nam, nam; enim, enim, and the like in consecutive sentences, as the Greeks use γαρ: occasionally we find them in three successive clauses: π 749 enim, 751 enim, 753 Nam; iii 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 obit=exactly 216 dum... Vis uest: donec and donique (the words are not found in Cicero) always, unless I am mistaken, in Lucr. take a past indic. with the exception of iv 997 Donec... redecunt; and this is the usual constr. at least in the older writers. 224 videri here has the force of esse, which φαίνεσθαι so often has in Greek: 262 it has its usual sense of to seem, and 270 it is a simple passive of video: Lucr. uses homonyms in this way again and again without its appearing to strike him that there can be any ambiguity: we find for instance in the same or in contiguous vss. corpora in its ordinary sense and in that of atoms; as π 714 multaque caecis Corporibus fugiunt e corpore: res and ratio are likewise found with quite different meanings. 227 lumina vitae occurs again more than once; it is also used by Virgil. 228 Redducit always has this quantity in Lucr. and generally this spelling in A B: the same is true of reccidere which occurs thrice, redducere occurring four times: the perf. reppuli repperi rettuli are of course necessarily long. 230 ingenuae is almost sui: comp. vi 613 Addo suos fontis of the sea: Plaut. miles 632 unites sua sibi ingenua indoles, i.e. nativa. externa is the opposite of this, 'which come from without', adventicia: comp. Cic. de nat. deor. π 26 Nec enim ille externus et ad-
venticius habendus est tepor; sed ex intimis maris partibus agitatione excitatus. It would agree better with what precedes and follows, as well as with ingenuei and externa, and 1159 unde mare immensus... fontes... renovent, if marei could be read: ‘are supplied to the sea’. Crece indeed, and even Bentl. and Bern. take the acc. mare in this sense: but surely Lucr. and every good writer admit an acc. after supp. only of the thing which is given; never of the thing to which it is given. It would be a smaller departure from the mss. to read marei ingenuei and longo; and 1151 equi atque makes the elision possible: the position of longo would then be emphatic, ‘throughout its whole extent’. 231 aeth. sid. pas.: comp. v 524, which mentions this as one of several possible cases; though it seems rather stoical than epicurean: comp. too Virg. Aen. 1 608 polus dum sidera pascet.

233 consume: sumpse seems to occur in Naevius triphallus, fragm. comic. 97: Lucr. iii 650 has abstraxisse, v 1159 prostraxisse; Virgil traxisse, Horace surrexexe, Catullus promissse; many others, dixe and the like, are found in Plautus: cognosse remosse cresse in Lucr. are simpler contractions like nosse: 1987 confluxet: comp. vixet extinxem in Virgil, crepsemus 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. dixii is found even in Cicero: see Madv. de fin. p. 153. diesquae, a poetical tautology: see n. to 557: the argument too of this v. is there more fully enforced. 235 haec rerum summa i.e. the whole mundus: after his wont he has just enumerated what goes on in the three portions, earth sea heaven: on rerum summa see n. to 1008. 240 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 satiss otium studio suppeditare possimus, where Madvig would read otii; ad Att. 11 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 fusi Vidimus. Comp. also Aen. vii 470 Se satisambobus...venire. 245 constant = sunt, as so often in Lucr. 249 corp. mat. another term for his first-beginnings. 250 pereunt: the rains perish as rains; yet 262 haud penitus pereunt; but reappear in other shapes. Comp. Virg. georg. 11 325 Tum pater omnipotens secundis imribus aether Coniugis in gremium laetae descendit et omnis Magnus alit magno commixtus corpore fetus: see notes to parallel passage 11 991 foll. and v 318 foll. From the Vedas to the pervigilium 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 innubilus aether of III seems in vi omnis in imbre vertier.

252 nitidae fruges occurs five times: it seems to imply crops well-kept and so flourishing and good-looking: Cic. Verr. iii 47 says Quos ego campos antea collesque nitidissimos viridisimosque vidisset, hos ita vastatos nune ad 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, crescetis 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 Praesertim 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 fanae perlabitur aura; with iv 1065, georg. i 114 Conlectum umorem; vi 458 with geor. iii 478 coorta est Tempestas: in each case the words are the same, the meaning is altogether dissimilar. Comp. also Aen. xii 906 vacuum per inane said of the air; though Lucr. once, ii 116, uses per inane himself in the same way. Such instances shew how strongly this poem must have impressed itself on Virgil's mind. 256 canere = cantu resonare. Forc. and his followers cite but one instance at all similar, from the Aetna 295: comp. however Virg. georg. ii 328 resonant avibus virgulta canoris. 257 pingui used as a subst. by Virg. geor. iii 124 denso pingui; as well as catal. vii 4 Scholasticorum natio madens pingui: it often occurs in Pliny nat. hist. 258 Corp. dep.: Bentl. says 'scil. cum parturuint': 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 deponent, or Hor. od. ii 7 18 sesum militia latus De-pone. 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 γαλα λεκόν: comp. i 945 and iv 20 suaviloquenti Carmine Pierio...Et quasi musaeo dulci...melle; v 1194 O genus infelix humanum; vi 387 ful-gentia caelestia templo; and see Wagner to Aen. vii 24, where among other instances from Virgil he cites toris genialibus altis, corpus exangue
Hectoreum, sinusque crepantis Carbaseos: Lucr. is certainly not harsher than Virgil: comp. too ñ 342 mutaæque 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, aquarium, sudoris, some of them repeatedly. 260 Artubus: this form is retained by our mss. in four other places: once only, v 1077, we find artibus: this is one out of many instances of their value in points of spelling: doubtless the u was retained longer in this than in other words, to distinguish it from the dat. and abl. of ars. 261 perculsa: see n. to 13. 262 videntur (perire). 263 alid Lucr. uses not unfrequently; ali the dat. sing. more than once, but alis never. 263 Lucr. is fond of this doctrine that the death of one thing is the birth of another and that the uniformity of nature is thereby maintained. We shall have to say more at ñ 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 ulla$. Rem gigni cet.? Lucr. doubtless had running in his thoughts the old dogma of the physici, more than once asserted by Aristotle, as metaphor. ñ 2 p. 994 b 5 ἡ θατέρων φθορά θατέρω εὐτί γένεις.

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 sea-brine; yet the process of growth and decay is unseen in all'. 265 Nunc age, a not unfrequent formula in Lucr. by which he bids his reader to give heed, when he is passing to a new question: it is used more than once in the same way by Virgil, and often by Manilius: Cicero has age nunc: comp. too Empedocles 248 Karsten Νεν δ' ἄγ̄ ὁπος...τῶνε κλῡ and 182 Ēι δ' ἄγε, νύν τοι ἐγώ λέγεω, and 101 'Ἀλλ' ἄγε μῷθον κλαθ'ũ, and 124. 267 coep. diff. a periphrasis for difficendas. 270 videri = cerni: a sense very common in Lucr., not very unusual in Cicero; as de off. ñ 38 ibi cum palam eius anului ad palam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, cum in locum anulum inverterat: ib. ñ 14 he translates the ἐναργες κ. τ. λ. of Plato by si oculis cerneterut; de fin. ñ 52 by si vide-retur. 271 portus: the wind beats against the ports and prevents all
ingress to ships. 272 ruit used 289 and 292 in same sense. Virg. 
g'eorg. iii 197 has arida differt Nubila. 274 montis supremos is found 
in Virg. georg. iv 460. 275 Silvifragis: 305 fluctifrago: Lucr. seems 
the only classic who uses these words, which are both active. Virgil is 
already much more niggardly than Lucr. in his use of such compounds: 
the tendency of the language was more and more to limit them, until 
barbarous writers like Tertullian forced it back in the contrary direction: 
comp. Quintil. inst. 1 6 65—70 who states the limits within which it 
was allowable to form compounds in Latin: he naturally finds Pacuvius' 
repandirostrum incurvicervicum harsh; often pedantic in his preference 
of Greek, he may yet justly say ‘cum κεφαλήν ειριστη χωμος, in-
a striking tautology; unless indeed, as I sometimes think, the pontus 
of mss. can be defended, saevii—pontus being a clause apart and finishing 
the comparison in a way so often followed by Virgil; as geor. 1 
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 summmost clamore profusum, 
but vi 147 magno clamore trucidet; 1284 ingenti clamore locabant: Enn. 
amn. 477 Cum magno strepitu Volcanum ventu' vegebat; Plaut. Amphitr. 
244 maximo Cum clamore involant. 277 nimirum = ne mirum = non 
mirum: Donat. to Ter. em. 508 ‘solve nimirum [a proof by the way that 
he wrote it as one word] et fac non est mirum...nam ni ne significat et 
ne non. ni pro ne Vergilius, laeti discrimine parvo Nixeneant [and Lucr. 
he might have added: see n. to II 734]. ne pro non Plautus, ne vult in-
quit pro non vult’. Lucr. is peculiarly fond of this word: he generally 
employs it in drawing what he thinks a certain conclusion from what pre-
cedes. corp. caecas, as 295: sometimes he applies the phrase to his invi-
sible first-beginnings; as 328 Corporibus caecis, = 1110 primordia caecca. 
278 denique often thus added to the last item in an enumeration without 
giving it any prominence over the others; as 435 Augmine vel grandi vel 
parvo denique, 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 aet. 279 Verrunt, 
a favourite metaphor which he uses five times. 280 Nec rat. alia...Et 
cum: II 414 Neu similii...cum...Et cum; 418 Neve...simili constare... 
qui...Et qui; iv 544 Nec similii...Cum...Et validis...Cum; v 1073 non 
differre...ubi...Et...Et cum; 1081 alias...voces...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 Virg. 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 too by
Propertius and perhaps others. For this use of *et* in Cicero see Madv. de fin. p. 177. 281 foll.: there are three similes in the *Iliad*, Δ 452, E 87, Δ 492, each of which, especially the two last, Lucr. may here have had in his mind: ποταμώς πληθυντὶ ένεκώς Χειμάρρῳ ὄστ' ὀκα μέων ἐκ-δασε γεφίρας. Τὸν δ' οὖτ' ἁρ τε γέφυραν ἐφρημένα ισχανώσων, Οὐ' ἁρα ἐρκα ἀλλακόν ἐφιάληκαν Ἐλθοντ' ἔξατινης, ο' ἐπιβριόν Δίως ὀμβρος και πλῆθων ποταμός πεδίονκα τάκτου Χειμάρρους κατ' ὀρεφιν ὀπτάζων-νος Διῶς ὀμβρος, Πολλαίς δὲ δρίτας ἀζαλεας, Πολλαίς δὲ τε πεῦκας Έσφέρεται. Virg. Aen. xii 523 ụbi decursu rapido de montibus altis cet. was thinking of 283; and so was Spenser faerie queene π. 11 18 Like a great waterflood that tombling low From the high mountains etc. 281 Lamb. joins mollis with aquae, but I incline to think the usage of Lucr. requires it to agree rather with natura; as π. 232 corpus aquae naturaque tenvis Aeris; ν 148 Tenvis enim natura devum; π. 646 Omnis enim divom natura, where see note. natura aquae = simply aqua; so natura animi, devum, and the like again and again. 284 coniciens is used in its first meaning also π. 731 Nubila coniciunt in; so coniectus 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. 287 validis cum viribus occurs in Enn. ann. 301: Virg. Aen. ν 368 has vastis cum viribus; Cic. Arat. 146 funestum magnis cum viribus annem which Lucr. may have had in mind: 195 Cicero writes validis viribus austrum without cum. π. 73 placido cum pace quietos, 279 ipse sua cum Mobilitate calecit are like in principle; and π. 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 stragem: see n. to IV 41. sub undis...volvit is found in Aen. π 100. 289 aqua which is used above three times in this simile, is here in contrast to venti quoque of next verse. Lamb. Bentl. and Wagner lect. Verg. in Philologus suppl. 1 p. 366 in vain defend the ms. reading qua quidquid: Bentl. compares Ovid met. ϐ 342 spargitque canes ut quisque ruenti Obstat; but there quisque is each of the particular dogs mentioned: here aliquld, not quique or its synonyme quicquid, would be required; again mss. have quidquid, not quicquid: see n. to 23 quicquam. 291 pro-cumbit is used of the wind in same sense π 558. 293 Virg. Aen. ϐ 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. π 51 Ventos et varium caeli praediscere morem; which Pliny nat. hist. ϐ xviii 206 thus expresses quippe Vergilio iubente praedisci ventos anto omnia ac siderum nores. 297 aperto the opposite to caecus.

300 taimur: also tuantur tuère are found in Lucr. for tuantur
**tuere**: comp. *cimus* above.  
301 *Usur. oc.*: iv 975 *sensibus usurpare.* Plautus too has *neque oculis neque pedibus neque oculis usurpavi*: see *Forc.*  
306 *eodem*: *cādem* and *eodem* are found as dissyl. in *Lucr.* as well as *idem* (plur.) and *isdem.* *dispansae*: *dispensus* is also used by *Lucr.* *serescent*: 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 doce* *georg.* i [461] *unde serenas Ventus agat nubes*’, having just explained *serescit* by *siccatur.*  
307 *umor umidus unnecto* and *umerus* are rightly read in A B.  
311—314 *comp.* *Ov. ars* i 473 *Ferreus adsiduo consumitur anulus usu.* *Interit adsidua vomer aduncus humo.*  
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 sotiare quem spectando corpora coram*; 1068 *Ulcus enim vicescit et inveterascit alendo*; and *Virgil’s* imitation, *georg.* iii 454 *alitur vitium vivitque tegendo.* v 1369 *indul- gendo blandique colendo* of the earth; *Plaut. asin.* 222 *Bene salutando consuescunt, compulsando blanditer, Ausculando.*  
313 *Stilicidi*: *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, as *villa villis*: thus *Messalla* *Messelmina*; *mille milia*; *villa vilicus*; *stilla stilicidium*; *for stīria* shews that the *i* of *stilla* is long. According to this rule *Pollio* is right, and *Servius* recognises both *Pollio* and *Pollio,* and *Πολίων* is the usual Greek form; but Roman usage seems finally to have declared for *Pollio*; in the new corpus inscr. *Lat. vol.* i *Pollio* is found 6 times, *Polio* once; in *Mommsen’s* inscr. *reg.* *Neapol.* always *Pollio*; and so the mss. of *Virgil*; but *Pal.* and *Med.* fail in the four places where his name occurs; *Pollio* too the collated mss. of *Horace.*  
314 *occulte*: *Forc.* gives from *Ovid* an exactly similar use of the word.  
315 *strata vi.* *Sax. stratas saxo vias*: *strata* having the epithet *saxea* shews that *Lucr.* treated it almost as a subst.; even more harsh is vi 1283 *aliena rogurum extracta.* He uses this constr. more freely than most of the poets: see *Prof.* *Conington to Aen.* i 422: we had in 86 a very bold instance: *clausa domorum, extracta domorum,* and with a gen. sing. *vera vias, caerula caeli, sublima caeli* are some of many other examples.  
316 *foll.* I find no other authorities for this custom which seems of course natural enough.  
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 *praecclusit*: this verb he uses v 373 in its literal sense of shutting the door against: I confess *Lachmann’s* *spatium* does not satisfy me; it is not time or room to see that nature refuses, but the physical power: the atoms which escape are far too small to be seen; so just below *Nulla potest oculorum acies contenta tueri.* I still think that *spem* would ex-
press better the poet's meaning. 324 Cic. de nat. deor. 11 142 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 qua in pendunt: comp. Ter. Phorm. 180 tanta te inpendunt mala; Lucilius qua re me inpendet, where Festus p. 161 9 says me is for nihil. iv 568 non auris incidit ipsas; where see note: so v 608 accidere has an accus. 326 vesco denotes the small fine particles of spray; and a similar sense would suit every passage where the word occurs; as 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 geor. iii 175 says 'Lucretius certe pro edace posuit'; but Pliny nat. hist. vii 81 is as decisive for 'little' as Ovid: corpore vesco, sed eximiis viribus: and Ovid and Pliny of course far outweigh Gellius and Philargyrius. 327 possis—precisely potest of 324: it is, as often, merely potential; so 808 possint, ii 763 possis, 850 Quoad licet ac possis; where I now see Lach. to be wrong in reading potis es: so ii 989 queant, v 210 si non cimus, nequeant; 768 si fulget, Cur nequeat; ii 922 Scilicet ut nequeant, where Lach. after Bentl. reads nequeunt. 328 Corp. cae. 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 administrarique mundum.

329—369: but there is void as well as body in things; else there could be no motion, no birth, no growth: the hardest things can be penetrated; and therefore have void in them: again things of equal size are not all of equal weight, only because one contains more or less void than another. 329 the whole universe of things is not solid dense body; there is also void in things. corporea natura = corpore, as animi natura, mundi natura etc. = animus, mundus etc. stipata a favourite word to express what is close packed, pressed, rammed together: Wak. well compares συμφωνήωθαι used in the same sense by Aristot. phys. iv 9 near beg. 330 in rebus things in being, things formed, in contradistinction to the atoms: see n. to 419: Persius' parody i 1 o quantum est in rebus inane shews Lucretius' expression was in vulgar use: comp. also Pers. iii 83 digni De nihil o nihil, in nihilum nil posse reverti.
inane his most general term for void, used as a subst.; the τὸ κενόν of the Greeks: he also uses vacuum, vacuum inane, inane vacansque and the like: spatium, omne quod est spatium, vacuum spatium, locus, locus ac spatium and the like express space in its extension, wherein things are and through which atoms move=χώρα, τόνος: it is intactile or monet intactum; ἀναφθὺς φόνυς, as it is defined by Epicurus. 331 Quod cognosse=a nomin. subst. as shewn by Nec sinet: this use of the infin. is common in Lucr. as III 67, 354, 731, IV 765, 836 foll. 843 foll. v 979, 1118, 1250, 1297 foll. 1379, 1406, 1407, VI 380, 415, 416. Lucr. also uses the infin. for an accus. subst.: see n. to 418. 332 quaerere, as II 9 viam 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 connexions. 336 officium, Officere: one of his favourite plays on words, united with alliteration obstare...omni...Omnibus; on which comp. what is said above p. 106: the words are simple homynymes, as in Cic. pro Sex. Rosc. 112 cur niki te offers ac meis commodis officio simulato officis et obstas. 340 subl. caeli: see n. to 315. sublima: Enn. trag. 5 seems to have sublimas, and Attius sublimo and sublimā; Forc. quotes sublima nebula from Sallust frag.: Lucr. uses more than once the adv. sublime, but never the adj. sublimis: he has also hilaro, but not the other form of that adj. 341 mul. mod. mul. a favourite formula of his for the reasons mentioned in n. to 336. 343 sollicito, an epithet he thrice gives to motus: Virgil applies it to mare, Ovid to ratis. Lucr. uses the verb more than once in similar senses. priv. car. seems very tautological: comp. 275 and 293. 345 and he assumes the inherent motion of his atoms as the first requisite for the production of things. 346 solidus is his technical word for what is perfectly solid and impenetrable, that is his first-beginnings; in this sense no res can be solida; only apparently so: all res or things in being are rarae, that is have a mixture of void in them. 349 flent: Virg. georg. I 480 inlacrimat templis ebur; for which Seneca Thyestes 702 has flevit in templis ebur: but in Lucr. of course there is no secondary implying of real weeping. 352 totas agrees with arbores implied in arbusta which, as is observed to 187, he always uses for the former; quite similar is VI 188 Quam sint lata magis quam sursum extracta, referring to nubibus; and on the other hand 215 eas, though 214 nubila caeli is the immediate antecedent, not nubes: 757 quadripedes...ut si sint mactata; for which Lach. unskilfully reads fit mactata'; and not unlike is IV 933 aeris auris...eius, where see note. 355 rigidum seems to personify cold as if it were stiff like
frost. 356 qua: iii 498 Qua quasi consuerunt; Virg. geor. i 90 vias et, Spiramenta, qua; Aen. v 590 Mille viis, qua. 358 alias alius... res rebus: he seeks by the collocation of the words to increase the force of the antithesis: comp. 816 variis variae res rebus; 876 omnibus omnis Res... rebus; ii 1166 temporae temporibus praestentia confort Praeteritis, and vi 1085 Ut cava convenient plenius haec illius illa Huiusque. 360 glomère; but glomerari glomerata glomeram; and Horace Ut vinosa glomus: Lach. in a note exhausting the subject gives many other instances of varying quantity; thus Lucr. etc. cōturnices, Ovid and Juvenal cōturnices; Lucr. etc. viētus, Hor. viētis; Lucr. vacillo and vaccillo. 363 inānis is of course the gen. of inane, as 355: comp. 517 inane rerum which most editors causelessly alter: natura inānis therefore is like natura animi, aquae 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 Alemaeonis fratrem factis dedicat. With these vv. comp. what Theophr. peri aisthēs. 61 says of Democritus, bap' mev ovn kai koufkon tw megēthei diairei Δημόκριτος [in his âµikta or atoms]. ov µèv al' ev ge tois miktois koufoteron an evai to plēon ἕχον κενόν, βαρύτερον de to ελάττων, and comp. the de caelo iv 2. 368 Est emphatic, 'exists.'

370—397: some falsely maintain that motion may take place thus: a fish for example advances, because the water it displaces goes into the space which it leaves. But without void how can water begin to give place, that the fish may begin to advance? Again two bodies in contact start asunder: there must be void between the two at all events until the air has filled this space: if you say the air condenses when the bodies are together, I assert that air cannot so condense; and if it could, it could not thus contract without void. 370 it is not easy to say whether illud is nom. to possit or accus. after praecurrere: whichever it be, the other is understood. praecurrere: the metaphor. is obvious: to run before a thing, and so meet it by anticipation. 381 priv. corp. a constr. of which we have had above two instances, 111 and 138, and shall have many more. 383 init. movendi: initium motus occurs twice again, ii 269 iii 271. 384 de is explained 'after': perhaps it expresses 'at once from a state of': Faber quotes Plaut. most. 697 Non bonust somnum 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 i velim scire hodiene statim de auctione, et (aut) quo die venias. 385 cito=cito: comp. Plaut. Amph. 1115 Citus e cunis exilit: for other instances see Freund lex. s. v. 2. 386 possidat is this a âµaζ λεγόµενον? Lexicons give no other genuine instance of its use. 399 prim. quem i.e. each part successively one after the other: comp. Cic. de nat. deor. i 77 primum igitur quique consideremus, quale sit; and de invent. i 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; and so v 291 primum iactum fulgoris quemque perire: also 264 primum quicquid aquai, 284 primum quicquid fulgoris, 304 primum quicquid flammarum, Lucertius loving the archaism quicquid for quique, as has been said above. 392 id fieri, i.e. that the space left between the bodies continues to be filled with air without any void, because the air which so fills it was condensed between the bodies when they were close together: the subj. of course shewing it was the erroneous judgment of the thinker, as was quia linguant in 373. 392 condenseat and 395 denserier: Luerc. appears only to know the 2nd conjug.: see notes I 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 ipsum 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 intellet 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 veterum praecerta referre. 401 conduere 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 nasi of Plautus, nare sagaci of Ennius. 404 montivagae agrees with fierai, as shewn by II 597 and 1081. 405 quietes: I find no other instance of the word in this sense; but Cic. de offic. i 103 and Sall. Cat. 15 use it in the plur. 406 instit. vestigia: so Virg. insiste viam, insistere limen; and Plaut. capt. 794 omnes itineria insistant sua: the constr. is common enough; for the quantity of instit. comp. iv 975 desiterunt, v 415 Constiterunt: he uses also desierunt, exierunt, transtulerunt, dididerunt, excierunt, occiderunt, decidierunt, inciderunt, prodiderunt; vi 4 dedierunt, v 474 and elsewhere fuierunt which, like Virgil's tuluerunt, shew that the quantity does not arise from the mere necessity of the metre. 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 superiore: Cicero several times uses ex aequo loco in this sense; and comp. Sueton. III 33 indicat . . . aut e plano aut e quaestorius tribunali... admonebat: Brissinuius de verb. signif. s.v. planus cites Paull. recep. sent. v 16 14 custodiae non solum pro tribunali sed et de plano audiri possunt: it implies therefore...
an off-hand decision given anywhere in a simple case, in contradistinction to a more formal and deliberate judgment from the bench. Lucr. means to say that he needs no time for consideration; so sure is he of his case. 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 721. 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, often 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 pururoque similimum amni 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: v 1 pollenti pectore carmen Condere. Wak. quotes Cic. de consul. suo 74 Fuderunt claras fecundi pectoris artis. diti: on the other hand v 1115 Divitioris: he nowhere else uses either form. 414 tarda surely agrees with secundus. 415 vit. cl.: this metaphor. he twice repeats, iii 396 magis est animus vitai claustra coercentis; vi 1153 vitai claustra lababant: comp. too Cicero’s words cum ego claustra nobilitatis refregissem. The words imply those bars and defences which have to be forced and broken open before body and soul can be severed and life destroyed.

418—448: all nature then consists of body, and void in which body moves: deny the existence of body, you take away the foundation on which rests all reasoning about abstruse things: without void no motion is possible as I have just shewn. There is no third nature distinct from these two: if a thing can touch or be touched, it is of the class of body; if it cannot, of void: neither sense nor reason can grasp any third class. 418 repet. pertexere: vi 936 repetam commemorare the same constr. In both cases the inf. is for the accus. He uses the inf. for a subst. in the nomin. often: see n. to 331: sometimes for the accus. as iv 245 internoscere curat; v 1186 perfugium sibi habebant omnia divis Tradere; vi 63 remittis Dis indigna putare; 1227 quod ali dederat vitalis aeris auras Volvere in ore licere et caeli templo tueri, where a second infin. depends on the first used as an accus. subst.: repet. then has precisely the force it has in 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. 419 per se manifestly belongs to ut est, not to constitit with which Lach. joins it: ut est has no force alone, and the assertion would contradict Epicurus: comp. Cic. de nat. deor. ii 82 sunt autem qui omnia naturae nomine appellant, ut Epicurus qui ita dividit, omnium quae sint naturam esse corpora et inane qualeque his accidant; 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 445 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 οὐθ' ως καθ' ταυτάς εἰσιν φύσεις [τὰ σχήματα κ.τ.λ.] δοξα-στέων, and those cited at 445, which Lucr. almost translates.

419 duabus In rebus: 449 duabus Rebus: 503 duarum verum: 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 οὐσία 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. Constitit, which Lamb. and Creech will not tolerate? is it this: ‘ever has been and remains grounded’, or can it have that common force of the Greek ἦν ‘is, as we have said’? Const. in seems to be used in the sense common enough in Cicero, as in philip. iii 19 cum in eo salus et vita optimi ciusque...consisteret; but this I believe to be the sole instance of such a use in Lucr. corpora has here its most extended sense: comp. 483: it includes all corpus, whether corpora prima or res: so Epic. himself in Plut. adv. Colot. 13 τὴν τῶν οὕτων φύσιν σώματα εἶναι καὶ κενῶν. 422 comm. sensus signifies the universal feeling or sensation common to all alike, which serves as the basis on which all judgments are built up: comp. Epic. in Diog. Laert. x 39 τὰ σώματα ως οὕτων αὐτῷ ἡ αἰσθήσις ἐπὶ πάντων μαρτυρεῖ, καθ' ἦν ἀνάγκαιον τὸ ἀδήλιον τῷ λογισμῷ τεκμαίρεσθαι. 423 cui valebit must = cui firme habebitur: fundatum would require the abl. as Lamb. felt who tacitly wrote quo. 426 foll. Lucr. again closely follows Epic. l. 1. 40 εἰ μὴ ἦν δ κενῶν καὶ χρόνων καὶ ἀναφή φύσιν ὀνομάξομεν, οὐκ ἄν εἰχε τὰ σώματα ὄπου ἦν οὔδε δι' οὗ ἐκεῖτο, καθάπερ φαίνεται κυνοῖμεν. 427 si nullum foret = si non foret:
comp. Catul. viii 14 *cum rogaberis nulla*, and *is nullus venit* and the like in Plautus and Terence. 429 comp. 370 foll.

430—480 doubtless he dwells at such length and with such emphasis on this argument, because the stoics taught that all states qualities virtues etc. were body: take among many passages what Chrysippus says in Plut. de repugn. stoic. 43 p. 1053 *F ovidèn ἀλλο τὰς ξέις πλὴν ἀδέας έλιναι, φησίν* ύπο τούτων γὰρ συνέχεται τὰ σώματα: καὶ τοῦ ποιόν ἔκαστον εἶναι τῶν ξεις συνεχομένων αὐτῶς ὁ συνεχὸν ἀ又好又快 ἐστιν, δεν σκληρότητα μὲν ἐν συδήρῳ κ.τ.λ. and Sen. epist. 117 7 *quod accidit alicui, utrum extra id cui accidit est, an in eo cui accidit? si in eo est cui accidit, tam corpus est quam illud cui accidit. nihil enim accidere sine tactu potest: quod tangit, corpus est. si extra est, posteaquam acciderat, recessit. quod recessit, motum habet. quod motum habet, corpus est.* 432 tert. numero: this redundant use of numero is sufficiently illustrated by Forc. s.v. 433 delebit: this verb Lucr. is peculiarly fond of: it denotes with him that which follows as a natural or, as here, a necessary consequence. 434 (435) *Augmine, a word often used by Lucr. and only by him and his constant imitator Arnobius: so vi 614 adaugmen: moment too seems peculiar to him and his imitators, for momentum; he also uses fragmina more than once: glomeramen frustramen vexamen clinamen are other words which he alone of classical writers employs. dum sit i. e. dummodo sit. 436 Corp. num.: the lexicons cite from Cicero and Caesar numerus vini, frumenti, olei and the like: Cic. pro Cluent. 87 joins numerus and summa, as here: *cum ipsa pecunia...numero ac summa sua...ostendat.* sequetur: is the metaphor from an army or a crowd, or simply from a sum of figures? 437 intactile, another ἀπαξ λεγ. by which he translates the ἀναφής of Epicurus. 438 meantem, a favourite word of Lucr. in its proper sense of passing to and fro. 439 vac. in. a striking pleonasm often repeated; just below he has *inane vacansque:* 523 we find even *spatium vacuum inane.* 440 faciet quid used of course in the technical sense of the Greek τούσχα τι: fungi peculiar to Lucr. both in the technical sense as here and 443, and in the common sense as πi 168, 734, v 358, of πάχειν. 441 ipsum on its part in contrast to *aliis agentibus.* 442 erit ut possint = simply pote-runt: a very common periphrasis in Lucr.: so 620 Nil erit ut distet = nil distabit; πi 715 hauet erit ut possint: I find also non est ut possis, est ut possit, est quoque uti possit, est ut percipiat, est ut videatv; 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 fiant. 443 Epic. in Diog. Laer. x 67 το κενον ουτε πουραει ουτε πα-θειν δυναται, αλλα κινησιν μονον δε έαντον τις σωματι παρεχεται. 445 —450 comp. Epic. to Herod. in Diog. Laer. x 40 ταρα δε τωτα ουθεν ἐπυνοθηναι δυναται ουτε περιληπτως ουτε αναλογος τως περιληπτος, ος τα καθ' ολις φυσεις λαμβανομενα και μη ος τα τοιτων συμπτωματα η
συμβεβηκότα λεγόμενα: the τά κ. ὁλ. φώς. λαμ. = omnis ut est per se natura of 419; φόνες being applied to body and void alike by the school of Democritus and Epicurus. 447 448 might be all expressed by οὔτε αἰτθητον οὔτε νοητόν. 448 apisci: so VI 1235 apisci contagia, and ν 808 terram radicibus opti.

449—482: all other things are either inseparable properties or accidents of matter or void: time also exists not by itself: from the things that go on follows the feeling of past present and future: the actions done at the siege of Troy for instance did not exist by themselves, but were mere accidents of the men there or the places there: without body and space nothing which there happened could have happened. 449 if quaece. cluent = sunt, after the common usage of Lucr., then cetera is understood, all except body and void; but perhaps it here means ‘are said to be’, cluent (esse), by which he would chiefly refer to the stoics, who so greatly extended the notion of body and void. coniuncta and eventa appear to have been devised by Lucr. himself to distinguish the two kinds of συμβεβηκότα or accidentia, the καθ’ αὐτά or per se, and those not so: the editors after Lamb. quote a passage of Porphyry and decide that coniuncta = συμβεβηκότα, eventa = συμπτώματα. The truth is that in the passage quoted above from Epicurus, as well as in 67 and 68 of the same letter συμβεβ. and συμπτ. are synonyms, denoting either kind of accident; just as Aristotle uses perpetually συμβεβηκός both for his καθ’ αὑτό συμβ. and for the μὴ καθ’ αὑτό: see last chap. of metaph. ν; and Cicero in the passage cited to 419 uses quaeque his accident for both kinds. Plut. de plac. phil. i 3 puts into Epicurus’ mouth the words συμβεβηκέναι τοὺς σώμασιν τρία ταῦτα σχῆμα 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 τά μὲν ἐστὶν ἀχώριστα τῶν οἷς συμβέβηκεν, τά δὲ χωρίζεσθαι τοῖς πέρικες. ἀχώριστα μὲν οὖν ἐστὶ τῶν οἷς συμβεβηκέν ὀπίστερ ἢ ἀντιτυπία μὲν τοῦ σώματος, εἴς δὲ τοῦ κενοῦ. [454 might have been forged from this clause]. .οὐκ ἀχώριστα δὲ ἐστὶ τῶν οἷς συμβέβηκεν καθάπερ ἢ κύνης καὶ ἡ μονή. 452 seque gregari: 651 disque supatis: so inque merentes, inque peditur, inque pediti etc. inque tueri, inque gravescunt, inque gredi; conque globata, conque gregantur, conque putrescunt, perque forare, proque voluta, praeterque mentum, praeter creditur ire, rareque facit, inter enim iectat, inter enim fugit, inter quasi rupta, inter enim saepit, inter quasi rumpere; perque plicatis; inter enim cursat: even inter quaeceumque pretantur, and facit are; though he does not rival Ennius’ cere conminuit brun.

459 foll. here too Lucr. is combating Chrysippus and the porch who taught that time was not only ἀσώματον, but also like void καθ’ αὑτό τι νοοῦμενον πρᾶγμα: see Sextus 1.1. 218: in this perhaps more con-
sistent than Epicurus and Lucr. whose theory is somewhat dark; though on this most knotty question one may agree rather with St Austin: si nemo ex me quærat quid sit tempus, scio: si quaerentí explicare velim, nescio. With these vv. should be comp. Epic. in Diog. Laert. x 72, or the fuller passage of Sextus l. 1. 219 Ἐπίκουρος δὲ...τὸν χρόνον σύμπτωμα συμπτωμάτων εἶναι λέγει παρεπόμενον ἡμέραις τε καὶ νυξί καὶ φῶς καὶ πάθει καὶ ἀπαθείας καὶ κυνήγεις καὶ μοναίς. πάντα γὰρ ταῦτα συμπτωματά ἔστι τιοι συμβεβηκότα. Time therefore is an accident of accidents: Lucr. treats the question with reference to the accidents of body and void last mentioned by Sextus, viz. states of motion and states of rest. 461 porro is the connecting particle, deinde belongs to sequatur. 464 and 471 Denique: see n. to 17. 465 466 dicunt and cogant plainly refer to Chrysippus and the stoics who as we saw taught that accidents were bodily entities, time an immaterial entity: they doubtless therefore used the homonymes esse, esse to prove that as for instance the rape of Helen was, therefore the rape exists of itself, and the like. 466 haec the rape of Helen and the conquest of Troy. 469 as usual, to make his argument more vivid, he has taken a special case intelligible to all, the conquest of Troy; this illustration he continues: Teuceris therefore takes the place of the generic Corporis of 482, regionibus of loci: notice too the quodcumque erit actum of a special past event, not agetur. 471 he seems here to pass from time, the accident of accidents, to the more general question of 449, that of accidents generally. 473 conflatus keeping up the metaphor of a fire blown into flame. 474 Alex. Phryg. sub pec.: ii 501 Thessalico concharum tecta colore; v 24 Nemeaeus magnus hiatus Ile leonis. Wak. compares Aen. viii 526 Tyrrhenusque tubae clangor: see there Gossrau: perhaps 119 gentis Italas hominum may be compared; but see n. there. 474 gliscens still the same metaphor. 475 Clara seems a play on the two meanings of famous in story, and bright in reference to the flames of war: comp. 639 Clarus ob obscuram linguam. 476 durateus, the Ἰππον κόσμος Δαυρατίων τὸν Ἐπειδο ἐπόσον σὺν Ἀθήρα, made more famous by the ‘timber’ horse of bronze in the acropolis, out of which peeped Menestheus Teucer and the sons of Theseus, whence Virg. Aen. ii 262 probably got his Acamas. Troianis is of course governed by clam: Lamb. Creech Wak. and others have strangely blundered here. partu: Aesch. Agam. 791 Ἀργείων δίκος Ἰππον νεοσφός. 477 equos our mss. this once: ecus or ecum three times: equus once, which Lucr. would scarcely have written, but well equus. 479 constare and esse are here perfectly synon. 480 cluere = esse. 481 Sed magis [ita esse et ita cluere] ut. 482 see n. to 469.

483—502: the first-beginnings are perfectly solid and indestructible: sense suggests no notion of this solidity: reason can alone prove it.
translated from Epic. in Diog. Laert. x 40 τῶν σωμάτων τὰ μὲν ἑστὶ συγκρίσεως, τὰ δ' ἐξ ὧν αἱ συγκρίσεις πεποίηται. 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. concilio constant: see n. to 221: Lucr. has either the simple abl. after constare in this sense, or adds ex or de: though Cicero appears never to omit the prepos. ex. Sed means, though other corpora may, these may not. Stinguere seems peculiar to Lucr. who uses it several times, and his frequent model Cicero in his Are- tea: it seems synon. with extinguere and is used elsewhere by Lucr. for quenching fire or thirst. denum: however long the contest, they in the end prevail: ἀπομα καὶ ἀμετάβλητα, says Epicurus himself l.l. so vi 228 Transit enim validum fulmen per secta domorum, Clamor ut ac voces: caeli fulmine occurs v 1244. labeʃ. implies the breaking up of the whole inner structure of a thing by some greater force, esp. heat as here: iv 697 igni conlabefacta; Aen. viii 390 Intravit calor et labefacta per ossa cucurrit. rigor: Virg. georg. i 143 Tum ferri rigor; Manil. ii 780 ferrique rigor. glacies, a bold but expressive metaphor to which I know no parallel. penetrale: Virg. georg. i 93 penetrabile frigus. lymph. rore: 771 roremque liquoris; cum rore; iv 438 rorem salis. ades: Cic. pro Sulla 33 adestote omnes animis qui adestis corporibus.

503—550: where void is, body is not: these first bodies therefore are solid and without void: things in being, all contain pure void 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. sibi appears to be added merely to increase the force of per se and puram as in English we say ‘in and for itself,’ ‘for and by itself’; this being a cardinal point in Epicurus' philosophy, the absolute distinctness of the atoms and void which alternate in everything in being, he puts the statement of this doctrine in a variety of shapes. The necessary result is the absolute hardness and impenetrability of his first-beginnings; and it is the absence of this perfect fulness and solidity in the elements of rival philosophers that he again and again most strongly inveighs against.

qua, ea: Caes. de bello civ. i 64 3 ea transire flumen, traductus esset equitatus. genitis in rebus, to express more distinctly what in rebus alone expresses. solidum in its technical sense of perfect impenetrability: see n. to 1018 magnum, and iv 63 tenuis. relinques in the sense of conceding occurs not unfrequently in
Lucr. as soon after 658 and 743. 517 as inane is so oft. a subst. in Lucr., surely in. rev. for 'the void of things in being' is not harsher than 363 natura inanis (gen.) and 365 plus esse... inanis. 521 and 526 corp. certa: certus in Lucr. Cicero and the best writers sometimes approaches in meaning quidam, and our and the French certain; or rather to certus quidam: corp. certa here=precisely 675 certissima corpora quaedam: comp. also 812 alimur nos Certis ab rebus, certis aliae 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: Wak. 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 359 penitus penetrari. retexi: so 243 contextum for their structure: one cannot tell whether retexi is gov. of possunt or queunt: Lachmann's punctuation assumes the latter. 530 temptata labare: 537 temptata labascit; II 967 dolore Tempitari; v 345 cum res tantis morbis tantisque periclis Tempitarentur: temptare is a proper term for being assailed by disease. 531 supra paulo: if he refer to 485 foll. that seems merely a part of the present argument: perhaps he alludes to 169—204. 532 conlidi...frangi=dissolvi extrinsecus icta: findi sec.=penetra retexi: 534 535 are exs. of 530. 533 nec findi in bina seconde, the expression which comes nearest to the technical Greek name ἄτομα or ἄτομος, a literal rendering of which Lucr. with poetical tact always avoids. 534 manabile, a word formed by him to express what 494 he called penetrale: 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. 547 reparandis: this verb is often used by him in this poetical sense, to produce anew. With the above section may well be compared the words of Epicurus himself l.l. 41 ταῦτα δ' ἐστὶν ἄτομα καί ἁμετάβλητα, ἐπερ μὴ μέλλει πάντα εἰς τὸ μὴ ὅν φθαρήσοντα, ἀλλ' ἵσχύοντα ὑπομένειν εἰς ταῖς διαλύσεις τῶν συγκρίσεων, πλήρη τὴν φύσιν ὄντα καί οὖν ἐχοντα ὅπῃ ἦ ὅπως διαλυθήσεται: Plut. de plac. phil. i 3 p. 877 D gives a good definition of the atoms: Newton too would seem to have had Lucr. in mind when near the end of his optics, ed. Horsley iv 260, he wrote 'it seems probable to me that God in the beginning formed matter in solid massy hard impenetrable moveable particles, of such sizes and figures and with such other properties and in such proportion to space, as most conducted 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 in pieces." Farther on he speaks of 'particles of matter of several sizes and figures and in several proportions to space, and perhaps of different densities and forces.' His particles agree in every point with those of 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 omnès omnium corporum partícules 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... retundam, redigam, ut quo se vertat nesciat. 555 perv. ad auct.: comp. II 1121 Hic natura suis refrenat viribus auctum and v 846. perv. ad or in 'to arrive at': so Cicero pervadere in Italian, in aures and the like; but pervadere animos 'to pervade the minds'; and so Varro de ling. Lat. vii 14, cited by Lach. quotes Attius (Accius) Pervade polum cet. and explains quare quod est pervade polum valet vade per polum. 557 foll. an acute argument which may perhaps help to confute another of his theories in II. Comp. also the passage quoted from Newton in the next section. 557 the constr. is nowise clear: the simplest seems to be to suppose the clause a double one, quod longa dies actas, [hoc est] infinita actas ant. temp.: comp. 233 Infinita actas consumpse anteacta diesque; from which Faber conjectures here longa dies et: comp. too Enn. ann. 401 longinqua dies quod fecerit actas. 560 reliquo : this word, spelt sometimes reliquus, 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 aetatis tangere florem. 566 cum constant : yet II 469 Sollicet esse globosa tamen, cum squalida constant; which is the ordinary usage. Lamb. an excel-
lent judge says 'ne quis semidoctus putet reponendum cum constet; illo enim modo potius loquebantur antiqui': the potius clearly goes too far; yet Lucr. can use the indic. when, as here, you can translate 'when or while at the same time': comp. 11 690 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 inuxit cum indicativo, quod M. Tullio et bonis scriptoribus usitatum est, tametsi 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. 11 179 and v 197 aliiisque ex rebus reddere multis with 111 258 quo pacto... vigeat rationem reddere and iv 572 rationem reddere possis... quo pacto. 571 silices denotes the hard blocks of volcanic basalt with which they paved their streets and roads: vi 683 of Aetna silicum suffulta cavernis. 572 funditus... fundamenti, like penitus penetrari, appare opere and the like. In illustration of 565—576 hear what Newton says in his optics p. 251 'all bodies seem to be composed of hard particles: for otherwise fluids would not congeal... Even the rays of light seem to be hard bodies... and therefore hardness may be reckoned the property of all uncompounded matter... Now if compound bodies are so very hard as we find some of them to be, and yet are very porous and consist of parts which are only laid together, the simple particles which are void of pores and were never yet divided must be much harder. For such hard particles being heaped together can scarce touch one another in more than a few points, and therefore must be separable by much less force than is requisite to break a solid particle whose parts touch in all the space between them without any pores or interstices to weaken their cohesion.'

577—598: again we do see things in being: they must have had first-beginnings: could then these first-beginnings, if soft, have withstood the blows of infinite time? the persistency too of specific marks in living creatures seems to prove an unchangeable matter at bottom. 578 quaeque: see notes 1. 579 superare=superesse, as 672 and 790 repeated 11 751: in each case in the infin.: Virg. ecl. ix 27 superet modo Mantua nobis; Aen. iii 339 superatne? 580 clueant again=sint. 582 Discrepat... potuisse: I know no other instance of this constr.: the infin. clause probably is the subject to Discr.: comp. n. to 331. 586 foed. nat. a favourite expression: so 11 254 fati foedera; also foedere alone: so in Virgil foedera and foedere; and Manil. 11 301, 340, 359, 379. 587 sancitum an almost unexampled form: the instances quoted from Cicero seem all to be changed to sanctus in the latest editions. 588 quin constant: Lucr. with the older writers always thus uses quin with a subj. when not followed by etiam or, as 11 799, ipso: see Lach. 589 variae, a favourite epithet of volucre, meaning of course the dif-
ferent species: comp. v 825 volucre variantibus formis: so variae pecudes, gentes, arbores, varii sonitus, colores, odores, mundi, conexus, varia tempora, etc. 593 revicta—simply victa: v 409 revictae—perhaps vicissim victae. 594 foll. repeated from 75 foll. Hear again what Newton l. l. p. 260 says to illustrate this and the preceding section 557—564, 'while the particles continue entire, they may compose bodies of one and the same nature and texture in all ages; but should they wear away or break in pieces, the nature of things depending on them would be changed. Water and earth composed of old worn particles and fragments of particles would not be of the same nature and texture now with water and earth composed of entire particles in the beginning. And therefore that nature may be lasting, the changes of corporeal things are to be placed only in the various separations and new associations and motions of these permanent particles, compound bodies being apt to break not in the midst of solid particles, but where those particles are laid together and only touch in a few points.'

599—634: these first-beginnings have parts, but their parts are so small as not to admit of existence separate from the atom: the atom therefore has not been formed from a union of these parts, but they have existed in it unchangeably from eternity: such parts then are but one more proof that the first-beginnings are of everlasting singleness: again without such ultimate least things, the smallest and largest thing will alike consist of infinite parts, and thus will be equal: again if nature went in division beyond the atom, such least things as these parts of the atom could not have the qualities which birth-giving matter must have, weight motion power of striking and clashing and combining.—A passage necessarily obscure, because dealing with one of those questions which utterly elude the grasp of human reason. Epicurus building up his dogmatic system and hating all scepticism on first principles, determined that his atoms should have size shape weight, in his own words μέγεθος σχήμα βάρος, and therefore extension. But if extension, then parts; and how can that which has parts be indivisible? This is the question which Lucr. here answers. That the atoms of Epicurus though extremely small were finite and had parts, abundant proof was given in Camb. journal of phil. i p. 28 foll. and 252 foll. Comp. Stob. ecl. i 10 14 εἴρηται δὲ ἄτομος, οἳχ ὅτι ἐστίν ἐλαχίστῃ ἀλλ' ὅτι οὐ δύναται τμηθῆναι, ἀπαθῆς οὐσα 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 ἀμερῆ μὲν οὐχ ἤγεται, ἄτομα δὲ αὐτά διὰ τὴν ἀπάθειαν εἶναι φησι: see the journal l. l. for proof that Democritus and Leucippus held the same doctrine which they probably derived from the pythagoreans. Doubtless the epicureans long waged bitter war with the peripatetics who held the infinite divisibility of things: see
Alex. Aphrod. to Arist. met. p. 745 4 Bon. τολλάς γὰρ εἰθύνας δέδωκεν ἢ τὰ ἄτομα μεγέθυ εἰσάγωνα δόξα. Lucr. therefore seeks to maintain at the same time that cardinal point in the epicurean physics that atoms are impenetrable and indestructible, and yet possessed of weight shape and extension, and to shew how particles thus endowed are incapable of further division: atoms have parts, but these parts are minima, the ἐλάχιστα of Epicurus, not able to exist alone, abiding therefore in the atom from all eternity in unchangeable juxta-position.

599 extr. quodque cac. Corp. ill. = extremum cacumen, 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. 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. 1 3 p. 877 D say that Epicurus defined τὰς ἀρχὰς τῶν ὄστων σώματα λόγῳ θεωρητά κ.τ.λ. : corpus is thus used in the sing. in 606 naturam corporis, and II 484 cuivisvis in brevitate Corporis, and 490 totius corporis eius: though our present passage has been grievously misunderstood, the words added would seem to preclude any doubt, as well as the tenour of the whole passage: illius qu. n. c. s. Iam nequeunt he says; and so 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 foll. where he is blaming those who refuse to admit a limit to the division of things, Cum videamus id extremum cuivisvis cacumen Esse quod ad sensus nostros minimum esse videatur, 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 το τὲ ἐλάχιστον τὸ ἐν αἰσθήτει δὲι κατανοεῖν ὅτι οὗτε τοιοῦτον ἐστὶν οἷον τὸ τὰς μεταβάσεις ἔχον οὗτε πάντως ἀνόμοιον, ἀλλ’ ἔχων μέν τινα κοινότητα τῶν μεταβάσιων διάλυσεν δὲ μερῶν οὐκ ἔχον...ταύτη τῇ ἀναλογίᾳ νομιστέων καὶ τὸ ἐν τῇ ἀτόμῳ ἐλάχιστον κεχρησθαί μικρότητι γὰρ ἐκείνο δὴλον ὡς διαφέρει τοῦ κατὰ τὴν αἰσθήσιν θεωρουμένου, ἀναλογίᾳ, δὲ τῇ αὐτῇ κέχρηται ἐπείπερ καὶ ὅτι μέγεθος ἔχει ἡ ἄτομος κατὰ τὴν ἐνταύθα ἀναλογίαν κατηγορήσαμεν, μικρὸν τὶ μόνον, μακρὸν ἑκβάλλοντες. Epicurus and Lucr. are each comparing the ἐλάχιστον or minimum of an atom with the ἐλάχιστον or minimum in a visible thing. What is the cacumen of Lucr. in 599 and 749? Epicurus wrote περὶ τῆς ἐν τῇ ἀτόμῳ γενίας, where he doubtless
treated of the present question: if then a visible thing has an angular form, the τὸ ἐν αἰσθήσει ἔλαχιστον or cacumen seems to be the apex of the angle, which before it vanishes, appears to sense to be without parts and the least conceivable, and not to belong to what is on one side more than to what is on its other side: if again the form be spherical, the cacumen would seem to be the outermost surface edge at any point, and so with other shapes. The same analogy Epicurus and Lucr. hold to exist in the extremely small, but yet extended atom: there seemed to them no reason why a cacumen or minima pars should part off to one side more than the other, and therefore it would remain in the atom in eternal equipoise. Epicurus in his intricate prose might have dwelt on this more fully than Lucr. could do in his verse: the poet therefore seems tacitly to assume it and to pass in medias res; and he was right in so doing. In the visible thing however the cacumen seems to be a minimum, in the atom it is a minimum, so small that nothing can be smaller and exist. From II 483 foll. it would appear that three of these minimae partes or cacumina were the fewest that could exist in an atom. 601 id, the cacumen of course: it has no parts, but is itself one of the parts of the atom, having no conceivable existence apart from the atom. 602 minima: in Lucr. this word, when it has a physical meaning, appears always to be, like Epicurus’ ἔλαχιστον, a technical term for the smallest thing that can exist, or the smallest effect that can be produced; and in this sense occurs ten or eleven times in the poem: so Cic. de fin. i 20 ne illud quidem physici credere aliquid esse minimum, and v 78 ea nos mala dicimus, sed exigua et paene minima. 604 alre-rius, of the atom. ipsum is emphatic, ‘in its very essence.’ 605 ex ordine, having each so existed without possible shifting of position. 608 unde seems to have in eo i.e. in corpore, in the atom, for its antecedent. 609 Sunt igitur: parts of this sort are only a further proof that the atom is single and impenetrable. 611 not like res, formed from a union of such parts, but of everlasting singleness, because its parts cannot exist out of the atom. 612 Sed magis = potius: so II 97, 428, 814, 869, 1086, III 819, 982; Virg. ecl. i 11 Non equidem invideo, miror magis: Faber compares Catul. LXVIII 30 Id, Mani, non est turpe, magis miserumst. 613 iam, as 601, when you get to the atom, division stops. In illustration of the above argument of Lucr. I cannot refrain from quoting out of many the following sentences of a great philosopher, Henry More: immortality of the soul, preface 3 ‘I have taken the boldness to assert that matter consists of parts indiscernible, understanding by indiscernible parts particles that have indeed real extension, but so little that they cannot have less and be anything at all, and therefore cannot be actually divided:...the parts that constitute an indiscernible particle are real, but divisible only intellectually, it being of
the very essence of whatever is, to have parts or extension in some measure or other; for to take away all extension is to reduce a thing only to a mathematical point, which is nothing else but pure negation or nonentity.’ Ibid. 165 ‘It is plain that one and the same thing, though intellectually divisible, may yet be really indiscernible. And indeed it is not only possible, but it seems necessary that this should be true.’ The mystery is as great today as it was in the age of Lucr. One of the latest and best teachers Birks, on matter and other 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 parvisissima used apparently, because minimum is wanted to denote an absolute least thing: the word recurs 319 and is quoted by Nonius from Varro: with this and what follows comp. Epicurus himself in Diog. Laer. x. 43 οὐδὲ γὰρ, φησιν ἐνδοτέρω, εἰς ἄπειρον ἡ τομὴ τυγχάνει, ἐτειθῇ αἱ ποιότητες μεταβάλλονται, εἰ μὴ μέλλει τις καὶ τῶν μεγέθεσιν ἀπλῶς εἰς ἄπειρον αὐτὰς ἐκβάλλειν. 617 pars seems = dimidia pars, understood from the context. 618 praefiniet: 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 125, nec escit for non erit and escunt by Cicero, from the xii tables: Enn. ann. 486 and Attius 266 have superscicit. 620 Nil erit ut dist. = nil distabit: comp. n. to 442. 622 each will alike have infinite parts, and by the old paralogism would be equal, because all infinites are equal: precisely thus the Indian atomist, Kanadi, declared there would be no difference in size between a mustard seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles; see Daubeny’s atomic theory p. 8: Henry More too l. l. argues ‘thus a grain of mustard seed would be as well infinitely extended as the whole matter of the universe, and a thousandth part of that grain as well as the grain itself.’ Bentley in his Boyle lectures brandishes this weapon in the faces of the epicureans as Lucr. does against the peripatetics. Newton in his 2nd letter to him admirably refutes the fallacy, giving at the same time its clearest exposition. As we shall again encounter this fallacy in Lucr. I will cite a few lines: ‘I conceive the paralogism lies in the position that all infinites are equal. The generality of mankind consider infinites no other ways than indefinitely: and in this sense they say all infinites are equal; though they would speak more truly if they should say they are neither equal nor unequal, nor have any certain difference or pro-
portion one to another. In this sense therefore no conclusions can be
drawn from them about the equality proportions or differences of things,
and they that attempt to do it usually fall into paralogisms. So when
men argue against the infinite divisibility of magnitude by saying that
if an inch may be divided into an infinite number of parts, the sum of
those parts must be a foot; and therefore since all infinites are equal,
those sums must be equal, that is, an inch equal to a foot; the falseness
of the conclusion shews an error in the premises: and the error lies in
the position that all infinites are equal.’ 623 Quod quoniam; comp. 221
Quod nunc...quia; and Cic. de fin. i 67 quod quia nullo modo...iucunditiatem vitae tenere possumus...idecirco et hoc ipsum efficitur cet. But in
all those cases is quod the relative or the conjunction, and if the former,
how does it differ thus used from the latter? from quod si for instance, if
this again be not the relative? Id quoque in 655 is quite different: it =
again too: see n. to 82 quod contra. 625 ea, the minimae partes.
iam, as 601 and 613, when you are come to them. 626 quae, the
same minima. 627 Illa quoque, those atoms too, of which the minima
are parts. 627 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 praedita part.: so III 626 Quinque...sensibus auctam, imitated by Catullus
LXIV 165 quae nullis sensibus auctae: v 723 quaecunque 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, conizus, conivere,
conubium in our mss. and all good mss. are always spelt with one n:
there is no authority whatever for nn.
635—644: to maintain therefore with Heraclitus and his followers
that fire is the element of all things is absurd.—Lucr. having now es-
lished his two great principles of an unchangeable matter and a void,
before he proceeds at 921 to explain by them the nature of things, first
in order to make their truth still more manifest, examines the elements
of Heraclitus Empedocles Anaxagoras and other philosophers and shews
their utter insufficiency. Of all these men he speaks with admiration
or tolerance, except Heraclitus whom he assails with a certain passion
and violence. Now that the star of the old Ephesian seems again in
the ascendant, such an attack will not meet with much sympathy; the
motive however is plain enough: in him he is combating the stoics, the
bitter enemies of Epicurus, Heraclitus standing in the same relation to
them that Democritus stands to Epicurus. This will appear from the
fact that it is only from 690 to 704 that he addresses himself to Hera-
BOOK I

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. Herac. frag. 41 Schl. πυρὸς ἀνταμείβεται
NOTES II

πάντα καὶ πῦρ ἀπάντων, ὡστερ χρυσὸν χρήματα καὶ χρημάτων χρυσὸς: and Themistius ap. Schleierm. p. 95 says in exact conformity with Lucr. ἲπρακλεῖτος τὸ πῦρ οἵτινες μόνον στοιχεῖον καὶ έκ τούτον γεγονέναι τὸ πάν: 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 rarefieri and rarefacere; always in Lucr. has ἄ: so vacēcit putrēfactus expurgēfactus, all more than once: confervēfacit; patēfeci and patēfet once, but oftener patēf.; so calēfeci, cinēfactus; liquefīt, but liquēfaca: so labēfactat etc. labēfactus, tepēfactus, timēfactus, conlabēfactus, conlabēfiant: facit are is uncertain: vidēlicit et always of course, though it is of the same nature; for the rare, are, cinc, etc. = a neut. infin. generally of the 2nd conj.: the ἀ was therefore originally long, the Latins 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 Implementurque super puppes, and in Ovid, as met. xii 206 Annuerat dederatque super, ne. 653 variantia found also III 318 seems to occur only in Lucr. and to be used for varietas for metrical reasons: thus aegror for aegritudo, maximitas for magnitudo, pestilitas for pestilentia, dispositura for dispositio, differitas for differentia, refutatus for refutatio, emissus for emissio, commutatus for commutatio, opinatus for opinatio, formatura for conformatio, are confined to him, or to him and his constant imitator Arnobius: satias for satietas is more general, and impete for impetu; but Lucr. has also impetis and impetibus. 655 Id quoque: see n. to 623. I know no other instance of id quoque in this sense, 'here too', 'again': Plaut. miles 1158 id nos ad te...venimus the meaning is different. Quod genus which is common in Lucr. appears to be not dissimilar. faciant 'assume': so III 878 facit esse sui quiddam super and iv 825; also ii 485 fac enim, a common use. 658 fugitant with an inf. so iv 324 (299) fugitant vitandique tueri, and vi 1239. 659 víai belongs to Ardua also. 662 raptim, like other adverbs in tim, is a favourite of Lucr. occurring at least 5 times. 665 potesse is found ii 225 and 1010: he also has potis est, potissit, and poti more than once. 666 mutareque: this annexing que to ἄ, 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 ἄ's, as in sērērē tremere and the like, why did they wholly shun esseque esseve or esseve? The whole history of the language proves that ἄ was shorter than ἀ or ἢ; perhaps therefore the accent being thrown upon this ἄ by the enclitic made the
contrast between its shortness and its accentuation appear harsh: yet Ciceron does not object to the junction. 667 repercutent = simply par-
cent, as 593 revicta = victa: Plaut. truc. 11 425 reparcis saviis = vicis-
sim parcis. 670 671 are thrice repeated in the poem, Lucr. intending
thereby to lay stress on the doctrine involved: see the passage from Epi-
curus cited after 689. 670 quodcumque = si quod or quoties aliquid:
then hoc has reference to the whole of this clause, this passing out of the
fixed limits which held the thing in: it involves therefore the same
doctrine as 76 so often repeated, finita potestas denique cuique Quanam
sit 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 Epicharmus quoted by Diog. Laert. iii 11 ὅ ὁ
tautallasso kathà φύσιν κοινοκ᾽ ἐν ταύτῳ μένει, Ἡτερον εἶη καὶ τῶν ἣδη τοῦ
πάρεξεστακότος, though the thought is different. 672 aliquis, quicquid,
alia are not unfrequently met with in our mss.: in A oftener than
B, once or twice in both: the t has naturally been retained where no
ambiguity is occasioned, such as by at, quot for ad, quod.

675 Nunc igitur: see n. to 169. 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: comp. 800
demptis paucis = abitu; paucis tributis = aditu. 683 omnimodis often
used by Lucr. as an adv. = omnibus modis: multimodis too is used by
him = multis modis: Cic. orator 153 saepe brevitis causa contrahebant
ut ita dicerent multi modi, vas argenteis cet.; so that omnimodis seems
formed by Lucr. on a false analogy: there is no adj. omnimodus or multi-
modus, any more than omnigenus: omnigenum in Virgil is for omni-
genarum: 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. ordo positura figureae: these words repeated in 1021
come from Democritus: see Arist. metaph. viii 2 p. 1042 b 11 Δημοκρίτῳ
μέν οὖν τριῶν διαφοράς θεικεν οὐομείνῳ εἶναι: τὸ μὲν γὰρ ὑποκείμενον σῶμα τὴν
ἐλεύν ἐν καὶ ταύτων, διαφέρειν δὲ ἡ νυμῷ ὡς ἐστὶ σχήμα, ἡ τροπῇ ὡς ἐστὶ θέας,
ἡ διαβεγχὴ ὡς ἐστὶ τάξις. 686 mutatoque cet. i.e. quaeque 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. in
Lucr. either two long syll. or one: rei is not found: so folio: also fidei: not
fidei. 689 adiectu: iv 673 naris adiectus adoris Tangat; ν 566 ignes
lumina possunt Adicere: the ad implies the reaching the object aimed
at. With the whole argument of 665—669 should be compared Epicur-
us himself in Diog. Laert. x 54, τὰς ἀτόμους νομιστέον μοθεμάν ποιό-
teta τῶν φαινομένων προσφέρεσθαι πλὴν σχήματος καὶ βάρους καὶ μεγέ-
θους καὶ ἐκά ἀνάγκης σχήματι συμφυή ἐστι: ποιότης γὰρ πᾶσα μετα-
Notes II

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 ἀπαξ λέγωμ. 693 contra s. ab s.: comp. auctor ad. Heren. ii 9 communes loci sunt cum accusatoris tum defensoris ab testibus contra testes, abs quaestionibus contra quaestiones, ab argumentis contra argumenta, ab rumoribus contra rumores; Quintil. inst. vii 2 31 alli a propositione accusatoris contraque loci orientur. res contra repugnat is found in iii 353; and Cicero has the same construction. 696 697: that Heraclitus taught that the senses could not truly discern things, is certain: comp. Arist. metaph. i 6 at beg. and the authorities quoted by Bernays heracleita p. 30; and the hippocratean π. διαίτης as there emended by him, διὰ τῶν [τῶν αἰσθήσεων] γνώσις ἀνθρώπους ἀνέγρωσιν: but in what sense Heraclitus affirmed the senses could perceive fire truly, is far from clear: one would have thought that the ἐνοικός λόγος alone could discern the πῦρ ἀείζωον, and that the material fire was as delusive as other things. Surely Lucr. cannot simply mean that, as Heraclitus held fire to be the sole element of things and the only real existence, therefore when sense perceived any other thing, it did not perceive it in its reality: when it perceived fire, it perceived real existence; without his having any expression of Heraclitus to warrant such a conclusion. Did Heraclitus teach that the everliving fire represented motion self-engendered which in a thousand ways, in the human body and through the whole of nature, produces heat or fire? comp. with this some late 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 occultis de rebus quo referentes Confirmare animi quicumque ratione queamus; Hor. od. iii 6 6 Hinc omne principium, hac refer exitum: it is a common meaning of the word in Cicero. 700 qui=quo, and refers of course to quid: on the infallibility of the senses, one of the foundations of Epicurus’ philosophy, see iv 478—521. 701—704: it is usual with Lucr. after going through some important exposition and giving the more general and 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 reliquat: see n. to 515.
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 Qua propter 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. 715 anima is used for the element of air also v 236 Aurumque leves animae; Enn. Epich. 3 Aqua terra anima sol, and Virg. ecl. vi 32: 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 immittere; 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: both Ennius and Virgil use it for sea-water: Empedocles too 128, 216, 286 has ὠμβρος 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. Aristotle asserts that no one ever made earth his element of things; but Sextus begins the first two of the passages just cited by attributing this doctrine to Pherecydes of Syros. 716 quorum appears to be governed of cum primis, not est: comp. Cic. de orat. ii 224 sapiens homo cum primis nostrae civitatis. 717 triq. terr. oris, because it is the shape of its coasts that renders its lands triangular: Forc. cites Horace Quintilian Silius for this word applied to Sicily. gessit=tulit, produced: so terra gerit fruges, malos platani and the like: yet the notion may be 'bore in its womb,' as vi 790 semina.. Quod permixta gerit tellus. 718 Quam, 720 Angustoque...a fin. eius: comp. ii 87 durissima quae sint...neque 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 deficus, and Brutus 258 omnes tum fere qui nec extra urbem hanc vixerant nec cos aliqua barbaria domestica infusceverat: 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. geor. ii 208 and Aen. vi 101 give other examples of clauses appended to relative ones in divers ways: comp. 154 Quorum operum...ae fieri cet.; 684 quorum...686 mutatoque cet.; 848 foll. simili quae praedita
constant Natura...neque ab exitio res ulla refrenat; II 140 in solis quae lumine cernere quimus Nec quibus id faciant plagis apparent aperte; v 895 Quae neque florescunt...neque sunt eadem incunda: the simpler cases such as those quoted by Conington I.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. 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 Gadi-tano fretu, from Augustus to Antonius fretu cessi: Cic. pro Sestio 18 Halm restores fretu from Pl. Lucr. vi 364 has fretus nom. 722 vasta Char. is found in Catullus and Virgil: vasta implies that in which nothing lives. minantur...se coll: Plaut. asinar. 604 ab hac minantur sese abire. 723 foll. observe rursum, iterum, rursum. 724 Fau-cibus: vi 701 crateres, ut ipsi Nominant; nos quod fauces perhibemus et ora. eruptos ignes: so v 598 erumpere lumen; vi 583 erumpitur; Cic. Arat. 111 erumpit, flatibus ignes: iv 1115 se erupt: prorumpitur is also found in Lucr.: but these verbs are often active; see Forc. 726 the constr. is quae, magna, videtur multis modis miranda. cum...videtur: see n. to 566. 727 visenda used in this sense by Cic. Verr. iv 132 and 135. 728 Wak. cites Aen. i 271 Longam multa vi muniet Albam; but the sense differs: munia is here metaphorical. 730 carum seems to mean precious, τίμιον; though I know no parallel. 731 pectoris the seat of the heart and intellect, and therefore of poetical genius: comp. v 1 pollenti pectore carmen Condere. 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 ἢ ὡ δ' ὑμίν θεὸς ἀμβροτος οὐκέτι θυρής πολέμου μετὰ πάσι τετμένον, ὡσπέρ ἐκέ. 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 δ’ ἑλλίτεια λέγου Εμπε-δοκλῆς: but that stern judge is alluding to the imperfect utterance of
the first philosophy yet in its infancy, as may be seen a few pages later in the last chap of metaph. i; and we learn from Diog. Laer. vii 57 that Aristotle recognised his poetical genius, ἕν δὲ τῷ περὶ ποιητῶν ἐπισκόπεῖ ὥς καὶ ὁ Ὅμηρος ὁ Ἐμπεδοκλῆς καὶ δεινὸς περὶ τὴν φράσιν γέγονε, μεταφορικὸς τ' ὄν καὶ τῶν ἄλλων τοὺς περὶ ποιητικὴν ἐπισκόπημας χρώμενος.

734—762: he and the others have given responses truer than those of Phoebus; yet all alike have gone to wreck on the first-beginnings of things: they deny a void in things, yet give them motion and leave them soft and rare; and they set no limit to the division of things: if first-beginnings are soft, they were born and will die; all things therefore have come from and will return to nothing: again such elements are hostile one to the other; and thus, like lightning clouds winds, will be apt to fly asunder one from the other rather than combine. 734 supra, 705 foll.: quos diximus, Thales Pherecydes Anaximenes Diogenes of Apollonia Hippasus Xenophanes Oenopides Hippo of Rhegium Onomacritus Idaeus of Himera Archelaus and the rest. 735 egregie from its place seems to go with multis: iv 342 multis partibus hic est Mobilior multisque minutor; Caes. de bel. civ. iii 84 numero multis partibus esset inferior: Cicero uses omnibus partibus with much the same force, which egregie multis has here: see Madv. de fin. p. 328. 737 adyo 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 Ἀλλ' ἔμπνευσε ἤρων τι τορούσαν ἕν ὀπὸ δάφνης. 739: Aristoph. Plut. 39 τῇ δήτα Φοίβος ἔλακεν ἐκ τῶν στεμμάτων, taken with Eur. Or. 321 τρίποδος ἄπο φάτειν, ἐν ὁ Φοίβος ἔλακεν ἔλακεν and Iph. Taur. 951 Ἔστειθεν αὖθιν τρίποδος ἐκ χρυσοῦ λακῶν, exactly expresses the v. of Lucr. who translates the oracular ἔλακεν 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 ἄντων or χρηστήριων: 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 δλμος or hollow cover on which the Pythia sat; all round were suspended garlands of the bay-laurel: the smell of these was supposed to increase the prophetic afflatus, excited by the cold air which came out of the deep cleft: they are the στέμματα of Aristophanes, the δάφνη of Callimachus, the laurus of Lucr.: to them Pind. ol. vii 32 alludes in εὐώδες εἰς ἄντων. 738 739 recur v 111 112: with the abl. tripodi Lach. compares ii 416 Cilici, iii 132 Heliconi. 740 fec. ruinas: metaphor from a building or other heavy body falling; perhaps from a carriage breaking down: Horace has the same expression: Lucr. uses more than once the more common dare ruinas: see n. to iv 41 dicerum dederint: Cic. de fin. i 18 applies the same metaphor to Epicurus himself, illae Epicuri propriae ruinae;
and II 18 ruit in dicendo. 741 after Homer’s keito μέγας μεγαλωτι, which Virgil and Ovid imitate in various ways, gravis graviterque ad terram concidit, ingentem atque ingenti vulnere victum, magnum magno conamine and the like; Lucr. himself iv 902 magnum magno molimine navem. 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 παντὸς κενὸν τέλει οὐδὲ περισσόν: comp. too Arist. de gen. et corr. I 8 where he elaborately criticises Empedocles' doctrine of πόροι and of the motions and unions of things by means of these without void; and shews that his πόροι must really mean much the same as the κενὸν of Leucippus, though Empedocles maintains a πλῆρες: he concludes that this system of πόροι is η ψεῦδος: η μάταιον. 745 admiscent 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 Appuleius and other imitators of the older writers. fragmenti: 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 quiequam nostrae rationis egere; 1087 nec prorsum demimus hilum Tempore de mortis; Cic. de fin. II 17 non prorsus, inquit: de nat. deor. III 21 nullo modo prorsus adsentior. Cic. acad. post. 27 speaking of peripatetics and academics will illustrate Lucr. aequae etiam interire, non in nihilum, sed in suas partes quae infinite secari ac dividi possint, cum sit nihil omnino in rerum natura minimum quod dividi nequeat: here is asserted of them exactly what Lucr. objects to, the sum sit nihil om. in rer. nat. minimum seeming a prose translation of 748; yet at the same time is denied the inference that they pass away in nihilum, which Lucr. below 756 maintains must follow. Empedocles himself 77 and 81 strenuously denies the same, φύσις οὐδενὸς ἐστιν ἀπάντων θυμίων οὐδὲ τις οὐλομένου θανάτου τελευτή κ.τ.λ. and ἐκ τε μὴ ὄντος ἀμήχανον ἐστι γενέσθαι Τό τ᾽ ἐν ἐξολοθρεῖμαι ἀνήγνωστον καὶ ἀπρηκτὸν: 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 sensum nostros: so far as sense can perceive; from which the mentis ratio may infer the same relation between the atom and its cacumen, which holds between any sensible thing and its cacumen. 751 quae cernere non quis are of course the atoms; as 600 Corporis ill. q. n. cernere sensum Iam nequeunt. 754 quae nos nativa vid. Esse et mortalī cum c.: yes but Empedocles saw them to be as immortal as the atoms of Epicurus: comp. 178 Αἶφα δὲ θνῆτ' ἐφύνοντο τὰ πρὶν μάθον ἀθάνατ' εἶναι: they are θνητά when in
things, ãòãvara by themselves. 755 Esse et mort. cum corp. with
same force as simple abl.: so 347 esse...raro cum corpore; 774 non ex-
animo cum corpore; v 352 quia sunt solido cum corpore; 364 solido cum
corpore mundi Naturast; vi 439 lento cum corpore nubem; 631 raro
cum corpore tellus Est; 1059 raro quia sunt cum corpore: III 201 quaec-
cumque magis cum pondere magno Asperaque inveniantur, cum has the
same force; and IV 1126 grandes viridi cum luce smaragdi; v 864
canum fido cum pectore corda; vi 5 virum tali cum corde repertum; 75
placido cum pectore adibus. 756 see n. to 748: 756 and 757 are
almost a rep. of 673 674. 758 iam belongs to habelis: see n. to vi
and 60 habetis uinius civitatis firmum auxilium amissum ac venditum
pretio: cognoscite nunc cet.: Forc. has also examples. 759–762:
see n. to 701–704, and 984 (998) foll.: he here too concludes a dis-
ussion with a short argument addressed to the common sense or the
eyesight of his readers. 759 veneno: Wak. and Lach. quote Varro
de re rust. i 2 18 quaedam enim pecudes culturae sunt inimicae ac
veneno. 761 coacta seems to have somewhat the same sense here, as
vi 274 cogit, 464 cogunt, 718 cogentes, 511 Copia nimborum turba ma-
iore coacta; but I know no exact parallel. 762 fulm. imbr. vent. repre-
senting three of the four elements.

763–781: things too might just as well be their elements, since
things by turns come from them and pass into them: but if you say
that these elements remain unchanged in things, then nothing can be
produced from them, since in everything they will shew their own
several natures: first-beginnings must have no properties that sense can
apprehend. 766 i.e. res ill. prim. dici retroque p. 767 Alt. gign.: the ever-recurring μλζις τς διάλλαξις τς μυγέντων. 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. cacc. 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 proprium 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 ὀδὸς
\( \text{ανω κατω: but no one will now attribute to the Ephesian this inter-} \\
\text{change of the four elements: by the vague 'they' Lucr. no doubt points} \\
\text{mainly at the stoics; whose champion says in Cic. de nat. deor. II 84} \\
\text{cum quattuor sint genera corporum, vicissitudine eorum mundi con-} \\
\text{tinuada natura est. nam ex terra aqua, ex aqua oritur aer, ex aer aether;} \\
\text{deinde retrorsum vicissim ex aer aer, inde aqua, ex aqua terra infima.} \\
\text{sic naturis is, ex quibus omnia constant, sursus deorsus ulter citro com-} \\
\text{meantibus mundi partium conjunctio continetur: and comp. ib. III 31.} \\
\text{Martian. Cap. vii 738 p. 592 Kopp ex informi materie [their άτοις άλη] } \\
\text{primus ignis, ex igni aer, ex aer aqua, ex aqua terra; item fit adscensio} \\
\text{et ex terra aqua est, ex aqua aer, ex aer ignis, ex igni in cet.: with 787} \\
\text{788 too comp. Emped. 122: for him also Lucr. must partially include: } \\
\text{άλλ αοτ έστιν ταύτα δι άλλην άν άλλοθεν άλλα δι ανκές άιν ηρώια: which are repeated with some difference 136 137.} \\
\text{782 repetunt a: thus used without an object by Cic. pro Archia 1 inde usque} \\
\text{repetens: de orat. I 91 cum repetaret usque a Corace nescio quo et Tisia; } \\
\text{Aen. I 372 si prima repetens ab origine pergam. 783 aeras aeras: } \\
\text{801 aeris auras: see n. to 207. 784 imbrem...imbri: see n. to 715.} \\
\text{787 inter se mutare: comp. vi 456 haec comprehendunt inter se; and} \\
\text{perhaps I 397 Ipse in se trahere, where see n.: so Cic. de orat. II 13 qui} \\
\text{cum inter se...amicissime consalutassent; Laelius 82 neque...coment inter} \\
\text{se ac diligent, sed etiam verebuntur; ad Att. vi 1 12 Cicerones} \\
\text{pueri amant inter se: so Plautus amare inter se more than once.} \\
\text{788 sidera mundi, a favourite expression, imitated by Virgil who has also} \\
\text{astra mundi, lumina mundi: mundi here, as often in Lucr. and others,} \\
\text{=cæli: Catul. lxiv 206 concussitque micantia sidera mundus. 790} \\
\text{791 the same in meaning as 672 673, though the expression is varied;} \\
\text{while 792 793 are exactly repeated from 670 671, where see note.} \\
\text{794 quae i.e. the so-called four elements. 795 In comm. ven. seems} \\
\text{to resemble the very common phrases venire in discrimen, periculum,} \\
\text{odium, contemnationem, consuetudinem and the like: commutatum, a} \\
\text{άπαξ λεγομ. =commutationem: see n. to 653. 796 ea the four ele-} \\
\text{ments: ex aliis quae etc. such other primordia as cannot change.} \\
\text{797 tibi: Lucr. is fond of this dativus ethicus as they call it: this very line} \\
\text{occurs four times: comp. also 773 Nulla tibi ex illis poterit res esse} \\
\text{creata; 918 tibi...pereunt primordia rerum; II 500 Iam tibi cet.; 1038} \\
\text{Quam tibi iam nemo cet.; III 197 ut ab summo tibi diffuaut altus acer-} \\
\text{vus; 279 Sic tibi nominis cet.; IV 511 Illa tibi est igitur; 875 tibi an-} \\
\text{hela sitis; v 260 terra tibi libatur; 294 nocturna tibi; 805 Tum tibi} \\
\text{terra dedit; 1209 Nequae forte demn nobis cet.; III 992 Tityos nobis} \\
\text{hic est. 798 Quin potius...constitutas? most writers would here pre-} \\
\text{fer the indic.: see n. to 588: that his atoms do thus work he will abun-} \\
\text{dantly shew in the second book; and indeed it is reiterated in the next}
paragraphs 817—820, 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 indulge arindori militum. 806 tabe nimborum appears to have much the force of vi 521 nimbi rigantes: the nimbi melt into water: comp. the metaphor. vi 514—516: but perhaps it is better to make take 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. tabe: this line is quoted by Priscian inst. vii 72 for the ë of tabe: comp. iii 734 contagë. 808 possint is potential, not subj.: see n. to 327. animantis: this is one of 14 cases in which -ïs has been retained by me in the nom. plur. after Lach. on the authority of both A and B: the other cases occur in pi 577, 955, 1155, iv 452, 1203, 1221, v 216, 494, 524, 525, 1072, vi 221, 936: see Lach. p. 56 and introduction p. 27: among these 14 examples we find indifferently participles adjectives and substantives; and this quite agrees with all other testimony on the subject. 809: here begins the poet’s answer: yes, and meat and drink feed the body; yet the body’s first-beginnings are not meat and drink. cibus aridus, as 864: tener umor occurs in Virg. geor. ii 331. 813 certis: see n. to 521. 813—816 notice res 5 times repeated in three vss. and the antithetical and alliterative form of the whole sentence; and comp. 893—897 where res likewise occurs 5 times: also 690 691 res, rem, rerum; iv 42 43 rerum, rebus, rerum, and many such like: assonances and alliterations of all kinds seem to possess for 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 is used with like frequency: see also note to 875, where however the instances are to our taste more faulty. 817 foll. repeated with slight change 908 foll. and ii 760 foll. 819 dent motus here and in the four repetitions means, impart motion to others; ii 311 dat motus is, moves itself: comp. dare ruinam and the like, and n. to iv 41. 814 foll. give his own doctrine so often repeated. 823 foll.: this illustration occurs several times in the poem, as 197 and 912 foll.: the 24 letters of the alphabet can form an enormous number of permutations; how 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 έκ των αυτών γὰρ τραγῳδία καὶ κωμῳδία γραμ-μᾶτων. 826 sonitus sonanti, a mere poetical assonance, like anxius angor, pentitus penetrari, fera ferri, apparat aperte, domi domitos, semine seminioque, fera saecula ferarum, misero misere, Nec validas valeant: comp. Aen. π 53 cavae 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 show that Anaxagoras’ principles lead to a different conclusion, he says, frag. 22 Schaub. (17 Schorn), in words that Epicurus might have adopted, τὸ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὅρθως νομίζοντων οἵ Ἔλληνες· οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ’ ἀπ’ ἐντὸν χρημάτων συμμίστηται 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. p. 322. His refutation of Anaxagoras much resembles even in language his argument against Empedocles. 832 patr. serm. eg.: see above p. 100 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: 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, ἀπερα, as Anaxagoras says frag. 1, καὶ πλῆθος καὶ συμκρότητα: these he himself names σπέρματα or χρήματα, Aristotle τὰ ὀμοιομερή στοιχεῖα, ἀόρατα ὀμοιομερή, and the like: the later Greeks call them ὀμοιομερεῖα 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.
836 pauxillis, minutis, to express what Anaxagoras taught were infinite in smallness. 837 viscus, viscera, occur very often in Lucr. and always I believe denote the whole of the flesh and soft substance between the skin and bones. sanguen neut.: see Lach. 839 aurif: see notes 1: not only Simplicius there cited, but also Philoponus and Laertius use this illustration; which no doubt comes from Anaxagoras himself. 841 Ignibus ex: II 731 albis ex alba, 791 sed variis ex, III 375, 839, 858 and v 949 quibus e; vi 788 terris ex omnia surgunt; iv 597 Haec loca per; v 770 loca.. inimica per exit; 1264 viam per: vi 747 Cumas aput, 940 Qua de are more usual. Lucr. is fond of this order, adj. prepos. and then a word intervening between it and the subst.: III 10 tuisque ex, inclute, chartis; iv 829 validis ex apta lacertis: with these comp. Virg. ecl. vi 19 ipsis ex vincula sertis; 714 medium per saepe calorem; 855 supera de reddere parte; 1202 capitis cum saepe dolore; iv 472 sua in statuit vestigia: vi 1160 noctem per saepe diemque is of the same nature. 844 so he himself in terms repugnant to an epicurean, frag. 5 (15) ούτε τού σμικροῦ γε ἐστὶ τὸ γε ἐλάχιστον, ἀλλ' ἐλασσόν ἀνεί: τὸ γὰρ ἐδών ὧν ἐστὶ τομῆς ὧν ἐναι κ. τ.λ.: τομῆς Zeller for τὸ μῆ. 846 illi, Empedocles and the rest: see 734 foll. 848 Si prim. sunt, sim. etc.: Anaxagoras gives to his particles, frag. 3 Schorn, χρώμα καὶ χρώμα, 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, ἄλλ' ὅκως περὶ ἀρχίν, καὶ νῦν πάντα ὀμού: to Lucr. an absurdity, who will only reason from his own premisses. 850 neque [eas] refrenat: see n. to 718. 851 oppressu may be added to the words enumerated in n. to 653. 859—866 a dilemma: food supports the body: are the particles ὄμοιομερη with the food? then the body consists of what is not ὄμοιο- μερης 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 ὄμοιομερη with them; again the poet's own premisses assumed. 863 omnino, to complete the list, go through all the parts specified. 864 cibus om. including all nourishment, drink as well as meat, et aridus cibus et liquor: ipse means 'as well as dry food' = etiam. 865 alienigenis is the opposite to ὄμοιομερης. 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 cet. 867—874 a similar dilemma, which the lost vss. render obscure: trees and the like grow out of the earth, therefore the earth consists not of ὄμοιομερη, but of minute trees and the like: flame smoke ash are latent in wood; therefore wood consists of minute flames etc. not of ὄμοιομερη: again trees when above ground are fed out of the earth: if the earth consists of ὄμοιομερη, then trees are fed and increased by things not ὄμοιομερη; and
similarly of the flames which are seen to be fed by wood. 870 Trans-
fer: Cic. de off. i 51 quod ab Ennio positum in una re transferri in mul-
tas potest.

875—896: Anaxagoras tries to extricate himself by assuming that
everything is latent in everything; but that that only is perceived, of
which the like particles are most numerous and most prominent: a
manifest fallacy; for then corn when ground, stones when rubbed, grass
when chewed, clods when pulverised, wood when split should shew
little bloods, grasses, ashes and fires, respectively: the truth is that the
seeds of things have no qualities like to those of things in being. 875
latit.: comp. Cic. de fin. ii 107 si tuam dicerem, latebram haberet: notice
latitandi and 877 latitare in two different senses with nothing in com-
mon. Lucr. like the old Latin writers generally, loves as we have said
assonance alliteration antithesis and the like so dearly, that often the use
of a word seems to suggest to him a repetition of it, without any point
whatever, and therefore to our taste faulty: comp. 893 docet res, Scire
licet non esse in rebus cet.; 976 exempta fine with 978, finique locet se and
979 non est a fine profectum; 975 effugium praecedit with 983 Effug-
gium... prolatet, ii 714 caecis Corporibus fugiunt e corpore; 1018 dis-
crepitant res: Sic ipsis in rebus; iii 364 Lumina luminibus; 451 validis
quassatum est viribus aevi Corpus et obtusis ceciderunt viribus artus; vi
718 Cogentes sursus replent coguntique manere and the like. 879 almost
repeated iv 97 In promptu quoniam est in prima fronte locata: in both
cases in promptu is not connected with locata: comp. the other ex-
amples of its use in Lucr. Cicero etc. 875—879 this which Lucr.
declares to be a sorry subterfuge, was in fact the very corner-stone of
Anaxagoras' physics. His particles were infinite in number and
smallness; from the necessity of the case everything was mixed with
everything, except only his voœs: his voœs, 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 in ταυτί ταυτός μοίρα ἐνεστὶ πλὴν νόου,
and again παντάπασὶ δὲ οὐδὲν ἀποκρίνεται οἴδη διακρίνεται τὸ ἑτερον ἀπὸ
tοῦ ἑτερον πλῆν νόου... ἀλλ' ὅτεν πλείον ἐν, ταυτά ἐνδηλότατα ἐν ἅκαστον
ἐστὶ καὶ ἢν: that is each individual thing is what it is by having in it the
greatest number of ὀμοιμερή στοιχεῖα, particles like to it in kind.

880 a v. occurring four times in almost the same words. 882 rob.
saxi: ii 449 duri robora ferri; Virg. geor. i 162 grave robur aratri.
883 aliquid [corum] quae: Virg. ecl. 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 illa...quorum natura: comp. vi 814 vitai
copia desit [iis] Quos cet. Aen. xi 172 Magna tropaeae 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 crant, videretur dubitasse; Liv. xxiii 15 4 praemia atque honores, qui remanserint... proposuit. 884 lapidi is abl.: so 1111 de parti, II 520 mucroni, vi 66 rationi: see n. to 978 fini: at least the dat. would here be very unusual and harsher than the abl. though it may possibly be the former; but comp. Plautus quoted at the end of n. to 887. 885 herbis... decebat of mss. I now retain; because decet with a dat. is common in the old writers; see Forc. and comp. Sall. fr. hist. 1 98 (100) locum editorem quam victoribus decebat [i. e. capere] capit: there is anyhow a slight anacol.: 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: as he could not use generibus, the change to the accus. appears quite natural. 887 the constr. is by no means plain: Lach. explains it thus, dulces guttas mittere tales quali oves sunt ubere lactis, taking therefore lanigerae as the nom plur.: this is surely harsh with simili sapore coming between guttas and quali ubere: I am disposed to take it thus, sapore, quali [sapore guttae] sunt lanigerae (dat.) [in] ubere lactis; but the qualis (nom. plur.) or quaes of A and Nic. Nic. is perhaps right. lanigerae: comp. squamigeri and pennipotentes, likewise used absolutely. ub. lac.: so II 370 and Tibullus ubera lactis; Lamb. quotes from Varro mammam lactis. With one exception the above examples are plain enough: corn should give blood, because we are fed by it; grass milk, because sheep eat it; grass earth when pounded should yield corn leaves, because they grow out of it, wood give smoke and fire, because they are fed by it: but why the example in 884? Lamb. after Turnebus seems to explain it rightly, as denoting another way of grinding corn; comp. Plaut. asin. 31 Num me illuc ducis, ubi lapis lapidem terit? 895 896 very like 814 815, expressing the epicurean doctrine of primordia against Anaxagoras as there against Empedocles. 895 multimodi: see n. to 683 omnimodi.

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 firs have many first-beginnings in common, just as the words have letters in common; but the two things, as the two words, are yet quite distinct. Again if you think a thing cannot be, unless its first-beginnings are of a like nature, then you must give these human feelings, in order that they may make a man.—This passage in meaning and in language greatly resembles 803—829: the reason is plain: the particles of Anaxagoras seemed to 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 flaman, florea: editors comp. πυρὸς ἄθος of Homer and Aeschylus, and iv 450 lucernarum florentia lumina flammis. 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. 907 Paulo ante i.e. 817 foll. where the language is almost the same: see notes there. 912 ignes et lignum: because here fire coming from wood is the question; in 820 caelum mare terras cet. because there it is the four elements that is the subject examined. 915—920: here again he closes a long discussion with a short argument appealing to common sense against the theory combated: see 701 foll. 759 foll. 984 (998) foll. 918 tibi: see n. to 797. 919 920: comp. II 976 Scilicet et risu tremulo concussa cachinnant Et lacrimis spargunt roiantibus ora genasque: in each case he pushes the argument to what he deems the last absurdity, that of endowing first-beginnings with human feelings and actions: Anaxagoras' theory, he here says, requires you to believe that everything has infinitely small men and women and the like mixed up in it.

921—950: 'listen now: inspired by the muses I enter on an un-trodden 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 worm-wood'.— The poet has hitherto explained the nature of his two great principles of void and atoms, and shewn the insufficiency of those of rival teachers: he now, before proceeding to apply these two principles to explaining the system of the universe and of this world of ours, calls attention to his theme in this lofty exordium. 922 an. ful.: see n. to 136. 923 comp. Aen. ix 197 magno laudum percussus amore. 924 incussit am.: so 19 incutiens blandum per pectora amorem; Virg. geor. II 476 ingenti percussus amore i.e. musarum. 926—950 rep. iv 1—25, except the last 4 words. 926 foll. there are many well-known imitations of these vss.: by Virg. geor. III 10 foll. joined with 291 foll.; Hor. epist. i 19 21 foll.; Manil. i 4—6; and others. 927 integros hitherto untasted by any one, with perhaps the notion of unsullied: Nemesianus cyne. 11, in his imitation, intacto premimus vestigia muso. 932 Relig. nod.: see n. to 109. 933 obsc. lucida: see n. to 639 Clarus ob obscurem. Cic. de nat. deor. i 58 Cotta says to the epicurean Vel-leius judico tamen de re obscura atque difficilema a te dictum esse dilu-icide. 934 contingens, 938 contingunt and 947 contingere: Lamb. here and elsewhere rightly makes this word a compound of tango: vi 118 croci contacta colore; continet us 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 is simplest to understand it like II
51 fulgorem ab auro, the glitter coming from gold: see passages quoted there from Livy and others: it = therefore non a nulla ratione pro-
ficisci, non nullius rationis esse: or has it the meaning of stare, esse a 
ratione, a parte rationis? or is it like Cic. pro Mur. 63 nostri illi a 
Platone et Aristotele? but that is perhaps a mere Grecism. 936 tætra 
denotes esp. what is nauseous to taste or smell. 941 dec. non cap. in 
form resembles Enn. ann. 360 Nec cum capta capi cet. imitated in Aen. 
vii 295 Num capti 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 decipitur atque 
capiuntur, in damnumque et incommodum incidunt: non tamem pueri 
cet.’ Tasso Ger. lib. i 3 E dall’ inganno suo vita riceve: Fairfax re-
produces better the point of Lucre. They drinke deceived and so deceived 
they live. Aen. iv 330 Non equidem omnino capta ac deserta viderer, 
capta is much stronger than decepta would be. 944 Tristior = ama-
rior: iv 125 tristia centaurea; 634 quod triste et amarumst; vi 780 
saporeque tristia quae sint; Virg. geor. iii 448 tristi amurca. 945 
suav. Pierio. . . musaeo dulci: see n. to 258. 949 dum perspicis is the 
idiomatic tense: Cic. ad Att. x 3 ego in Arcano oppressor, dum haec 
cognosco; Ter. eun. 206 expectabo, dum venit; Virg. eel. ix 23 dum 
redeo . . . pasce capellas: 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 sese mixta quibusque Compta modis 
vigant; iv 27 quibus e rebus cum corpore compta vigeret; and iii 845 
quiccomptu continguoque Corporis atque animae consistimus uniter apti: 
the metaphor must be from dressing and braiding, and building up a 
complicated structure with, a head of hair.

951—957: ‘I have proved the existence of indestructible atoms and 
of void or space: are these atoms infinite in number? is this space 
infinite in extent?’ 957 profundum in Lucre. 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.

958—987: well then the universe is bounded on no side; for then it 
must have an end or outside; in which case there must be something 
from 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 summum to be all synonyms: a right explanation of 968 si 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 shew that space is infinite and matter infinite: the former he proves 988 (984)—1007, the latter 1008—1051; but first for the sake of completeness he states in our present section that the universe or omne or τὸ πᾶν is infinite. There can of course properly speaking be no proof of this, as Lucr. has wisely seen: it must from the nature of the case be shewn by a series of identical propositions, call them as you please definitions postulates or axioms: these propositions however are most clearly put by him, when he is rightly interpreted. 958 quod est is added to Omne, as in 523: so 969 Omne quod est spatium: to make the expression more clear: τὸ πᾶν is Epicurus' term: Lucr. calls it also summa omnis, summa summam totius omnis, summa summarum and sometimes omnia. 958 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. n. 260 and 293 Nec regione loci certa. 959 extremum is the ἀκρον of Epicurus. 961 ut vid. i.e. ita ut videatur illud, quo longius noster sensus non sequatur: so that any one standing at this point sees where the thing ends and something else begins: haec sensus nat. = simply hic sensus; as natura aquae, mundi, animi and the like. 962 sequatur: Aen. viii 592 oculisque secuntur Pulverem nubem. 964 the ergo follows from 959 namque cet. The above is almost a translation of Epicurus in Diog. Laert. x 41 τὸ πᾶν ἀπειρόν ἑστι τὸ γὰρ πεπερασμένον ἀκρον ἔχει τὸ δὲ ἀκρον παρ᾽ ἐπερόν τι θεωρεῖται. ἦστε οὐκ ἔχον ἀκρον πέρας οὐκ ἔχει, πέρας δὲ οὐκ ἔχουν ἀπειρόν ἄν εἶναὶ οὐ πεπερασμένον: comp. too Cic. de div. ii 103 videsne Epicurum...quemadmodum quod in natura rerum omne esse dicimur, it infinitum 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. nihiligitur cum habeat extremum, infinitum sit necesse est. 966 quem qu. l.p. = quemcumque locum aliquis possedit. iv 179 In quem quaeque locum diverso numine tendunt; Cic. de orat. i 130 ut, in quo quisque artificio excelleret, is in suo genere Roscius dicetur. 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.; v 195 *Quod si iam rerum ignorem primordia quae sint,* Ioc tamen cet.: also i 396 with imperf. *Nec, si *iam* posset, sine inani posset;* and III 766 with indic. quod *si iam* fit, *fateare necesset*; and 843 *si iam* nostro sentit cet.: see also iv 1171 *Sec tamen esto iam.* For this use of *si iam* and a similar one of *ut iam* in Cicero and *iam ut* in Livy and Caesar see Madv. de fn. p. 589: Tusc. disp. i 50 *si iam* posseit, not referred to by him, is a good instance. 970 *Ultimus* is added to give force and point to extr. oras: it appears to be proleptic: he runs forward to the outmost edge, so as then to be standing on its farthest point: comp. Cic. de nat. deor. i 54 *si immensam et interminatam in omnis partis magnitudinem regionum videretis,* in quam se iniciens animus... peregrinatur ut nullam tamen oram ultimi videat, in qua possit insistere; de fn. i 17 *nec ultimum nec extremum;* 29 extremum et ultimum; II 6 *id extremum, id ultimum;* all apparently mere pleonasms. 971 comp. Aen. ii 50 *validis ingentem viribus hastam...* Contorsit. 976 *exempta fine:* 1007 Finibus exemptis; so Ovid *exempto,* dempto *fine.* 977 *probeat:* III 864 *probeat:* praebere and debere are quite analogous. *probeat officiatque:* 973 *prohibere obstareque,* and above officere atque obstare; pugnet et obstet; also II 784, 786 and 794 *officiunt obstantque,* impediunt prohibentque, contra pugnet et obstet: his constant imitator Arnob. ii 11 has officiant nihil nihilque impediunt quominus. 978 *fini* is in the mark or limit aimed at: Lucr. has many such ablatives, *colli tussi orbis,* etc., as *nabi igni imbru* and even *labi,* *mucroni rationi partis lapidi:* and with 976 *fines,* 978 *fini,* 979 *fine* comp. iv 232 *luce,* 235 *luci:* in Greek words he has these ablatives in *i,* *tripodi Cirici Heliconi,* as noticed above. 979 in either case it has not started from the limit of the *omne:* in the former case body has stopped it, and this body must be in the universe; in the latter space has afforded it room to fly on. Notice *finis* thrice within three lines in three senses: observe too *effugium* in 975 and 984 with different meanings; and see n. to 875. 980 *sequar:* so II 983 *Quippe sequar:* I will follow up, press the argument. *oras extr.* the outer edge of the *omne.* 981: here too the use of *fiat* in one sense seems actually to suggest to him *Fiet uti* in a different sense; so strangely does he love such assonances; and in addition to what has been said here and to 875, obs. in 983 *Effugiumque fugae.* 983 *prolatet* is to enlarge the bounds, and thus ever to give
room for further flight. Bentl. in 970 for Ultimus proposed Nuntius
without necessity; but he rightly saw, as Wak. observes, that this illus-
ration was suggested to Lucr. by the Roman mode of declaring war: in
the words of Livy 1 32 12 fieri solitum ut fetialis hastam... ad fines eorum
ferret... hastam in fines eorum emittebat. But you cannot go out of the
omne to fling a spear into a neighbour's bounds. A similar dilemma is
said to have been used by Archytas to prove the infinity of body: go to
the extremity of heaven and try to put out your hand or staff: you can
or cannot: and so on. In very similar language too Locke essay ii 13
21 seeks to prove space infinite: he asks 'whether if god placed a man
at the extremity of corporeal beings, he could not stretch his hand be-
yond his body: if he could, then he would put his arm where there was
before space without body:...if he could not stretch out his hand, it
must be because of some external hindrance...and then I ask whether
that which hinders his hand from moving onwards be substance or acci-
dent, something or nothing'.

984 (998)—987 (1001): he concludes his argument on the omne
with a short statement taken from what comes under the sight of all:
comp. what is said above on 701 foll. 759 foll. 915 foll.: comp. too
these vss. should be placed here admits I think of no question: they
utterly destroy the sequence of the reasoning, where they come in mss.
For a probable explanation of why they got out of place see above p. 22:
ignorance of the different stages of the argument would suggest that
Postremo must follow Praeterea 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 morte.
I 6 at end πάν τὸ πεπερασμένον εἰς ἐτερωγενές περατούται καὶ ἄ ἔτοιν ἐτερον
tου πεπερασμένου. οἷον εὐθὺς ἐν τοῖς ὀλοίοις ἄ ἄφρ περατούμενος εἰς ἐτερο-
γενή καταλύγει, τόν τε αἰδέρα καὶ τὸ ἐδώρ κ.τ.λ.

988 (984)—1007: but space or void is likewise infinite; else matter
during past eternity must have sunk in a mass to the bottom, and
nothing could exist: but as space is infinite on all hands, there is no
lowest point to which first-beginnings can tend: they have boundless
room to move in for ever.—Having 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 (994) summae totius is another
name for the omne. 991 (987) confluent: see n. to 233. 992 (988)
sub caeli tegmine recurs II 663 and v 1016, after Cic. Arat. 47 lato sub
tegmine caeli. 996 (992) At nunc: see n. to 169. 999 (995) 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 (996) in-
ferna: it is true that according to Lucr. there is no lowest point in space; and perhaps he and Epic. would have said that up and down were mere relative terms. But his conception of atoms implied, as we shall see in II, their racing through space at an enormous uniform speed in parallel right lines in one direction, with the curious exception explained II 216 full. This inherent motion both Epicurus and Lucr. understand as a motion downwards; they had no other conception of downwards in space. When by the artifice spoken of atoms were enabled to clash and combine, both Epicurus and Lucr. conceived the rising up of atoms in a direction more or less contrary to the only natural motion as that which enabled things to come into being and remain in being, and rendered possible the existence and maintenance of the summa rerum. It is utterly vain for Lach. to attempt to controvert this: comp. 1035 nisi materiai Ex infinito suboriri copia posset, a passage quite parallel to this. 1001 (997) and 1036 Ex infinito i.e. spatio; as v 367 Ex infinito quae possint forte coorta; 408 Ex infinito sunt corpora plura coorta; 414 Ex infinito fuerat quaecumque coorta: but 1025 Ex infinito = Ex inf. tempore; which in the similar passages v 188 and 433 is expressed, Ex infinito iam tempore percuta plagis: so indifferent is Lucr. to such ambiguities. Ex infinito appears from 1036 Ex inf. suboriri, and vi 666 Ex infinito...suppeditare, to depend on sup- peditantur, but perhaps it refers to cita as well. cita has its full partici- pial force, as also II 85 cum cita saepe and iv 546 regio cita: so Hor. epod. ix 20 Puppes sinistrorum citae. 1002 profundi is here a subst. as often in Lucr.: so natura, habenus, summam profundi: but he only thus uses it in the gen. sing. 1004 repeated v 1216. 1005 restat ire: v 227 Cui tantum.. restet transire malorum; Hor. epist. i 6 27 Ire tamen restat, Numa quo devenit. meando goes with facere. 1006 copia i.e. spatii. Comp. with this and 996, Cic. de nat. deor. i 54 in haec igitur innemisitiate latitudinum longituidinum altitudinum infinita vis innumerabilium volitat atomorum cet. where the infinita vis is Lucetian. 1006 1007: notice here the poetical redundance of expression, which with him has also a philosophical import.

1008—1051: and the sum of things and matter too are infinite: the other question proposed above: for space being infinite, if matter were finite, then nothing in being could exist one moment: this world for example and all its parts would dissolve into their atoms; or rather could never have existed; for it is only by an infinite supply of matter that this earth and heaven can be maintained: the mutual clashings of atoms might keep this world, or any other world, supplied for a time; but only for a time: nay without infinite matter, even these clashings could not go on. 1008 rerum summa: see what I have already said to 235 of haec rerum summa and 333 on summa rerum. summa is with
Lucr. a very indefinite term: then we have seen summa omnis, summa summum totius omnis, summa summarum and the like are all synonymes of the omne or universe: summa loci is the infinite void or space; as then res is his proper term for things in being, summa rerum should denote the whole sum of things in being, the whole number numberless of worlds in being throughout infinite space, even as haec rerum summa means this world of ours: and this is its regular and usual meaning, as 502 Unde omnis rerum nunc constet summa creata, and 11 530 Ex infinito summam rerum usque tenere. But then as this summa rerum is infinite, and as the first-beginnings, out of which it comes and into which it passes back, are also infinite, and as worlds somewhere in the universe are always rising into being and perishing, and thus the relations between the res and the primordia are constantly changing; as too with Lucr. and all the ancients all infinites are equal; the infinity of res and that of primordia got mixed together so inextricably, that sometimes, as in our present passage, summa rerum means the whole infinite sum of matter, both things in being and atoms out of which they come: 11 303 is somewhat ambiguous: see notes there: sometimes as 1 334 summa rerum is as vague as its cognate natura rerum: see also n. to 619. Once, vi 606, as the context fixes the meaning, he ventures to use rerum summa for haec rerum summa or hic mundus; while 649 it has again its most extensive sense.

1009 Ne possit, tenet: Livy xxiv 19 7 Marcellus...tenuit ne irrito incepto abiretur; Ovid met. vii 146 Sed te ne faceres tenuit reverentia sumae. 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, pateat tamen, i.e. etiamsi alterum desinat, inmoderatum. 1013 inmoderatum. Cic. de nat. deor. ii 65 translates the ἀπερων ἀλῆρα of Euripides by inmoderatum aethera. On the lacuna see notes 1 and transl. 1014 templae: 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. ecl. vi 31: 11 1108 magnum is an epithet of omne: the word thus applied acquires a poetical intensity of meaning; as solidus profundus celer and the like: see n. to iv 63 tenuis. Of this and the preceding sections Epic. Diog. Laert. x 41 gives a good summary, καὶ μὴν καὶ τὸ πλῆθει τῶν σωμάτων ἀπερων ἐστὶ τὸ πᾶν καὶ τὸ μεγέθη τοῦ κενοῦ: εἰτε γὰρ ἢν τὸ κενὸν ἀπερων τὰ ἔσχατα ψφυσμένα, οὐδὲν ἢν ἐμὲν τὰ σώματα, ἀλλὰ ἐφέρετο κατὰ τὸ ἀπερων κενὸν διεσπαρμένα, οὐκ ἔχοντα τὰ ὑπερεῖδοντα καὶ στέλλοντα κατὰ τὰς ἀντικοπᾶς· εἰτε τὸ κενὸν ἢν ψφυσμένον, οὐκ ἢν εἶχε τὰ ἀπερα σώματα ὑπὸν ἢν ἔστη.

1021—1027 are repeated with some changes v 419—429 and 187—194. It is mere blind chance, not providence, that has arranged
out of the atoms this world and other worlds; therefore these atoms
never could have thus combined, unless there was an infinite supply.
1021 for these three abl. see n. to 183. 1022 *suo monosyl._ here and
v 420: so iii 1025 *sis oculis* after Ennius: such a syniz. is rare in hex-
ameters; most frequent in dramatic poetry. 1025 *Ex inf._ i.e. tem-
pose: comp. v 188 and 423 and n. to 1001; and also Aen. ix 63
collecta *fatigat edendi* *Ex longo rabies._ percita 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 volvunt 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’
cepyrosis, when our present system should end and a new cycle com-
mence. 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. 1030 *Ut semel=postquam* here and in the best
writers: see Forc. 1031 *fluminis undis._ the stream of water be-
longing to each *annis._* see Forc. s.v. and Aen. ii 305 *rapidus montano
*flumine torrens,* which he also cites: iv 1036 *Fluminis ingentis fluctus._
1033 *summissa,* if the word of Lucr. which is quite doubtful, must have
the special sense usual in the script. *rei rust.* brought up and kept for
breeding: see Forc. and Gesner s.v.: the meaning it has in 8 and 193
scarcely is in place here. 1034 *vivant=duent._* by a poetical licence:
see n. to v 538: a stoic or peripatetic could here use it literally; but to the
philosopher Lucr. these things are rather an example, as he says v 125,
of what is *vitali motu sensuque remotum.* 1036 see n. to 1000.
1037 *quaque* is accus. agreeing with *amissa._* in *tempore:* comp. 35; and
Ter. heaut. 364 *In tempore ad cam veni.* 1038 foll. comp. ii 1122
foll. 1039 am. cor.: so 810 *amitto iam corpore._* iv 535 *Nec te fallit
item quid corporis auferat.* 1041 aversa *viali,* a grecism to which I
know no exact parallel: Horace’s *sceleris purus,* *operum solutis* are some-
what like: Enn. ann. 209 *viali* seems to depend not on *flexere* but *quo._
1042 *sum._ omn. *quaec._* the whole of any sum of matter gathered to-
gether, such as our *summa* or *mundus* here spoken of. 1044 *vudere._*
an expressive metaphor with *plaga* or *ictus,* to give the force of Epicurus’
*av rightfully,* the counter-stroke which makes the atom change its course and
enables it to combine. 1045 *queatur._* iii 1010 *potestur._* these or other
forms are common enough in the old writers; as *quitur quidam nequitur
nequitium poteratur possit._ 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 interedium cet.*: the force of the particles is 'and putting this or other considerations out of the way, even then,' or 'and yet after all' or the like. 1051 *vis opus est*, a common constr. in Lucr. as ii 20, 815, iii 967, iv 1268, 1277, vi 365.

1052—1053: 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 *iakoKatatos*, in the words of *Zeno* in Stob. col. i 19 4, at about the centre of the *kósmos*, in the same way that the whole finite *kósmos* remains fast in the infinite void. Had Epicurus, while retaining his conceptions of infinite space and matter and innumerable worlds and systems, seen fit to adopt this stoical doctrine of things tending to a centre, and so to make his atoms rush from all sides of space alike towards a centre, he might have anticipated the doctrine of universal gravity: see what is said to ii 251 foll. 1052 *fuge* with an infin. is found in Virgil Horace Ovid and Tibullus: see Fore. and Freund. 1053 *quod dicunt= id quod dicunt or ut dicunt*; so *quod dico, quod aequum, 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 115 says *omnes partes eius undique medium locum capessentes nituntur equaliter cet.* and *Zeno himself in Stob. col. I. i. πάντα τὰ μέρη τὸν κόσμον ἔτι τὸ μέσον τοῦ κόσμου τὴν φορὰν ἔχαν, μάλιστα δὲ τὰ βάρος ἕχοντα*. 1057 is parenthetical: Lach. rightly compares the form of expr. in iv 366 *Aera si credis privatum lumine posse Indugredi*: comp. also ii 603 *neque posse in terra sistere terram*. 1058 1059 Lach. and some older editors join these with 1057: this may be right, but I prefer to connect them with 1056: *Et [fuge credere] quae pond. sunt, not sint*, because it is a mere definition of the poet's own, not depending on the opinion of those criticised. 1059 *retro posta*: if two men are feet to feet, the one is supposed to be reversed or turned upside down, just as your shadow in the water looks to be. 1060 unquestionably is joined with what precedes: see notes.
BOOK I

185

1: Lach. here labours in vain: Lucian Demon. 22 gives just the same illustration, φυσικόν των περὶ τῶν ἀντιπόδων διαλεγόμενον ἀναστήσας καὶ ἐπὶ φρεαρ ἀγαγὸν καὶ δείξας αὐτῷ τὴν ἐν τῷ ὕδατι σκιάν ἦρετο τοιούτου ἄρα τοὺς ἀντίποδας εἶναι λέγει.

1061 if there is here any anaocol. 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. 1065 Illī the people there, easily inferred from what precedes: yet it is possible that Illī, as Lamb. suggests, is the adv.: a well known form; but the pronoun contrasts better with nos: Virg. geor. i 250 Nosque ibi primus equis oriens ad−flavit anhelis, Illic [MPR, Probus: Illis Seneca] sera rubens accendit lumina vespere, 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 asanni tempora and annorum tempora are often used by him: with them it is midsummer, when with us it is midwinter, and therefore their nights are always equal to our days.

1067 diebus i.e. nostris is a harsh ellipse. agitare=agere, a sense common in prose too: Cic. Verr. ii 154 dies festi agitantur. 1068 stolidis the stoics: see n. to 641. 1069 Amplexi habent seems quite the same idiom as perspectum habere, bellum semper habuit indicium and the like: comp. too v 1378 Arbitstisque tenent… opsita: as amplexi is deponent, it agrees with the subject, not the object as in the other cases.

1073 the mutilated sentence makes it impossible to tell whether longe goes with alia or a lost infin. at end of the verse. 1075 per non medium: so ii 930 ex non sensibus; 932 a non sensu. 1076 Lec.pond. more fully expressed ii 239 Aeque ponderibus non aequis: comp. Epic. in Diog. Laert. x 43 παρεξομένου τοῦ κενοῦ τῆς ἡμέρας καὶ τῆς κοινωνίας καὶ τῆς διανοήσεως τῶν αἰώνων, where ἡμέρα should surely be ἡμέρα: comp. Sextus adv. math. x 223 διὰ τῆς ἡμέρας ἡμέρας φέρεται δι’ αὑτοῦ [ἢ ἄτομος].

1077 quisquam locus: iii 234 Nec calor est quisquam; 875 quemquam sibi sensum in morte futurum. Valer. Flaccus viii 271 nec foeders errat una quae quisquam modus; Sall. Cat. 31 2 neque loco neque homini quisquam satias credere; 58 10 neque locus neque amicus quisquam toget quem arma non tezerint; Ing. 72 2 neque loco neque mortali quisquam aut temporibus satias credere; Plaut. Menacch. 447 Numquam quisquam facinus feci: with appellatives it is common enough, quisquam parens, quisquam civis ingenium in Sallust; quisquam homo, quisquam homo mortal is, quisquam discipulus, cocus, amator, all in Plautus; Aen. vi 875 Nec puer Iliaca quisquam de gente; Tib. i 1 65 non iuvenis quisquam…non virgo; Prop. v (iv) 7 13 nec quisquam melior sperande puellae; and Lucr. himself v 36 neque noster quis−
quam nec barbarus. 1079 1080 almost repeated II 236 237. 1079 subsistere: Plaut. epid. I 1 77 nisi suffulcis firmiter, Non potes subsistere.

1083—1113: again they teach that while earth and water tend to the centre, air and fire fly from it, and that the earth sends up food to the tree-tops: they thus contradict themselves: the truth is that the whole of this doctrine is alike false; for, space being infinite, if matter were finite, the world and all that is in it, would in a moment dissolve into their first-beginnings: if on any one side matter fails, the door of destruction is opened to all alike.—Zeno l. l. thus teaches, "Οὐ πάντως δὲ σῶμα βάρος ἔχειν, ἀλλ' ἀβαρή εἶναι ἄφα καὶ πῦρ γίγνεσθαι δὲ καὶ ταῦτα πῶς ἐπὶ τὸ τῆς ὅλης σφαῖρας τοῦ κόσμου μέσον, τῆν δὲ σώσασθαι πρὸς τὴν περιφέρειαν αὐτοῦ ποιεῖσθαι κ.τ.λ.: this exactly agrees with what Lucr. affirms. 1085 this v. seems clearly to interrupt the natural connexion between licoribus, and 1086 unorem 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. 1089 tremere, tremulus, tremor are all used by him to express the bickering of the stars or of fires. 1090 cae. caer. recurs vi 96: he has caerula mundi, the same thing; and caerula alone: Ennius before him cava caerula and caerula caeli templae. pasci: 231 unde aether sidera pascit; v 524 Quo cuiusque cibus vocat.... Flammea per caelum pascens corpora passim. 1091 se ibi: the elision of a long monosyl. before a short vowel is confined within narrow limits: see Haupt obs. crit. p. 17 who cites from Lucr. i 136, 922, v 97 Nec me animi; III 6 Quod te imitari; IV 1188 tu animo; I 234 Quod si in eo. Lach. adds III 574 In se animam, which is a false reading, as well as I 874 quae alienigenis, vi 755 vi ibus, two more conjectures of his own which both violate the laws of elision: see Luc. Mueller de re metr. p. 284.

1094—1101 see notes l: it is clear that in the lost vs. the clause nisi cet. had to be completed; then an apodosis to quoniam cet. must have come, shewing that these people were not only wrong, but inconsistent: then a new sentence must have followed, declaring that space being infinite, as even the stoics admitted, matter as proved above must be infinite likewise, Ne cet. 1102 volucris a natural metaphor: so IV 205 volucris 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. templæ, 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:
BOOK II

Virgil has tectis, and adytis penetralibus; Cicero penetrales focos: elsewhere in Lucr. penetralis is qui penetrat. 1107 rerum here seems to be everything in and on the earth; so that the atoms of these res and of heaven are mixed up with those omnis terrae. 1108 Corpora, i.e. prima, solventes: vi 235 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 Plaut. rud. 1287 de bonis quod restat reliquiarum. 1111 partì recurs III 611, iv 515, vi 694, 721; corp. inscr. Lat. vol. 1, 206 25 and 27 in partei: 198 51 parti: the accus. partim is found vi 58, 384 and 661: the adv. partim is really this accus.; see n. to 20. 1112 ianua leti recurs v 373.

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 labores: Hor. epist. i 7 8 has opella forensis: no other example of the word is quoted; later writers have operula.

BOOK II

1—61: sweet though it be to see from a place of safety the storm-tost 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, nor 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 terroirs.

1 and 5 Suave; so pote and nec mirum more than once: these neuter adjectives are rare exceptions to the usage of Lucr. as of the older writers generally, not to omit the subst. verb. mari is the abl.: obs. magno and 2 magnum, and 27 28 auroque aurataque, and 48 49 metus metwunt, and 54—59 tenebris tenebras tenebras. 1 comp. Archippus Mein. com. Gr. frag. II p. 727 'Ως ἦδυ τὴν θάλασσαν ἀπὸ τῆς γῆς ὀρ áo, Ὡ μητέρ, ἐστὶ μη πλέοντα μηδαμῶς; and Cic. ad Att. II 7 2 Nunc vero cum coger exire de navi, non abiecit sed ereptis gubernaculis, cupidio istorum naufragia ex terra intueri; cupidio, ut ait tuus amicus Sophocles, κἂν ὑπὸ στέγῃ Πυκνὴς ἄκουεν ψεκάδος εὐδούσῃ φρενί: comp. the whole frag. from the tympanistae, esp. τοῦ γῆς ἔπιφανσατα, 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. 1 11 10 Neptunum procul e terra spectare furentem. 4 quibus malis careas = ea mala quibus careas, the mood depending on the general turn of the sentence. 8 doctrina sap. is governed by munita; munita has at once its literal meaning, as in arc munita, and the common metaphorical one, as in Cic. de div. 1 45 sapientia munitum pectus: the somewhat involved sentence gives an awkwardness to the epithets; since even in prose serena templae, edita, doctrina sapientum munita would be natural enough. Lucr. may well have been thinking of Aristoph. clouds 1024 Ψ καλλίτυργον σοφίαν κλεινότατν ἐπασκῶν, 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. 7 foll. often imitated, as Ciris 14 Si me iam summam sapientia pangeret arce... Unde hominum errores longe lateque per orbem Despicere aetque humiles possem contennere curas; Ovid met. xv 147 iuvat ire per alta Astra... Palantesque animos passim ac rationis agentes Despicere proculet. 9 Despicere here, as in Ciris, to look down with scorn upon: see notes 1 to iv 418 Dispicere. 12 13 Noctes... opes repeated in 62. 13 rer. potiri, and 50 and π 1027 rerum potentes appear to be most general expressions for supreme power of any sort: see Forc. s. potiri, whose first example is Cleanthes sollem dominari et rerum potiri putat.

16 hoc aevi quodc. = omne hoc aevum: see Freund s. v. quicumque. nonne videre: this infin. of indignation is quoted by Donatus to Ter. Phor. π 1 2 Nec meum imperium ac, mitto imperium: non simulatam meam Revereri saltem: see Lach. who abundantly illustrates it from Cicero and others: add Plaut. Bacch. 151 Magistrum quemquam discipulum munitarier? and 629 Criminiin fidem me habuisse? Livy ix 11 12 haec ludibria religionum non pudere in lucem proferre et vix puéris dignas ambages senes ac consularis fallentes fiduci exquirere! the idiom is very common. 17 latrare: Enn. ann. 570 animus cum pectore latrat, and Paulus Festi latrare Emnius pro poscere posuit; Hor. sat. π 2 17 cum sale panis Latran'tem stomachum bene leniet. 18 mente frustratur Luc. sensu: comp. Cic. de fin. π 37 quis est... qui nulla animo adfciatur voluptate: 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 μήτε άλγειν κατὰ σώμα μήτε ταράττεσθαι κατὰ ψυχήν. 21 22, if mss. are right, the constr. must be uti, quocumque demant dolorem, ea possint subternere delicias quoque multas: Epicurus himself says l.l. 133 τὸ τῶν ἀγαθῶν πέρας ὃς ἐστὶν εὔσυμπλήρωτον τε καὶ εὐτόριστον: 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 manifestly simpler: few things are needed, ut et omnem dolorem demant et voluptates quoque multas dent. 22 substernere appears to have much the same force as the simple sternere: the sub perhaps has the meaning it sometimes has in subministrare and submittere, of a successive or continued supply.

23 ipsa seems to mean, nature for her part, as far as she is concerned, though habit and fashion may need something else. 24 foll. after Odys. ἡ 100 χρόνεωι δ' ἄρα κούροι ἐνδρήτων ἐπὶ βαμῶν Ἐστασαν αἰθομένας δαίδας μετὰ χειρών ἔχοντες, Φαινόντες νῦκτα κατὰ δώματα δαυτμόνεσσιν: it is quite possible that these vss. of Homer may have suggested the fashion to wealthy Romans. 27 fulgĕt: v 1049 scivit animoque is the only other instance of this licence in Lucr. which is much more frequent in Virgil; there is no analogy between this practice and the lengthening of such syllables in Ennius: with him they were really long, and in thesis as well as arsis, uter esset induperator and the like; where esset is as long as esses: in Lucr. and Virgil the lengthening is a mere licence permitted in the arsis alone. 28 why an editor should object to aurata in Lucr. because aurio 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 Appuleius Prudentius: it is specially recorded that Pollio did not gild the ceiling of the public library which he built, to spare the eyes of readers. The aurio of 27 may refer to walls furniture and plate. The imitation of our passage in the culex 61 foll. Si non Assyrio cet. has 62 si nitor aurii Sub laqueare domus, shewing that the writer found aurata in Lucr. The general tone of these vss. is also imitated by Virg. geor. π 461 5i non ingentem foribus domus alta superbis cet. 29—33 almost repeated v 1392—1396. 29 Cum tamen cet. comp. 690 cum tamen inter so versus ac verba necesset Conspicere cet.; III 645 cum mens tamen...non quit; vi 140 cum tamen...haurit; Aen. ix 513 cum tamen omnis Ferre iuvat subter densa testudine casus; x 509 Cum tamen ingentis Rutulorum linquis acervos. The sequence of the whole sentence is this, neque natura interdum requirit gratius...Si non sunt...Nec... Nec..., cum tamen...curvant: the cum refers to natura requirit; the tamen refers to the Si non: nature wants no more, when they thus simply enjoy themselves none the less although they have none of these luxuries: at least 23 appears to me to be a single clause, neque nat. reg. gratius; but as Lach. to v 1052 says ‘poetas vetustos ante Catullum neque aliiis vocabulis non subiunxisse’, he must surely have taken it
to be, gratius est, neque nat. requirit: a very forced construction. With 29—33 comp. culex 67 at pectore puro Saepe super tenero pro-
ster nit gramine corpus, Florida cum tellus genmantes picta per herbas
Vere notat dulci distincta coloribus area: the picta is nearer the pin-
gebat of v 1396; and v 461 and other passages are likewise here
imitated. 30 Prop. aq. riv. is also found in the culex 388 and Virg. eel.
vIII 87. 34 Lamb. compares Hor. epist. i 2 48 Aegroto domini
deduxit corpore febres, where deduxit is the active of decedunt. 35 text.
pict.: Cic. Verr. iv 1 nego ullam picturam neque in tabula neque in
textili fuisse quin cet.; Aen. iii 483 Fert picturat as auri subtemine vestes
...Textilibusque onerat donis. 36 Iactaris, the potential, is quite in Lu-
cretius' manner: 1000 Quae...si teneas, natura videtur; iv 992 Iactant,
Mittunt, redducunt, Ut vestigia si teneant; 1069 gliscit furor atque aerum-
na gravescit, Si non...conturbes, and the like: but what is surprising here
is to find it joined with quam si cubandum est. Lamb. therefore, an
exquisite Latin scholar, tacitly read Iactaris in ed. 2 and 3. If
the potential is correct, as I believe it to be, Lucr. may have looked upon
the gerundial cubandum est as equivalent to a potential, which indeed
it appears to be; but comp. Ter. Phorm. 824 Ego nullo possum remedio
me evolvere ex his turbis, Quin, si hoc celetur, in metu, sin patefit in
probro sim: see also n. to III 948 si pergo.

39 Quod superest: see n. to i 50. putandum: see n. to i 111.
40 Si non forte...effugium = nisi forte eff. campi is of course the
campus Martius: Caesar after his consulship remained with his army
for three months before Rome and was bitterly attacked by Memmius:
does Lucr. here allude to Caesar? 41, and below, Fervere...Fervere
applied here to the persons and things causing the crowd and bustle: by
Varro Virgil and others, see Forc., to the places or things filled with
the crowd or bustle, fervere omnia piratis, Leucaten, litora, fora litoris
and Lucr. himself iv 608 Omnia [loca] quae circum fervunt: with
fervere classem comp. Attius 482 classis adit occluditur Fervit. Fervere:
so Virgil: the older form; comp. Lucilius' Fervit aqua et fervet; fervit
nunc, fervet ad annum, which seems strange to Quintil. 1 6 8: 1.1.
fervunt: so v 1095 fulgère; and fulgit, 'it lightens', more than once;
yet Lucr. also knows the 2nd conjugation: see n. to vi 160 and 213.
41 foll. cum videos, statuas, cum videos: this use of the temporal cum
or ubi with a pres. potential, to signify a repeated action, 'any time
that', or 'every time that', is common enough in Lucr. and the older
writers: II 847 Sicut amaracini...liquorem Et nardi florem...cum facere
instituas, cum primis quaerere par est; III 735 his esto quamvis facere
utile corpus, Cum subeant; 854 cum respicias inmensi temporis omne
Præteritum spatium; iv 572 Quae bene cum videos, rationem reddere
possis; v 62 simulacra solere in somnis fallere mentem, Cernere cum
videamur eum cet.; 681 Et minui luces, cum sumant augmina noctes; iii 870 Proinde ubi se videas hominem indignarier...Scire licet cet.; v 100 Ut fit, ubi insolitam rem adportes auribus: but ii 829 he chooses to say Ut fit, ubi in parvas partis discerpitur austrum; vi 900 Nonne vides etiam, nocturna ad lumina linum Nuper ubi extinctum admoveas, accendier. With these comp. Plaut. pseud. 142 At faciems quom aspicias eorum, haut malii videntur: Ter. eun. 659 Virgo ipsa lacrimat neque, quom rogites, quid sit audet dicere; 838 Vide amabo si non, quom aspicias, os impudens Videtur; adel. 739 Ita vita est hominum, quasi cum ludas tesseris; Cato de re rust. 90 cum far insipiat, puriter facito; Catull. xxix 9 Haec cum legas tu,...Sceffenus unus caprimulgus aut fessor Rursus videtur; Plant. Bacch. 63 Eadem in usu atque, ubi periculum facias, aculeata sunt. 41 Aen. v 674 bellii simulacra ciebat; 585 pugnaeque ciebat simulacra; Livy xl 6 5 divisus bifariam duas acies concurrere ad simulacrum pugnae. 42 the subsidia being in support in the rear; the cavalry on each flank. 43 comp. Plaut. Bacch. 941 hoc insunt in equo milites Armati atque animati probe. 44—46 Lamb cites Varro ap. Nonium p. 379 Non fit thesauris, non auro pectu solutum, Non demunt animis curas ac religiones Persarum montes, non atra diviti Croesi. 51 fulgorem ab auro: not unlike is Livy viii 29 13 ingenti ardore militum a vulnerum ira: see Madv. emend. Liv. p. 170, who cites xxiv 30 1 tanto ardore militum ab ira: comp. too Ter. Andr. 156 ab illo iniuria; Plaut. Bacch. 528 a me nuntiatus; also Turnus ab Aricia, pastor ab Amphyso, nostris ab oviliibus agnus, a fontibus undae, ab Andria ancilla and the like: Val. Flaccus v 242 expands Lucr. tum falsa fusus ab auro Currere per summi fulgor laquearia tecti: ex is used in the same way i 1086 magnasque e montibus undae; Tac. ann. i 35 cica-trices ex vulneribus; and de vi 386, de caelo fulminis ictus. 52 purpureai: iii 689 gelidai; iv 537 migrai: he elsewhere avoids this archaism in adjectives, frequent as it is in substantives. 53 haec rat. pot.: v 42 Quae loca vitandij plerumque est nostra potestas: here haec potestas, i.e. of conquering religion and the fears of death etc. est omnis, i.e. omnino, rationis: Forc. s. v. cites Ter. heaut. 720 quasi non ea potestas sit tua; and Cic. ad Att. xvi 16 15 praeestim cum tota potestas eius rei tua sit, ut cet.: but the use is common enough. 54 laboret, a favourite word occurring some ten times in this sense. 55—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 falsum est, Lucreti, non timemus in luce, omnia nobis fecimus tenebras: but this is precisely what Lucr. says 54 Omnis cum in tenebris cet.: we make of the light of day thick darkness.
62—79: 'and now I will explain the motion of atoms, how thereby everything comes into and goes out of being: matter is not inseparably united; it is ever going to or coming from things: every individual is thus changing, while the whole remains the same'. 62 Nunc age... Expediam is thus used by Virg. geor. iv 149; but the phrase recurs also in Lucret. vi 495 and 738. genitalia, gignant, genitas. 65 mobilitas is his usual word for swiftness of motion; literally great power, facility of moving: he uses also mobilis mobiliter and mobilius: he has prob. selected the word for this technical purpose, because neither velocitas nor celeritas would suit the metre: levitas he also uses in the same sense. 67 inter se stipata has, like so many other terms we have noted in Lucret., a pregnant meaning, so massed together as not to admit of separation: 1345 Undique materies quoniam stipata quiesset: atoms are not united together, as the parts of each atom are united in the atom; 1610 Quae minimis stipata cohaerent partibus arte. 68 mat-
teries is of course here as elsewhere the collective term for atoms. 69 fluere in this sense of wasting, ebbing away is a favourite expression of Lucret. 79 omnia becomes here the object to subducere. 71 summa and 75 rerum summa have their proper sense of the whole sum or un-
iverse of things in being; but Lucret. illustrates what he means from what goes on in our world, in haec rerum summa, as is natural; for what takes place throughout the universe is more or less a repetition of what happens here: see n. to i 1008. 72 cuique is the [id] unde abuent of 73, the illa of 74. 76 mutua is used as an adv. thus 5 or 6 times in Lucret.: v 1100 we have mutua inter se, as here: Virgil uses per mutua : Lepidus in Cic. ad fam. x 34 says, summa studia officii mutuo inter nos certatim constiterunt pro nostra inter nos familiaritate. The sense is that mortals receive life and in their turn give it to others, and so the chain of being goes on: comp. iii 964 foll. 77 Ov. met. xv 420 sic tempore verti Cernimus atque illas adsunere robora gentes, Concordere has. 79 the well-known metaphor of the torch-race: Varro de re rust. iii 16 9 nunc cursu lampada tibi trado; the καθάπερ λαμπάδα τὸν βίον παραδί-
dovres of Plato.

80—141: First-beginnings, when alone, move ceaselessly through the infinite void by their own inherent motion or it may be after col-
ision 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 inhe-
rent property, by which they move down space in straight lines at uniform speeds, until they come into collision with others: how that is possible, will be explained 216 foll. 80 Si: to begin a sentence thus abruptly with si is in the manner of Lucr.: comp. 1017, III 170, 406, 946, 1053, iv 1026, v 210, 319, 1334. κινούντα συνεχῶς αἱ ἀτομα, says Epicurus himself in Diog. Laer. x 43. 84 this is the κίνησις κατὰ σνάθμαυν or natural motion sheer downwards. 85 itus alterius, the motion ἀνω κατὰ πληγὴν καὶ παλμὸν: therefore he adds forte, because this motion is only casual. cita see n. to 1001. saepe: 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. obstet, as they are passing through void. 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. 92 foll. notice the poetical tautology to emphasise what he says, sine fine modoque, inmensum patere; in cunctas partis and undique; ostendi and probatumet. 94 Pluribus ost. i 988—1007. 96 reddita in this sense of assigned as a property or the like is very common in Lucr.: see 65 Reddita mobilitas cet.; also 142, 681, 758, i 203, 577, III 618, iv 178, vi 494. 97 exercita: 120 Concilii et discidii exercita crebris; iv 862 exercita motu. 98 confulta is a ἀνάξ λεγόμ.: if the word is right, which is somewhat doubtful, it must mean, resting and pressing one against the other, mutuo fulta; comp. Stat. Theb. vi 862 diu pendent per mutua fult Bracchia: the abl. magnis interv. and 99 brevi spatii and 101 Exiguis int. mean leaving great or small spaces between, with great or small spaces between: the great and small are of course relative merely; and have reference to the extremely minute atoms: the great distance would be inconceivably small in relation to anything of sensible magnitude. 99 ab itu: Ov. met. xiv 352 Ut primum valido mentem collegit ab aequo. 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. Laer. x 43 calls ai πλεκτωκαί: being therefore πλεκτωκαί, they get perplexae, intricately twined or matted together. Newton optics p. 251 says of his atoms ‘the parts of all homogeneal hard bodies which fully touch one another, stick together very strongly’: but he adds ‘and for explaining how this may be, some have invented hooked atoms, which is begging the question’. 103 radices: these lay the first foundations or roots of stone. fera ferri: Cicero and Tibullus thus play with the assonance ferus 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 recepta, tamen non potuere etiam consociare: comp. with this sic deinde locutus for sic loc. deinde, and the like, in Virgil. 112 uti memoro = ita uti eam memoro: iv 749 Haec fieri ut memoro. simulacrum and imago are exactly synon.: in iv he regularly uses imago in the sing. or imaginibus, simulacra in the plur. nom. and acc. for the ἑώλα of Epicurus. 114 Contemplator enim cum recurs vi 189: Virg. geor. 1 187 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. 119 dare pausam, like dare motum, discessum, ruinam and the like: it = 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 and 504 and vi 370. 128 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. 1 72 and 157 for the omission of sunt: I know no other instance of the rare proporro used for the simple porro or εἰς. 138 ascendit, because what is invisible is said to be below our sense: iii 274 Nec magis hac infra quicquam est, iv 111 primordia tantum Sunt infra nostros sensus. 141 depends on the prec. relative clause, as illustrated in n. to i 718. app. ap. see n. to i 826: this verb occurs ten times in Lucr. and is always spelt by our mss. appareo: so apparo, appello (both 1 and 3 conj.); but adpetitur 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. inscr. Lat. vol. 1 has twenty times appareo, and also apparitor, proving that in the earliest times the prepos. had been assimilated in this common technical word: thus too in the twenty-one 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 sugges-
tive remark of Servius to Aen. i 616 'applicat: secundum praesentem usum per d prima syllaba scribitur: secundum antiquam orthographiam .. per p': yet in defiance of all this Wagner makes Virgil always to write adpareo and the like.

142—164: the sun rises, and the world is at once clothed in light; yet its rays are complex, not single, and do not pass through a void: how much more swiftly then must first-beginnings move? since they travel through a perfect void and travel singly, and each is one indivisible whole. 144 Primum 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: how Lucr. meant it, is not easy to say. 145 var. vol.: see n. to i 589. 146 tenerum: see n. to i 207. liquidis voc.: iv 981 citharae liquidum carmen; v 1379 liquidas avium voces. loca: Virg. geor. iv 515 et maestis late loca questibus implet. 148 Convestire: Cicero in his Aratea uses I find convestire or vestire 5 times of light: Lucr. has prob. borrowed this, as many other expressions, from him: Aen. vi 640 lumine vestit: par. lost iii 10 as with a mantle didst invest. 152 aerias quasi ... undas i.e. the air which offers a resistance like waves of water. 155 there is at once an internal and external hindrance to absolutely swift motion. inter se retr. they pull and are pulled back, because in one ray there is an enormous number of atoms combined. extra: see 151. 156 Officiuntur, the only instance in Lucr. where a verb which governs a dat. in the active, has a personal passive: he twice uses the part. affectus, iv 763 v 776. The licence appears to be altogether very rare: Horace has imperator and invadeor; Ovid trist. iii 10 35 Vix equidem credar. 158 Cum...foris is in contrast with 151 Non per ... undas; 159 ipso...feruntur with 153 Nec singill...ire: there can be no doubt therefore that 159 ipso, 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 periphrasis 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 legibus vivunt. ipsa, una e = ipsa, quorum quique est unum e. 160 only means that they race perpendiculary 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, πολλαπλάσιος. 164 pervolgant = i 4 Concelebras. Epicurus says himself in Diog. Laer. x 46 η διὰ τοῦ κενοῦ φορά κατὰ μηδείμαν ἀπάνθησι τῶν ἀντικυψάντων γινομένη πᾶν μήκος περιλήπτων ἐν ἀπερινοτῷ χρόνῳ συντελεῖ.
165—183: 'they are greatly mistaken who think that the course of nature could not go on, nor the products of the earth and the race of men be continued without divine providence: nay I might prove from the imperfection of this world that it is not divinely created.' — That these vss. have no proper connexion with what precedes or follows; that 184 continues the argument as it was left at 164; and that in a finished composition 183 and 184 could not stand side by side, has been demonstrated by Lach. He shews with as much certainty as if he had had the poet's ms. before him, that 165—183 must have been a subsequent addition which the author's death prevented him from adapting to the context: in this state the first editor must have introduced them into the body of the poem. Lach. has also proved that 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. 21 22, where I attempt to carry Lachmann's argument somewhat farther. Some vss., as is said in notes 1, are clearly wanting before 165: whether they ever existed in the poem and were not rather lost before it came into the first editor's hands, we may well doubt with Lach. The way in which the latter supplies the meaning of what is wanting, seems to me however somewhat awkward: I should be disposed to make the gods the subject to 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 decorum. 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 guidam: the stoics are doubtless pointed at, perhaps also the academicians. 169 admoderate seems also peculiar to Lucr.: Gronov. observ. iii 5 compares the attempeter of Ter. Andr. 916 which has precisely the same sense. 171 Et iam cetera appears to be used almost absolutely, as cetera, et cetera are in so many ways: fieri or naturam facere non posse may be understood from the context. 172 173: these two vss. are connected with the relative clause, as in some of the instances given in n. to i 718. 172 deducit, metaphor from leading the bride to her husband: comp. i 96 Deductast and n. there. 173 blandit tur 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, improbe, rebus. 177—181 recur, slightly altered, v 195—199. 179 red-
dere: 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 up-
wards: 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 down-
wards by nature: so it is with flame: observe meteors and the like
falling to earth; the rays of the sun tending downwards; lightnings
flying about and falling to the ground: this is their natural tendency.—
This argument is well and clearly put by Lucr.: it is directed against
the stoics: see notes to 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 arborum ingenii: est
being omitted, as so often by him compared with Lucr. 187 flam.
corp. a mere periphrasis for flammae: corpora are not here the prima
corpora. tibi dent fraudem=Cicero's facere fraudem alicui: see n. to
iv 41. 188 aug. sum. recurs v 681. 191 subsiliiunt: Cicero in
setting forth this stoical doctrine Tusc. disp. i 40 uses the word subvo-
lent. 192 degustant: so he himself, Virgil and Horace apply lam-
bere. tigna trabesque here and vi 241 are used in their restricted sense:
tigna the rafters let into the trabes or main beams: 196 they are used
generally for any large pieces of timber. 194 Quod genus or quod
genus est, an antique phrase which he and the auctor ad Herennium
often use: the latter appears always to omit est: this makes Lachmann's
insertion of it here and elsewhere still more unjustifiable: here and in
the auctor ad Heren. it means no more than velut. 196 Nonne
vides: Lamb. notices his fondness for this phrase. 200 plus parte=
plus iusta parte or as he says himself iv 1231 plus parte aquea; 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 discrim-
mine nullo Barbarus et tecti plus quoque parte tenet: in all these places
it may mean plus dimidia parte; as i 617 pars; and Germanicus Caesar
Arat. phaen. 588 Bootes In terras abit et noctis plus parte reliquit: he
means clearly more than half of night, though the expression of Aratus
583 is very obscure, πλειον δίχα νυκτός λιοντός: Cicero 364 translates
recedit Post medium labens claro cum corpore noctem. multis, omnibus
partibus are also very indefinite in meaning. Ovid met. iii 43 has then
the fuller form, media plus parte leves erectus in auras. 202 deorum
trisyll.: 205 dissyl.: so with seorsum and seorsus: he also uses indifferent-
ly the form sorsum: see n. to 3 631. 206: so n 1191 Nocti-
vaegaeque faces caeli flammaraeque volantes: comp. Virg. geor. i 366 noc-
tisque per umbram Flammarum longos a tergo albecere tractus; Lucan
i 527 caeloque volantes Obliquas per inane faces may have had this v.
and 213 in his mind. 209 stellas et sidera seem synon. as n 1191
faces and flammae. 211 lum. cons. arca means perhaps no more than
Virgil's spargebat lumine terras; though Arist. poet. 21 mid. says το
τόν καρπόν μέν αφίναι στείρεων, τό δὲ τήν φλόγα ἀπὸ τοῦ ἢλιον ἀνώνυμον
ἀλλ' ὁμοίως ἔχει τότῳ πρὸς τόν ἢλιον καὶ τό στείρεων πρὸς τόν καρπόν, διὸ
ἐίρηται στείρων θεοκτίσταν φλόγα. 213 transversos and there-
fore not tending upwards. 214 abrupti: see n. to i 724: Macrob.
compares Aen. iii 199 ingeminant abruptos nubibus ignes. 215 con-
cursant here = discursunt, its usual sense; iii 395 concursare = concur-
rere, 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, feri sursumque meare; sursum
versus... Et sursum answered just after by deorum; vi recurring four
times within five lines; Emicat exultans; 196 tigna trabesque; magna
vi multi... aegre; sursum revomit, remittit; emergent exiliantque; sursum
succedere answered by deorum deducere; stellas et sidera.

216—224: know too that atoms while travelling down space in
parallel straight lines, at quite uncertain times and spots swerve from the
perpendicular to an imperceptible amount.— This is the famous
κύνησις κατὰ παρέγκλισις 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 deorum e regione
ferrentur et, ut dixi, ad lineam, numquam fore ut atomus altera alteram
posset attingere, itaque attulit rem commenticiam: declinare dixit atomum
perpaulum quo nihil posset fieri minus; ita effici complexiones et copula-
tiones et adhaesiones atomorum inter se, ex quo efficeretur mundus om-
nesque partes mundi quaerique 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
postremis datur ossibus: Cic. l. l. uses recte and ad lineam to express the
same thing: vi 689 rectis ita facultus eicit alte; iv 550 rectoque foras
emittimus ore: comp. Aen. vi 900 Tum se ad Caietae recto fert litore
portum, and viii 57 recto flumine ducam: in the sentent. Minuc. corp.
inscrip. Lat. i 199 sursum rivo recto, inde recto rivo, sursumvorsum iugo
recto, susum iugo recto, sursum iugo recto (six times), iugo recto, deorum
iugo recto, dorsum iugo recto are all found. 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 ἀπαξ λεγόμενον, appears a certain correction. paulum, Tantum quod momen mutatum d. p. is well expressed by Cic. l. l. perpaulum quo nihil possit fieri minus. 220 Tantum quod, just and only just, is common in Cicero, but he seems to use it of time, tantum quod..., cum cet. momen, which as we have said to i 435 Lucr. uses for momentum, here signifies the ἁρμός 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 tenuis seems to be a nomin. as i 281 mollis. 236 237 almost the same as i 1079 1080. 238 quietum, a poetical epithet implying that it can offer no resistance active or passive. 239 comp. i 1076 and Epicurus there quoted. 240 fol.: hear Epicurus himself in Diog. Laer. x 61 ἱστοχεῖς ἀναγκαῖον τὰς ἀτόμους εἶναι, ὅταν διὰ τοῦ κενοῦ εἰσφέρωνται μηδενός ἀντικόπτουσι. ὡσε γὰρ τὰ βαρέα θάττον οἰσθήσεται τῶν μικρῶν καὶ καυσφόν, ὅταν γἐ δὴ μηδὲν ἁπαντᾷ αὐτῶς. ὡσε τὰ μικρὰ τῶν μεγάλων, πάντα πόρον σύμμετρον ἔχοντα, ὅταν μηδὲν μηδὲ ἐκείνος ἀντικόπτῃ. 244 minimum: so Cic. de fato 22 tertius quidam motus oritur extra pondus et plagam, cum declinat atomus intervallo minimo, id appellat ἅλάχιστον: the use of minimum or ἅλαχιστον 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, quod sine iactura reipublicae fieri posset in Cicero Terence Livy respectively. 249 recta regione seems unquestionably right; I cannot understand Lachmann's objections: comp. Livy xxi 31 9 non recta regione iter instituit, sed ad laevam... flexit; Cic. Verr. v 176 si qui tantulum de recta regione deflexerit; and 181 haec eadem est nostrae rationis regio et via: in the sent. Minuc. corp. inscr. Lat. r 199 recta regione, in a direct line, twice occurs. 250 sese is harsh thus separated from declinare; but I now think it is what Lucr. wrote; as he has many such collocations of words, sometimes in order to produce a 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 posset suspensa levisque Cogere ut ab summo tibi difluent altus acerbus, to bring into relief the papaveris; v 65 Ut nihil mortali consistere corpore mundam Nativomque simul ratio reddunda sit esse: 572 Forma quoque hinc solis debet fulmumque videri, 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 gravitatem ferretur naturali ac necessaria, nihil liberum nobis esset, cum ita moveretur atomus ut atomorum motu cogereetur. 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 ἀδίων κινήσεως μηχανῆ-μενος ἐλευθερώσαι καὶ ἀπολύσαι τὸ ἐκούσιον, ὑπὲρ τοῦ μὴ καταλπεῖν ἀνέγ-
κλητον την κακιαν, says Plut. de repug. stoic. 34, p. 1050 C. 262 ri-
gantur, spread over the body like so many rivi: comp. iv 907 som-
num per membri quiatem Inviget with Furius in Macr. sat. vi 1 44 mitemque
rigat per pectora somnum. 263 Nonne vide cet. has suggested his
simile to Virgil geor. iii 103 Nonne vide cet. cum...ruuntque
cure curris 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
temoris, 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 re-
curs iii 643: see Forc. 267 conquiri i.e. be sought out and brought
into communication one part with the other. 269 corde the seat of
the animus. 270 id seems to refer to the preceding v: creatum hunc
initum motus; then perhaps motum alone is the subject of dari. 271
Inde...porro: Wak. compares Aen. v 600 hinc maxima porro Accepit
Roma: i 461 porro deinde seems different; see n. there. totum corpus
et artus: he has many such pleonasm; though this might be explained
through the body generally and each of its parts: so per membri per
artus and the like: iv 887 quae in corpore toto Per membri atque artus
animali dissita vis est; 1042 Per membri atque artus decedit corpore
toto: vi 797 membri per artus Solvent; 945 per omnia membri, per
artus. 272 similest ut cum seems like similis ut si qui, tamquam si,
which occur in Cicero. itcu depends on impulsi. 285 foll.: see Cic.
de fato quoted at 251: the passage tallies exactly with this; pondus
and plagae denote there, as here, the natural and the impressed motion
of atoms. 288 foll.: Lucr. too, like Cicero 1.1., assigns the freedom
of the will as the chief proof of the necessity of this third motion: the
natural gravity of atoms gives them says Lucr. a certain independence
and power of resisting extraneous force; but the mind itself can only
escape from inexorable necessity and acquire freedom of action by this
fitful declination of atoms. 289 necessum est is used several times by
Lucr. as well as by Plautus and Livy: see Forc.: but Lach. to vi 815
justly observes that necessum used as it is here with an epithet is singular
enough. 291 ferri patique: v 314 perferre patique, which Horace
uses more than once, and Martial vi 39 3; Terence has perferre ac
pati, Cicero patiatur perferet and the like. 292 clinamen: see n. to i
435 and 653: it=declinatio or inclinatio.

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

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 Qua-propter cet. of 297 is not so self evident: as in any one part of the universe the motions etc. of atoms are constantly and necessarily changing, one does not see that the sum of their motions throughout the universe is the same; yet this is what Epicurus and Lucr. affirm: but see n. to 303. 296 *adangescit*: in the use of this word Cic. prognost. frag. 3 has preceded him. 297 *in motu...in eodem*: see n. 1 999. 300 quae consuerint i.e. ca quae, such things as: the subj. is quite in place,
though Lamb. objects to it. 301 Condicione: this spelling is now in- 
controvertibly fixed by reason and authority; cond. is related to condicere, 
as dicio to dicere: the latter point is proved by Cicero himself de leg. 
agrar. ii 39, where he puts together dicioni iudicio, and then clearly im-
plies that dicere is to dicio what iudicare is to iudicium: this at all 
events settles the classical spelling. 303 Nec rerum summam cet.: if 
the Quapropert 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 paradoxisms. 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 de-
struction is much more rapid than that of renovation. Well does not his 
reasoning here assume the contrary? this world of ours for instance took 
long ages to form; but, as he often repeats, it will some time or other 
dissolve in a moment into its first-beginnings. When then throughout 
the universe innumerable worlds are daily perishing and perishing in-
stantaneously, and every new world must take long ages to build up, 
how can the sum of worlds remain constant? on rerum summa see n. to 
1 1008. 305 quicquam est extra: comp. v 361 summarum summa est 
aeterna neque extra Qui locus est quo dissiliant neque corpora sunt quae 
Possint incidere, and 1 963 extra summam quoniam nil esse jutendum. 
Epicurus in Diog. Laer. x 39 says more generally to τὰν ἀεὶ τοιοῖτον ἐὴ 
οἷον νῦν ἐστὶ καὶ ἀεὶ τοιοῖτον ἐσται: ὡθεὶν γὰρ ἐστιν εἰς ὁ μεταβάλλει, παρὰ 
γὰρ τὸ πᾶν ὀμβέν ἐστιν ὃ ἀν εἰσελθὼν εἰς αὐτὸ τὴν μεταβολὴν ποίησιν. 
308—332: though atoms are in constant motion, yet the whole uni-
verse 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 
dlooked down upon from a height. 309 sint in motu: an unusual 
rhythm; but in motu is to be taken metrical as one word; so always 
inter se, inter nos and the like. 310 Summa . . . summam: the play on 
words which he so loves. 311 dat motus = movetur; see n. to 1 819: 
either the sun or moon or the clouds or any thing moving on the earth 
is an instance of such partial motion. 312 infra appears to be here 
an adv. iacet infra longe a n. s.: iv 112 the prepos. is used with the 
same force: primordia . . . Sunt infra nostros sensus. 313 Primorum: 
iv 186 e primis facta minuitis: see n. to 1 55. 314 iam: it has pre-
cisely the same force 1 601: quod nostri cernere sensus Cernere iam ne-
queunt: where see n.: and 613 negque diminui iam. surpere: Horace and Plautus also use this contracted form. 316 diducta i. e. from us. 318 reptant well expresses the slow regular advance of sheep as they are feeding. 319: v 461 gemmantis rose per herbas; culex 9 gemmantis . . per herbas: but there of flowers. 320 coruscant: Iuven. xii 6 uses it actively frontemque coruscat; Quintil. inst. viii 3 21 misc. give con-
scans. 324 bel. sim. ci.: see n. to 41. 324 foll. Lucr. had more than one passage of Homer in his mind: Od. 3 267 πλητό δε πάν πεδίων πεζών te καὶ ἵππων Χαλκοῦ te στεροπής; II. T 362 Αγλη δ' οὐρανον ἵκε, γέλασε δε πάσα περὶ χθών Χαλκοῦ ὕπο στεροπής; ὑπο δε κτύπος ὡρντο ποσσὶν 'Ἀνδρῶν, and B 457 and 465. 326 Aere ren.: Virg. geor. 3 281 fluctuat omnis Aere renidenti tellus. suptur appears to be an adv.: for it would be harsh to join it with pedibus: and so I presume Lucr. understood ὑπο in II. B 465 and T 363. 330 Tramittunt campos: this constr. is common in prose. 332 consis. ful. i. e. videntur consi-
sistere velut fulgor: comp. 322.

333—380: know too that these first-beginnings are of many dif-
ferent 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 áταξ λεγόμ.: it must come
from multigena, as the omnigenum of Virgil from omnigena: see n. to 1
683. 336 337 recur 723 724, and partially 692 694. 336 parum
multa recurs several times: it and parum saepe are similarly used by
Cicero: instead of being few, the atoms of each shape are infinite in
number, as he soon after proves. 337 it is clear I think that constant,
the proper mood after quia, and constant by attraction of the prec. subj.
are equally good Latin: why I prefer constant in the three places on
critical grounds, will be seen from notes 1: vi 71 non quo violari summa
devum vis Possit...Sed quia tute..Constitues..Nec..adibis, which at
least defends the indic. 341 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. 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 mutaegae natantes: see n. to 1
258. 343: Plaut. rud. 942 sine squamosis 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.
346 comp. 145. 347 generatim = 372 Quique suo genere. 348
tamen of course refers to the quidvis: comp. 371 quodvis..tamen.
351: see n. to 141. 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 *arae* therefore to be within the temple.

353 Tur.
ar. : Aen. iv 453 turicremis cum dona imponeret aris.

354 comp.
Aen. ix 414 *vomens* *calidum* *de* pectore *flumen*.

355 revisit Ad: vi 636

*ad* hanc *qua* *signa* *revisunt*; vi 1239 *visere* *ad* aegros: the constr.

is common in the older writers.

360 *perfixa* seems a word peculiar to Lucr.: comp. iii 305; vi 392.

361 foll. seem to have suggested to Virgil. *geor.* iii 520 *Non umbrae* *cet*.

362 *illa*, emphatic in a good

sense; as i 82 *illa* *Religio*, in a bad. *sum. lab. ripis*: Hor. epod. 2 25

Labuntur altis interim *ripis* *aque*; od. i 2 18 *vagus et sinistra* *Labitur*

*ripa*; Ovid am. ii 17 31 *Sed neque diversi ripa* *labuntur* *eadem*.

363 *sumptam* and *avertere* seem to make a good antithesis: a learned friend

argues strongly for *subitam*, whether as an adj. *emerget*, *fitful* or as a

partic. in the sense of *qua* *subit*.

I can find no instance of the adj.

used with a meaning that would be suitable here. As for the partic.

could I find such a use supported by any authority, I would gladly

admit it. The use of passive participles from neuter verbs is confined

within very narrow limits: in many cases the verb still admits of being

transitive, as *suesco* and its compounds: this probably applies to *senectus*

also and the like: see n. to iii 772; or old usage has justified it; thus

we say *occassus sol*, but *occiusus homo*; Lucr. vi 491 has *inpenso* =

*qua* *inpendent*; and this seems supported by Sen. Herc. Oet. 1592 *impensum*

*ferrum*; but there must have been a close connexion between the neu-
ters *pendeo* *impendeo*, and the actives *pendo* *suspendo* etc.: *suspendus*
must have suggested itself to a Latin using *inpenus*.

Yet in such cases use I grant is the sole *norma* *loquendi*. The friend alluded to pro-
duces *exita vita* from Festus; but then *exire* is often transitive, three or

time in Lucr.; and *exi* is similarly used as a personal pass. by

Vitr. cited to v 1330. *praeteritus* may be more in point; yet

*praetereteo* is often transitive.

365 *derivare*... *animum*: it would not be easy perhaps to find an exact parallel to this expression.

369 *Bal-
tantum pecudes* after Ennius ann. 192: vi 1132 *pigris balantibus*: comp.

corpora *pennipotentem*; *squamigerum pecudes* and the like.

370 *fere*

see n. to i 14 *fereae* (*fere*). 371 comp. 347: here also *tamen* answers to

quodvis.

372 *Quique* is abl. of course: see Lach. and Madv. de

fin. v 46; yet the use of *quique* is often so arbitrary that I am not certain

*quique* will not stand here; though I am glad to leave the decision

of so nice a question to two such illustrious scholars: it must be borne

in mind that the mss. have *Quidque*, which is as far from *quique* as

from *quique*; so that in either case we have recourse to correction.

375 *mollibus* of the waves falling gently on the shore; not a general

epithet of water, as *mollis aquae natura* : comp. Aen. ix 817 *ac*
mollibus *extulit undis*.

377 Quare cet. proves, if proof were wanting,
that Praeterea in 342 cannot be right: it draws the conclusion from all the instances given above beginning with 342; and it would be ludicrous to include what precedes, that is, to assert ‘therefore it follows that atoms must have different shapes, because I have declared that they must not all have the same shapes.’  380 quaedam here does not fully express the author’s meaning: it appears to be an intentional under-statement, to serve for the moment: he soon afterwards proves that the shapes, though not infinite, are very very many.

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

398—407: honey and milk are pleasant to the taste, wormwood and the like nauseous; the former therefore consist of smooth, the latter of jagged atoms which tear a way into the body.  401 Centauri : iv 125 and Virg. geor. iv 270 have the form centaurea; the mss. of Pliny who often uses the word appear to give centaurion or centaurium for the nomin.: the latter is the form used here: it appears not to be found in Greek. absinthi, Aegi, conchylia are similar genitives of Greek words. 401 pertorquent appears not to be found elsewhere: the nomin. is natura twice repeated: this is less harsh than iii 558. Virg. geor. ii 246 At sapor...ora Tristia temptantum sensu torquebit amaro or amaror; par. lost x 569 With hatefullst disrelish writhed their jaws.  402 rutundis AB rightly here and elsewhere. 404 quaé amara: 617 quæ in oras, iv 1061 Nam si abest, v 7 Nam si ut, 74 quæ in orbi, vi 716 quæ etesiae, 796 sì odoratæst; so with monosyllables ending in m, 681 sunt cum ore, iii 394 Et quam in, 1082 Sed dum abest, vi 276 cum eo: comp. Virgil’s An qui amant, te amice, o Alexi; Horace’s Si me amas, cocto num adest; Catullus’ té in omnibus. With this passage and with iv 615 foll. it would be worth while to compare Theophrastus de caus. plant. vi 6; de sensu et sensil. 65 66 67; all quoted by Mullach Demoor. p. 217 foll. where it is explained at length out of what kind of
atoms the flavours γλυκός, στρυφνός, ὀξύς, δριμύς, ἀλμυρός, πυκνός are seve-

rally formed according to Democritus.

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

444—477: again things hard and dense, stones metals and the like, have hooked and branching particles; fluids have them smooth and round: things again which do not cohere, but yet are pungent, smoke mist flame, have sharp, but not tangled elements: sea-water has particles round and smooth mixed with others round but rough which give it its saltiness; and these latter by filtering you may separate from the former. 445 foll. *hamatis* cet.: Cic. acad. pr. ii 121 *ille qui asperis et levibus et hamatis uncinatisque corporibus concreta haec esse dicat*: the *uncinatis* = 427 *flexis mucronibus unca.* Newton optics p. 251 Horsl. 'the parts of all homogeneous hard bodies which fully touch one another, stick together very strongly. And for explaining how this may be some have invented hooked atoms, which is begging the question'. 447 *adamantina*: this I presume is a general epithet of great hardness. 448 *ictus contemnere sueta*: Virg. geor. ii 360 *contemnere ventos Adsuecand.* 449 *silices*: see n. to i 571: these blocks paving their streets and roads would always be present to the eyes and minds of Romans. *robora:* see n. to i 882. 450 *Aera, claustris, restantia* are all vague words; so that their joint meaning must be somewhat doubtful: *Aera* I take to be the bronze bars or bolts of a gate; *claustra* the staples or metal boxes into which the bolts went to fasten the gate: apparently the strict meaning of the word: *restantia* then = resistentia, as i 110: *rest. cl.* meaning struggling with, refusing to part from; though *claustris* might be the modal abl.: most of the editors seem to take *aera* for the *cardo*; but as the ancient *cardo* had nothing in common with the modern hinge, *claustris* must then apparently mean the socket of the door-flap which moved about the *aera* or pivot of the *postis*: this it can scarcely do. 452 *flüvido*: 464 *flüvida*, 466 *flüvidus*. *liquida*: so i 349, iii 427; iv 1259 *liquidis et liquida crassis*: where see note: i 453 *liquor aquai*; 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 proclivi currit oratio, and Madvig there who shews that proclivi 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 proclivi indifferently: Cic. Tusc. disp. iv 42 quia sunt in lubrico incitataque semel proclivi 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 haerere. 465 Sudor maris is simply the salt water of the sea, and has nothing in common with v 487, where salsus 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 Scilicet 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 mansuexcat by losing the aspera semina. 476 viri: virus is used for the brine of the sea i 719, v 269, repeated vi 635, Percolatur enim virus; Manil. v 684 ponti secernere virus.

477—521: hence it appears that the number of different shapes in atoms is finite: some atoms must be infinitely large, if you have an infinite variety of shapes; for say certain atoms consist of three parts or four parts: their permutations will only give a certain number of shapes: go on increasing the number of parts, the shapes after every change of position will still be only finite in number: hence to get an infinite number of shapes, some atoms must be infinitely large; which is impossible: again were the shapes infinite, what is now best in colour smell flavour sound would be far surpassed; as well as what is worst: but as it is there is a limit to all this: there is a limit too to the heat and cold of the year.— This was another point in which Epicurus differed from Democritus and Leucippus who according to Arist. de gen. et corr. i 1 p. 314 22 taught that their atoms ἀπέφερα καὶ τὸ πλήθος εἶναι καὶ τὰς μορφὰς: p. 315 b 9 foll. he gives their reasons for this. Philoponus in
his comment p. 3 b on the words of Aristotle just quoted records that according to Alexander of Aphrodisias the epicureans on this point οὐκέτι συνεφώνησαν Δημοκρίτω: this Epicurus himself in Diog. Laer. x 42 distinctly confirms, καὶ καθ' ἐκάστην δὲ σχημάτισιν ἀπλῶς ἄπειροι εἰσιν ἄτομοι, ταῖς δὲ διαφοραῖς οἴχ ἀπλῶς ἄπειροι ἀλλὰ μόνον ἀπεράντητοι: the number of shapes is not infinite, only inconceivably great; this careful limitation is added no doubt with reference to Democritus. Lucr. simply states and argues that the number is finite, without deciding whether it is large or small. 479 Ex hoc cet.: it derives its proof from what has been said, because though there is so much difference in things in regard to hardness softness, smoothness roughness and the like, yet these differences are only finite: see 500 foll. 480 = 514 finitis differre figuris. 481 rursum iam refers to i 615: it will once more follow, though it was there proved to be impossible: see below 499 supra quod iam cet. 484, 487 and 490 corporis is of course the atom: see n. to i 600 Corporis iullius. Lucr. seldom has to speak of a single atom: when he does mention one, he has hardly any word for it but corpus, as here. 485 fac enim cet.: he begins with quoniam; then with fac enim he commences a series of clauses, so that the clew of the construction is dropped; and 495 Ergo commences an apodosis to all that has preceded, referring not only to quoniam cet. but also to fac enim and all that follows: the anaclouthon is however very slight, if it exist at all: comp. iii 425—439. minimis e partibus: this has been fully explained i 599 foll.: these minimae partes, which could not exist alone and had no distinctive qualities, Lucr. seems to have regarded as each perfectly identical; so that the atom took its shape and character solely from the mode of juxta-position in which these existed from everlasting in the atom; and three he seems to have thought the very smallest number that could compose one of his solid atoms. 490 Formai speciem: comp. iv 69 formai figuram. 491 Quod superest: see n. to i 50. 492 Addendum partis: see n. to i 111: the permutations will soon come to an end and to increase the shapes new parts must be added. 494 etiam, once again, still, which the comic poets shew to have been an idiomatical use: Cic. Verr. iii 175 dic, dic etiam clarius. 496 Subsequitur, at once follows upon. 498 maximitate: see n. to i 653. 499 supra i. e. i 615 foll. With what precedes comp. Epicurus himself in Diog. Laer. x 56 τὰν δὲ μέγεθος ύπάρχον οὐτε χρήσιμον ἓστι πρὸς τὰς τῶν ποιητῶν διαφοράς, ἀφοῦ θαλὸς τε μέλλει καὶ πρὸς ἡμᾶς ἐρατῆ ἄτομον...πρὸς δὲ τοῦτοι οὐ δει νομίζειν ἐν τῷ ὁρισμένῳ σώματι ἀπειρόν ὄγκος εἶναι οὐδέ ὀκληρούσθων. 500 Meliboea: Lucr. tells us that this was the Thessalian town: it lay on the shore, between Ossa and Pelion: Aen. v 251 Purpura Maeandro duplici Meliboea currit; where Prof. Conington says 'Meliboeus is formed from it as an adj. by poetical licence, as iii 401 ducis
Meliboei'. 501 Thessalico conc. col.: see n. to i 474. 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 pollutos Caesaris enses. 502 ridenti: iv 1125 pulchra in pedibus Sicyonia rident. 504 iacerent 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 φόρμιγξ, the instrument of Phoebus. daedala chordis appears to be the same as 412 per chordas organic i quae...figurant: both phrases seem to imply the giving expression on the strings to all the varied forms of the music; this v. even more than that consists of Greek words. 509 in melioris depends in grammar on cedere retro, in sense on progre di 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 mucroni: the metaphor must be from the mucro or point of the stilus setting a mark at each end of any length you wish to note: on the i of the abl. see n. to i 978.

521—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 etenim cet. for no finite number multiplied by any finite number however large can produce an infinite sum. And as Epicurus and Lucr. conceived all infinites to be equal, the atoms of each shape must to them have been equal to the sum of all the atoms of all shapes; which seems absurd: but this opinion they shared with all the ancients, and moderns till comparatively recent times: Philoponus l. l. to the last section has a curious argument to shew that Democritus holding the atoms of each shape to be infinite must have held that there was τοῦ ἀνείρου ἀνειρόστερον 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. 525 cluere=esse. 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. 530 Ex infinito, i.e. tempore, not spatio, apparently: 14—2
see n. to l 1001 (997): but here it is not quite certain. 531 proteo: iv 191 Et quasi proteo stimulatur fulgere fulgur: from the passages of Lucilius and others quoted by Forc. the word appears to denote a number of draught-oxen yoked one in front of the other and advancing by even successive pulls: hence it well expresses the effect produced by the continuous succession of blows of atoms.

532 Nam quod cet. an apparent objection to some shapes having an infinite number of atoms, but only apparent: the quod 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. 537 anguimanus recurs v 1303 as the acc. plur. fem.: Lach. quotes Priscian to shew that centimanus unimanus and the like are declined like manus and observes that Lucr. is the only writer of authority who uses any of these words except in the nom. and acc. sing.: Cic. de nat. deor. ii 122 manus etiam data elephanto est. 538 I know no other mention of this fable. 543 orbi: see n. to i 978. 546 quod superest: see n. to i 50. 547 sumam hoc quoque uti: not only grant that there could be a thing sole of its kind, but that the elements of such thing finite in number were scattered through the universe: euphony has determined the position of the words, as Quippe etenim hoc quoque uti would have had a very harsh sound: comp. too iv 752 Nunc igitur docui quioniam. 550 turba aliena, of atoms different in kind. 555 fl. apl.: Cic. Arat. frag. xxii Navibus absumptis fluitantia quaeere aplustra. aplustra, in plur. aplustra or aplustria, was a fan-like erection of planks rising above the poop: Lucan iii 585 dum pugnat ab alta Puppe Tagus Graiumque audax aplustra retentat. 559 comp. v 1004 Nec poterat quemquam placidi pellicia 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 cet.: he assumes now that he has proved the question stated 522 fol.: the whole paragraph therefore stands in closest connexion one part with the other. 568 palam est =apertum est, is found also in Cicero: comp. too iii 355 ipsa palam quod res dedit ac docuit nos: so v 1157 id fore clam. un. om. sup. i. e. unde omnia primordia, quae suppeditantur, suppeditantar.

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

IV 968 contractum cum ventis degere bellum. 575 vitalia [primordia] rerum: comp. vi 771 Multa, cibo quae sunt, vitalia. 576 vagor: Festus p. 375 quotes this passage and one of Ennius as authority for this form. 578 Every minute dies a man, Every minute one is born. Here too he has been content to sacrifice philosophical to poetical distinctness: what as an epicurean he means to say is that in the universe of things death and destruction are evenly balanced by life and production. Wishing to illustrate this doctrine, he has drawn his images from the apparent equality that there is in our world, so long as things continue as they are. But he elsewhere teaches, as his system required him to do, that our world came into being only yesterday, and sooner or later must be destroyed in an instant with all that is in it. What becomes then of this balance? he no doubt felt that its ruins would go to construct something else; but that he has not said: see 75 foll. and notes there. This balance in the whole universe, says the epicurean in Cic. de nat. deor. i 50 invocat appellat Epicurus, id est aequabilem tributionem...et, si quae interremant innumerabilia sint, etiam ea quae conservent infinita esse debere.

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 v 192: it might here be explained sealed, as well as written and deposited. 582 mandatum i.e. menti, follows on the obsig. 586 vis multas: iii 265 multae vis: Sallust and Messalla also use this form: see Forc. 590 volentes 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.

600—660: her the old Greeks have personified as the great mother: she rides in a chariot drawn by lions; wears a mural crown, has Phrygian attendants, is accompanied with noisy music, receives on all hands alms; her followers represent the Curetes who saved the young Jupiter from his father: all which things are an allegory with some moral significance; but beautiful as they are, they are mere fancies; the blessed and immortal gods trouble themselves not about men: as you call the
sea Neptune and the like, call the earth mother of the gods, if you please; but remember at the same time that it is senseless matter, only containing the elements of many things. 601 Aen. x 252 Alma parens Idaea deum cui Dindyma cordi Turrigeraeqve urbes biungique ad frena leones; and Soph. Phil. 399 'Iω μάκαιρα ταυροκτόνων Αεώνων έφεδρε. 602 foll.: Varro quoted by St Austin de civit. dei vii 24 quod turres in capite [habet significari esse] oppida; quod sedes fingantur circa eam, cum omnia moveantur, ipsam non moveri...leoneum adiungunt solutum ac mansuetum, ut ostendant nullum genus esse terrae tam remotum ac vehementer ferum quod non subigi colique conveniat. 603 comp. 1 1057. 604 605 comp. Ovid fasti iv 215 coepi 'cur haec genus acre leonum Praebeat insolitas ad iuga curva iubas'. Desieram, coepit 'feritas mollita per illam Creditur: id curru testificata suos;': all this part of Ovid much resembles Lucr. 606 Murali corona: Aen. vi 784 Bercynthia mater Invehitur curru Phrygias turrita per urbes; Ov. l.l. 219 At cur turrisfera caput est onerata corona? An primis turres urbibus illa dedit? and Spenser f. qu. iv 11 28 Old Cybele arayed with pompous pride, Wearing a diadem embattild wide With hundred turrets like a turribant: the mural crown given to the soldier who first mounted the walls was of course imitated from the walled crown of Cybele. 611 Idaeam voc. mat. : her legal name: Cic. de leg. ii 22 Praeter Idaee matris famulos...ne quis stipem cogito. Phrygias: Lucr., as Virg. Aen. ix 80 Phrygia...in Ida, points to the Trojan or Phrygian Ida: the whole worship was purely Phrygian: Eurip. Bacch. 58 ταπιχαρή ἐν πόλει Φρυγῶν Τύμπανα, 'Ῥέας τε μητρός ἐμά θ' αὐρήματα: though, as we can see in this very passage, the Phrygian and Cretan legends got mixed together. 614 numen...Matris i.e. Cybeles, though Crecch sneers at poor Fayus of the Delphin for so taking it. 615 et cet. explains numen qui vi. ma. they outrage her divinity by ingratitude to parents; as she is great mother of men as well as gods: see 599. 618 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 voc, ubi tympana reboant. cym. cir.: Virg. geor. iv 64 matris quate cymbala circum; Ovid fasti iv 213 Cymbala pro galeis, pro seutiis tympana pulsant, Tibia dat Phrygios, ut dedit ante, modos. 619 rauhisone cet.: v 1084 Rauccsonos cantus; Catul. lxiv 263 rauccsonos efflabant cornua bombos: an imitation of Lucr.: see context. 624 imitated by Virgil l.l. to 606. 625 Munificat and 627 largifica appear to be απαξ λεγόμενα. 626 iter viarum: v 1124 iter infestum fecere viai; 714 cursusque viam sub sole tenere. 627 ningunt, a fine image to express the thick falling of theflowers: Lucr. seems alone to use the word in this way and with this sense. 629 Curetas...Phrygios, called after 633 the Dictaeos
Curetai: most Greek authorities confine the Curetes to Crete, and call the Phrygian attendants Corybantes: Ovid I. 1. 210 unites the two, Hoc Curetes habent, hoc Corybantes opus; and later Latin poets confound the Curetes and galli. 630 forte, 'quod 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 pulsaret cet.: Virg. ecl. vi 27 in numerum Faunosque ferasque videre Ludere: iv 769 Bracchiaeque in numerum iactare et cetera membra; 788 in numerum procedere: v 1401 extra numerum procedere is the opposite: so Cic. parad. iii 26. 632 numine implies the swaying of the head to this side or that: comp. iv 179 In quem quaeque locum diverso numine tendunt. Wagner philologus suppl. i p. 400 well defends numine, and asks why the mss. which in 4 or 5 places rightly keep momen, should just err in these two places, where numine, supposing it can have the sense of nutus, seems more appropriate: Conington to Aen. ii 123 compares Catul. lxiv 204 Adnuit invicto caelestium numine rector, Quo cet. where both meanings seem to unite. 633 foll.: Ov. l. l. 207 Ardua iandudum resonat tinmitibus Ide, Tutus ut infanti vagiat ore puer. Pars clypeos sudibus, galeas pars tundit inanes. 635 pueri with reference to the name Kyōrỵtes: pueri, puerum followed by aeribus aera another of his many assonances: Lucr. may have been thinking here of Callimachus hymn. in Iov. 52 Οἰδα δὲ Κυόιρ̣τες σε πέρι πρύλων νόρχ̣σαντο Τείκηα πεπλήγνοτε ἵνα Κρόνος οὐσαν ʹχυξ Ἅσπιδος εἰσαξοὶ καὶ μῇ σεο κυρίζοντοι: Aen. i 684 pueri puer induc vultus; v 569 pueroque puer dilectus Iulo. 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. 637 malis mandaret: Cic. de orat. iii 217 and again Tusc. disp. iv 77 quotes from Attius hortatur me frater ut meos malis miser Mandarem natos, as the latest editors of Cicero read after all the best mss. of the Tusc. disp.; but the best mss. of the de orat. and Ribbeck trag. rel. have mandarem; which certainly is the more natural expression: so Virg. geor. iii 268 malis membra absumpsere; Aen. iii 257 malis absumere mensas: yet Lucr. seems to have read or thought he had read in Attius mandarem. 639: Aen. i 36 aeternum servans sub pectore vulnus: Lucr. himself i 34 aeterno devictus vulnere amoris.

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 τὸ μακάριον καὶ ἀφθαρτὸν οὐτ' αὐτὸ πράγματ' ἔχει οὔτ' ἄλλῳ παρέχει, οὔτ' οὔτ' ὁργῆς οὖτε χάρις συνέχεται· ἐν ἀόθενε γὰρ τὸν τὸ θοῦτον, translated by Cic. de nat. deor. i 45 quod beatam aeternumque 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, Ego deum genus esse semper dixi et dicam caelitum, Sed eos non curare opinor quid agat humanum genus. 646 with Omnis divom natura comp. 757 si nulla coloris principiis est Reddita 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 animantum for animantes. 649 privata = expers, is very common in Lucr. as iii 905 cunctis privati doloribus aegris. 652 (655) Neptunum, as he himself does 472 Neptuni corpus, 653 (656) Bacchi nom. as he does himself iii 221 Bacchi cum flos evanuit: but in these verses he doubtless points at the stoics who carried allegory of this kind to an absurd length: see what the stoic Balbus says in Cic. de nat deor. ii 50 foll. Every part of heaven and earth was thus parcelled out among the gods and demigods, and fatuous derivations assigned to their names by Zeno Cleanthes Chrysippus and other leaders. 658—660 (652—654) see notes l; and for an explanation of this transposition see above p. 22. 659 potitur primordia: the same constr. is found iii 1038 Sceptr a potitus, and iv 760 quem...potitast: 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.

661—699: 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 duellica: so duellum duellatores, perduellis which always remained in use, Duelonai in an old inscription, duonoro (bonorum) on the tomb of the Scipios: Lach. quotes from Plautus capt. prol. bellique dvellatores
optungi, the u of such words in Plautus being generally, as here in
Lucr., a consonant; so Ennius perdvellibus. 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 (988). 667
Tanta cet. shewing therefore the manifold elements in the earth. 669
Hinc porro, 671 porro, 673 Tum porro, as if the use of the word sug-
gested unconsciously its repetition. 678 and 682 igitur: see n. to i
419: igitur in 678 has the force which it not unfrequently has in the
old writers, as Plaut. miles 772 Quando habebo, igitur rationem nearum
fabricarum dabo, the participial clause being equivalent to a protasis:
see Hand Turs. iii p. 185. 679 figuras, 682 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 am-
biguous to Lucr. 681 cum odore: see n. to 404. privis = singulis, is
often used by him. 683 and 684 fucus = color: so 744 nullo circumlita
fuco, and iv 84 fucum Mittunt. 688—690 = 823—825. 691
multa parum: see n. to 336. 694 = 337 = 724. 698 merito ex
alius cet. though they have very many elements in common.

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

730—756: atoms have no colour whatever: the mind has to conceive them as without colour; for any colour may change into any other; but the first bodies are unchangeable, or things would pass into nothing.— He proceeds to shew that atoms have none of what are called secondary qualities, colour and the like: the import of this section is briefly given by Epicurus in Diog. Laer. x 54 τας ἀτόμους νομιστεῖν μηδεμίαν ποιότητα τῶν φαινομένων προσφέρεσθαι πλὴν σχῆματος καὶ βάρους καὶ μεγέθους καὶ ὅσα ἔξ ἀνάγκης σχῆματι συμφωνή ἔστι. ποιότης γὰρ πᾶσα μεταβάλλει, ἀλὰ ἄτομοι οὐκ ἐπειδήπερ δέ τι υπομένειν ἐν ταῖς διαλύσει τῶν συγκρίσεων στερεῶν καὶ ἀδιάλυτων, δὲ τὰς μεταβολὰς οὐκ εἰς τὸ μὴ ἐν ποιότηται οὐδὲ ἐκ του μὴ ὄντος: and Diog. 44 referring forwards to this passage adds τὸ δὲ χρώμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλάττεσθαι ἐν ταῖς δοράκα στοιχείωσι φαιν [Ἐπίκ.]. Democritus, as appears from Diogenes Sextus Stobaeus and others, held quite the same views. 730 Nunc age calls for attention as he is passing to a new and important argument. 731 albis ex: see n. to i 841. 733 nigrant, a very rare word except in the pres. partic. 734 Nive: iii 286 Ni; and Catul. lxi 153, and i Aen. iii 686: Orell. inscr. Lat. 4783 rogo per deos superos inferosque ni velitis ossa mea violare: the new corp. inscr. Lat. has many instances of ni and nive and more than 100 of nei and neive which connect the ni with the common form ne: see also Donatus quoted to i 277 nimirum. 740 animi iniectus: 1047 animi iactus liber quo pervolat ipse: comp. too Cic. de nat. deor. i 54 there quoted, who uses in quam se iniciens animus in the same way: Gronovius obs. i 4 p. 65 shews that both Cicero and Lucr. are translating Epicurus' technical word ἐπιβολὴ or ἔφανταστικὴ ἐπιβολὴ: comp. Epicurus in Diog. Laer. x 62, where τὸ κατ’ ἐπιβολὴν λαμβανόμενον τῇ διανολῇ is opposed to what is perceived by sense; they are the two great ways by which truth can be arrived at. 741 caecigeni seems peculiar to Lucr. 748 (743) Ex ineunte aeo 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 quae constant nullo coniuncta colore.* 749 Omnis, omnino, *in omnis.* 751—754 = I 790—793. 755 *contingas:* see n. to I 934.

757—787: again if atoms have no colour, but beget any colour by their different shapes positions motions and the like, you can explain change of colour: thus the green sea becomes white: why? by its 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 *συμφυὴ τῶν σώματων, ἀλλὰ γεννάθαι κατὰ τοιαύτα τινας τάξεις καὶ θέσεις πρὸς τὴν ὁψιν κ.τ.λ.* 760—762 nearly = I 817—819, 908—910, π 1007—1009. 767 *candenti mar- more* is abl. of quality: with *caros candenti* comp. 771 *candens et album,* both mere pleonasm.s. 777 *nitorem = colorem,* as 782 787 and 819. 780 *Conveniebat,* after 776 *Sin sunt:* the tense always used by Lucr. in this sense: another proof, if that were needed, that III 685 *Convenit* cet. is spurious, the right form *Conveniebat* having preceded in 682. 785 *extra,* on the outside, opposed to what is *intus,* seems quite to suit the meaning: comp. Varro de re rust. III 16 16 *vitiles fimo bubulo oblinunt intus et extra;* comp. too Lucr. IV 646 *Ut sunt dissimiles extrinsecus.*

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

795—816: again colours cannot exist without light, atoms never come into the light, therefore atoms have no colour: what colour can there be in darkness, when we see that the same thing continually changes its colour in different lights? as therefore it is such and such stroke of light which produces such and such colour, without that stroke they cannot exist; as too one stroke produces white, another black, and as a stroke is a touch, and as it is shape, not colour which affects touch, atoms need not colour, but different shapes to give different touches. 795 foll. Lucretius’ syllogism is quite correct; it is Lамbinus’ which is in fault, who quite misstates the poet’s minor premis. 797 *velata:* a picturesque metaphor. 799 *quin ipso = quientiam;*
therefore it governs the indic.: see n. to 1 588. 802 cervices collumque, one of his many pleonasms; as cervices means the back, collum the whole circle of the neck: Cic. pro Sestio 90 joins et cervices et iugulum. 803 pyropo was some mixture of gold and bronze which had its name from its colour: Ovid met. 11 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 Curalium 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 1 210. 815 opus esse colores: see n. to 1 1051.

817—825: again if atoms have colour, it will not be said that this or that colour belongs only to this or that shape of atom: why then should not things formed out of coloured atoms vary their colours also? why should not crows be sometimes white, swans black or green? 819 Formamenta, another of the many words which seem peculiar to Lucr. and his imitator Arnobius. 821 perf. col.: Aen. v 111 ostro Per fusae vestes. 825 briefly put for Aut cycnos fieri alio quvis colore, vel uno vel vario, de semine eius coloris. uno varioque: comp. 830 Purpura poeniceusque color i.e. color sive purpurus 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 dubiaeve. Wagner quaeest. Virg. xxxiv 1 gives many similar instances from Virgil of que with the force of vel, vel or sive, sive: comp. too n. to iii 551 manus atque oculus navesve.

826—833: again the smaller the shreds into which a thing is divided, the more its colour vanishes: be sure then that 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, planum 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. shows that poeniceus puniceus poeniceus punicus have all the same meaning, belonging to the Poeni: thus the lex Thoria has bello Poenicio, Ovid A duce Punicio, while Horace applies Punico to the colour. 832 effl. col.: v 652 suos efflavit languidus ignis.

834—841: you do not assign sound or smell to things which give forth no sound nor smell: why then attribute colour to all things? the mind can perceive things without colour as well as things without smell. 842—864: but atoms are likewise without heat or cold, without
sound flavour or smell. As in preparing a perfume you seek out a quite scentless oil, that it may not infect the perfume with its own scent; thus first-beginnings must possess neither heat nor cold, smell sound nor flavour: these qualities are all frail and mortal, and must therefore be wanting to immortal elements unless things are to pass away to nothing. 842 *colore*: the frequency with which this word has been repeated in the last 100 lines is very striking. 842 foll. notice the variety of expression to denote privation: *spoliata secreta sterila *ieiuna *seiuncta*, and above *privata, sine odore, sonitu remotia, orba colore, efflare stungi evanesce re* colorem; all in the compass of a few lines. Democritus before him in Sextus adv. math. vii. 135 said *vóµο υµνυν καὶ νόµοι πυρών, νόµω βερυνόν, νόµω ψυχρών, νόµω χρονεύ· έτεσε δὲ ἀτοµα καὶ κενών. 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. the use of *stare* in n. to 181. *secreta teporis*: I 194 *secreta cibo, with abl. 844* calidi vaporis: calidus in Lucr. is a perpetual epith. ormans of *vapor ignis fervor etc.: comp. gelidae pruinæ, gelidus rigor, candens lacteus umor, aeriae auræ, sonitu sonantii and the like: 858 calidum tepidumque vaporæm, the epithets are distinctive. 845 *sonitu sterila*: 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. *ieiunae* igitur *huius...orationis aureae civitatis accepimus. 846* ulla m proprium odorem: 855 adhibere suum gignundis rebus odorem. 847* amaracini*: this perfume is mentioned iv 1179 and vi 973. Daubeney Rom. husbandry p. 272 'Dioscorides and Pliny both tell us that *amaracus* was the same plant as lampsana, and the latter is considered by Sibthorp to be our marjoram, *origanum maiorana*, a native of Egypt and Crete.' *stactae*, named from the dropping of the myrrh juice: Pliny xiii. 17 says *murrea et per se unguentum facit sine oleo, stacte dumtaxat*; and Dioscor. i 73 says the same, *πατητρεία· καθ έαυτήν μύρον καλούμενον, δόκιμος δέ εύσε ε' άμυγδήλω* : but the point of Lucretius' argument is the mixture with oil. 849 *nardi *florein, unless Lucr. is speaking vaguely, must be used, as *Bacchi *flos and the like, for the aroma or bouquet; as it appears from Pliny and Dioscorides that it was the ear and leaf of the eastern *nardus* that was used in perfumes; the stalk and root of the northern. 849 Cum.. *instititus*: see n. to 41. 850 *possis* is potential: comp. 248 *quod cernere possis, 922 nequeant*; and see n. to 1 327: if he can there use *potest* and *possis* in the same passage, he may surely here join *licet* and *possis. inolentis* another *παξ λεγόµ. 851 auram*: Forc. quotes Martial iii 65 2 *de Corycio quae venit aurra croco*; and Virg. geor. iv 417 *spiravit crinibus aura*. 853 *viro*,
this case is almost unexampled: vi 805 odor viri is used for the pungent fumes of charcoal. 859 Cetera without et: so 1085; and thus I read in iv 419: it is found in Cicero, as topica 27. tamen, as so often, implies something understood: all these, whatever they are, however much they differ, are yet of such sort as to be liable to death, whether they are Molli lenta or etc.: the molli lenta seems to refer to fire and heat, fragosa putri to ice and cold, cava corp. raro to flavour sound smell; as they are all material and would seem, where he describes them, to be of bodies severally like these. 860 fragosa=fragilia: a sense which the word seems nowhere else to bear. 862 subiuungere appears to be the opposite of seiuncta 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 ipsa manu ducunt: Aen. iii 372 Ipse manu multo suspensum numine ducit, literally: the metaphor is obvious; χειραγογενις is common in the later Greek writers. 871 foll. this illustration, important from his point of view, he often repeats; see 898, 928, iii 719, v 797: Aristotle and the old physiologists seem to accept it as an undoubted fact. 872 putorem: 929 putor, vi 1101 putorem: all of the rottenness of the earth after rain; though putor in Varro de ling. Lat. v 25 and elsewhere is said of a putidus odor: Lamb. and others would read in all these cases putror. 874 itidem i.e. inanimate things into living and sensible. 878 pennipotentium: 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: I doubt whether in such cases I have done right in retaining it after Lach.: it seems rather to have become common in the first century and later from a false affection of analogy: see n. to vi 92 proae scribta, and to ii 141 Apparet, and introduction p. 26. Wagner forces adque on Virgil in all cases, against the overwhelming testimony of mss. 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 pro-
duce it: but, mind, it is not every element that can beget sense; only certain atoms with certain shapes and arrangements: but even these woods and clods may, as we have seen, give birth sometimes to living things. But they who say that sense can only come from what has sense, suppose elements to be soft, as we never see sense united but with what is soft: yet suppose such elements eternal; they must have the sense of some part or of the whole living thing: but no part can feel away from the whole thing: well then these elements must be like the whole living thing: if they are living then, they are thereby liable to death; but even if they are not, they would make but a medley of living things, like the impossible unions of men and brutes: but if they lose their own sense, why then give it only to take it away? nay we have just seen that sense can come from what has no sense. 886 animum percussit seems almost proverbial: Ter. Andr. 125 Percussit ilico animum; Cic. ad Att. iv 8 b 3 audivi... Romae esse hominem... percussit animum. 887 varios sensus i.e. varias sententias: it is very probable that his frequent use of sensus with its primary meaning in this part of his poem has prompted him to use it here, rather than avoid it, in a different 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. qualia sint. 901 Conc. ita ut debent i.e. Conc. tali concilio quali debent. 903 sentire sueta Mollia 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] similii esse putari: comp. 3 i 620, vi 268. 910 ario... respicit i.e. respicit ad animam: but the true reading is not certain. 922 (921) nequeant is potential: see 850 and comp. n. to i 327. 925 quid opus: for surely if an element first lose sense, it is the same as if it had never had it. 926 foll. 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 Incolunmem praestat; 424 Quatenus est urum inter se: see also Horace and others in Forc. for this use. 928 vermisque effervere: Virg. geor. iv 556 apes...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 Chry-
sippus τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι, νομίζει, καθάπερ φύτων
ὅταν ἐν τεχνῇ γυναικείαν ὑπὸ τοῦ ἀερού καὶ στομούμενον τὸ πνεῦμα μετα-
βάλλει καὶ γίνεσθαι 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 imme-
diate consequence of the birth; but Lucr. is brief and obscure as he is
doubtless alluding to writings not extant. 931 dumtaxat: see n. to
123. mutabilitate, in the unusual sense of actual change: the primary
meaning is that in which Cicero uses it, tendency to change. oriri
Posse a non sensu: iv 484 quae tota ab sensibus orta est; 521 falsi
quaecumque ab sensibus ortast, will support Wakefield’s a against ex.
933 proditus; used literally also III 603 extra prodita corpus. 934
Huic cet. he may be told that he really concedes the point that sense
can come from what has not sense. 935 Non fieri partum: iv 1229
Semper enim partus dupluci de semine constat. 935 936 so that in
both cases there is a union of senseless elements previous to the recep-
tion of sense. 937 Principio ‘hic est praecipus (hoc autem vocabulo
Lucretius non utitur) vel in primis, ante omnia, ἀρχήν. sic in v 92, III
119’ Lach. 942 omnituentes formed like omniparens and the like.
943 Accensi sensus: 950 paene amissos ascendere sensus; III 336 accen-
sus nobis per viscera sensus.

944—962; a living creature receives a blow which its nature cannot
endure: the senses of body and soul are stunned; the connexion of the
two is broken, and the soul escapes through the apertures of the body:
a blow can do no more than break up and scatter the several elements.
Again the remaining vital motions can often get the better of a less
severe blow, bring each thing back to its proper channel, and rekindle
the senses: in this way only is the thing recalled to life. 950 nodos:
vi 536 Dissolvunt nodos omnis et vincula relaxant. 951 caulas Lucr.
uses eight times in this sense, a sense quite peculiar to him: see Festus
and Varro in Forc.: the word must evidently be curula. eicit: see
n. to i 34 Reicit: Lucr. and his contemporaries only knew the forms
eicit or eicit, not eiicit: III 513 traiicere mss.: Ribbeck has often re-
stored the e to Virgil; and it appears not to have been unknown to
Livy: see Madvig emend. Liv. p. 190; and indeed the better mss. of
almost any classical author offer examples: Cic. Marius in de div. i 106
Abiecti ecflantem. III 639 dissicietur mss.: this form too Ribbeck’s mss.
sometimes restore to Virgil; see also Kempf Valer. Max. p. 282 6.
952 foll. the blow can only dissolve the union of the elements, not
deprive them of sense, if they had it of themselves. 955 Reliqii
those which the blow has not stopped. vincere...Vincere: III 12 aurea
dicta, Aurea; iv 789 mollia membra movere, Mollia; v 298 tremere
ignibus instant, Instant: 950 lavere umida saxa, Umida saxa; vi 528
omnia, prorsum Omnia: the practice is as old as Homer. 957 quic-
**BOOK II**

**225**

*quid = quicquid*: for spelling with *c*, when it is not the relative, see n. to 1 23 *quicquam*: *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. The *suus 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 tute fortunatus fias? qua re*, Parmeno?...*capias tu illius vestem*: *Lucr.* means then it is the remaining vital motions which give back sense and life to the elements which of themselves have no sense. *leti limine*: a metaphor which he repeats vi 1157 and 1208; comp. too iii 681 *vitae cum limen inimis*: *culex 221 cum te Restitui superis leti iam limine ab ipso*. 961 *possit i.e.* the animans of 944. *conlecta mente*: Lamb. compares Cic. Tusc. disp. iv 78 *quid est autem se ipsum colligere nisi dissupatas animi partis rursum in suum locum cogere*. 962 *quo decursum*: same metaphor iii 1042 *obit decurso lumine vitae*; iv 1196 *spatium decurrere amoris*: same metaphor and constr. Cic. Tusc. i 15 *nunc video calcem*, ad quam cum sit decursum, nihil sit praeterea extimescendum. *ire et abire*, a studied assonance: see n. to i 826: *abire* a well known euphemism for *abire e vita*: Petron. sat. 42 *abiti ad plures*: *Lucr.* more than once uses *ire* almost in this sense: *obire* is really similar.

963—972: there is pain when the elements are disordered in their seats, pleasure when they return to their place; therefore first-beginnings themselves can feel neither pleasure nor pain, since they are not formed of other first-beginnings, whose motions can be disturbed so as to give them pain, or rearranged so as to give them pleasure. 963 *Praeterea*: Lach. has a most obscure note: the only thing it clearly 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 *volutitas*, and therefore sense. 967 *Scire* cet. therefore pleasure and pain being but the right or wrong ordering of elements, the elements themselves which are each one and indivisible, are formed of no elements which can be moved, so as to give pleasure or pain; and therefore they have no sense. 969 *non sunt ex ullis* cet. i.e. ipsa non constant ex ullis principiis: Lachmann’s punctuation of this v. and explanation of the whole passage is to me quite incomprehensible: he must have quite misunderstood both sense and construction here. 970 *quorum* cet. i.e. ut dolorem capiant novitate motus eorum: *motus* is of course the gen. 972 *Haec igitur* cet. because pain and pleasure are sense. The argument may really be 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 say-
of Hippocrates de nat. hom. 2 ἐγὼ δὲ φημὶ, εἰ ἐν ἦν ἄνθρωπος, οὐδέποτ' ἀν ἠληγες' οὐδὲ γὰρ ἄν ἦν ὑφ' ὅτου ἀληγόσει ἐν ἑών.

973—990: if sense must be given to the elements of living things in order that these things may have sense, then must their elements have the same passions and reasoning powers which men have; they will thus have to consist of other elements, and these again of others on to infinity: if all this is absurd, and you cannot conceive laughing or thinking atoms, why not allow generally things that have sense to come from elements without sense? 975 proprītim, another ἄπαξ λέγομ. : on these adverbs see n. to i 20 generatim: analogy would lead us to expect a form proprītus. 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 mistura, 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, inserquar et flagitabo ut: comp. i 980 Hoc pacto sequar atque...quacram. 987 doctis...dictis recurs v 113: Virg. catal. vii 9 Magni petentes docta dicta Syronis, of his epicurean master. 988 Non ex sem. [factus]. 990 undique = omnino : Cic. de fin. v 69 honestatem undique perfectam atque absolutam.

991—1022: nay we men, as well as beasts and the fruits of the earth, may be said to have our birth from heaven as father, and earth who as mother gives us food and therefore life: death too is but the going back of our elements to heaven and earth respectively : then in a moment all forms and colours and senses perish, which depend on the motions arrangements etc. of first-beginnings ; even as in this our poem a few letters produce by different arrangements etc. quite different verses.— The first part of this passage is a literal translation of a fragment from the Chrysippus of Anaxagoras' scholar Euripides, Γαία μεγίστη καὶ Διός αἰθήρ, Ὁ μὲν ἄνθρωπον καὶ θεῶν γενέωρ, Ἡ δ' ὑγροβόλους σταγόνας νοτίους Παραδεξαμένη τίκτει θνατοὺς, Τίκτει δὲ βοραί φιλά τε θηρών, Ὅθεν οὖν άδίκως Μήτηρ πάντων νεόμοιασε. Χωρεὶ δ' ὅπισώ τὰ μὲν ἐκ γαῖας Φύτ' εἰς γαῖαν, τὰ δ' ἀπ' αἰθέριον Βλαστόντα γονῆς εἰς οὐρανόν Πόλον ἦλθε πάλιν· θνήσκει δ' οὖν Τῶν γεγομένων, διακρινομένον δ' Αλλο πρὸς ἄλλου Μορφήν ἰδιὰν ἀπέδειξε : 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 Anaxagoras taught ὅτι η γη μήτηρ μὲν ἐστὶ τῶν φυτῶν, ὅ δ' ἦλθος πατήρ. Euripides repeats the same sentiment in a fragment of the Melanippe worth comparing. The whole of our passage is quite epicurean and consistent with the general argu-
ment of Lucretius, though his fondness for Euripides has made him express himself in the language of Anaxagoras; with whom however as we have shewn in the first book he and Epicurus had many points of contact, points which are well brought out here. What Lucretius means to say in his poetical language is this: so far from men and other animals requiring special sensible elements, they like every thing else on earth come from the mingling of the elements of ether and earth; and at their death these senseless elements return whence they came to be employed afresh in producing other things: the elements are the same, it is only their motions arrangements etc. which make the difference: he then adds his favourite illustration from the letters of the alphabet.

991 oriundi, a very rare example of i altogether suppressed, without a parallel perhaps in the hexameter poets: abiete ariete abiegni 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. II p. xxi. 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 pre-text for calling earth mother. 999—1001 quoted by Lactan. inst. vii 12, who taxes Lucretius with inconsistency, 'sed victus est veritate.' 999 Cedit cet. 'Othén δ' ἐκατόν εἰς τὸ σῶμα αἐφίκετο, 'Ενταῦθα ἀπέλθειν, πνεῦμα μὲν πρὸς αἰθήρα, Τὸ σῶμα δ' εἰς γῆν, says Eur. suppl. 533 or else Moschion: Epich. 263 Mullach Συνεκριθη καὶ Εἰκριθη κατηγνει δεν ἤρθεν τὰλιν, γα μὲν εἰς γαν, πνευμ' ἀνω. 1001 rellatum, a solitary instance of this lengthening: v 686 relatus: iv 761 he seems to have written Relicta; which is lengthened by Lucilius also: religio relicusus stand of course on a different ground, as the verse requires the first syll. to be long: see n. to i 560. 1002 foll. hear Anaxagoras himself frag. 17 Schorn and Mullach, 22 Schaban, to δὲ γίνοσθαι καὶ ἀπόλλυσθαι οὐκ ὀρθῶς νομίζουσι οἱ Ἑλληνες: οὐδὲν γὰρ χρῆμα οὐδὲ γίνεται οὐδὲ ἀπὸλλυται ἂλλ᾽ ἀπὸ ἑόντων χρημάτων συμμισχεῖται τε καὶ διακρίνεται. καὶ οὕτως ἃν ὀρθῶς καλοῖν τὸ τέ γίνοσθαι συμμισχεῖται καὶ τὸ ἀπὸλλυσθαι διακρίνεσθαι, an aphorism which Epicurus might have wholly adopted. 1004 et effit ut omnes rests ita i. e. et its fit ut omnes res cet. effient occurs vi 761, effieri Plaut. Persa 761: Lucretius has also consieri often and interieri more than once: with effit ut... ita comp. iv 944 fit uti pars inde animai 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 15—2
qualiter qualiter a te tenetur; penes te est quod quodammodo a te possidetur. residere is also an emphatic word, to be abiding, inherent: see Cic. in Forc. s. v. 1011 quod in summis cet. i.e. the formae coloresegens of 1005-1006. in summis contrasts with penes, fluitare with residere. 1013 foll. this illustration we have had again and again in words more or less like: comp. especially i 823 where Quin etiam introduces it and connects it with what precedes exactly as here. 1018 discrepant res: vi 1105 quia longe discrepant res. Observe the vagueness of res here, the things or results which come from the different arrangements of letters i.e. the words and verses; whereas in the very next words Sic ipsis in rebus and 1022 res, res has its proper sense of material things brought into comparison with the former res or words; so carelessly is he in such matters: see n. to i 875.

1023-1047: 'listen now to a question of vast moment. But nothing is so easy that it may not at first seem difficult; nothing so wondrous but people cease in the end to admire it. Look at the sky with sun moon and stars: what more marvellously beautiful? yet the world weary of the sight cares not now to give it a glance. Fear not therefore the novelty of the thing, but hear what I have to say; and if it be true, surrender; if false, gird yourself to the combat: the mind would fain comprehend that immensity into which it looks and in which it freely expatiates.' 1024 nova res, that which he enters upon in the next paragraph, viz. innumerable worlds in the immensity of space. ad auris acc.: Cic. pro Sest. 107 ad populi Romani aures accidisse; in Vatin. 4 ad aures tuas accidat. 1029 minuant miraver: Ter. Andr. 392 says nec tu ea causa minueris Haec quae facis: the infin. does not seem harsher than this, esp. as quod miraver may be looked upon as an accus.: see n. to i 331. 1034 nunc si...si nunc: comp. v 332 etiam quaedam nunc artes expoliuntur, Nunc etiam augescunt; Cic. ad Q. fratr. i 3 ego tibi irascerer, tibi ego possem irasci; Ovid met. i 111 Flumina iam lactis, iam flumina nectaris ibant. 1035 poterat: this use of the indic. is common enough: see Madv. Lat. gram. 348 c. 1038 Quam tibi iam nemo...dignatur: Lach. to iv 1203 quam saepe cites for this use of quam also i 104, vi 801, 1080. nemo, Jessus = nemo, adeo omnes fessi sunt: such a negligence is idiomatic enough; comp. iii 607 Nec sibi enim quisquam moriens sentire videtur,...Verum deficere cet.; iv 610 cerner eum Saepem ultra potis est, at Voces accipere extra: quite the same in principle is iv 70 quanto minus indupediri Pauca 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 Expueret cet.: still bolder is its application in Ter. eun. 406 Quasi ubi illam expueret miseriam ex animo. 1042 vera, 1043 falsum: this change of num-
ber without any substantive seems very unusual. 1043 Dede manus: da manus is the usual expression. With what precedes comp. the very similar language of the stoic in Cic. de nat. deor. 11 96 quod si hoc idem ex aeternis tenebris continget ut subito lucem aspiceremus, quae-

nam species caeli videretur? sed adsiduitate cotidiana et consequitur ocularum adnuescent animi neque admirantur neque requirunt rationes earum rerum quas semper vident, proinde 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 effutiunt, ut mihi quidem numquam hunc admirabilem caeli ornatum... suspexit et videantur: such different conclusions may be drawn from the same phae-
nomena. 1047 animi iactus: see n. to 740 animi iniectus; and comp. Cic. de nat. deor. 11 54 cuius [dei] operam profecto non desidera-
retis, si immensus et interminatam in omnis partis magnitudinem regio-
num videretis, in quam se iniciens 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 vss. and their style appears to me to have something constrained in it. I am disposed to look upon them as one of those subsequent additions of the poet, of which I have spoken above p. 22, and elsewhere.

1048—1066: space then being unlimited on all sides and atoms in-
finites 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, 962, IV 79, 104, 273, 824, 1010, v 680, vi 957, 1007, 1085: Virgil only with monosyl. prepos. and their cases and with iamque namque according to Wagner geor. 11 142: ii 1099 Lucr. has ve too in the third place, Omnibus inve locis. 1051 elucet thus coupled by a simple et with docui and vociferatur is somewhat awkward: one would have expected a word
meaning to make clear. 1053 Undique vorsum: 188 Sursus enim versus: see Forec. for similar instances from Cicero Caesar and the best writers; deorum versus, utroque vorsum, quoquo versus and the like: Gellius xii 13 20 has undique versus. 1054 in numero numero: 1086 sed numero magis innumerati; iii 778 Expectare immortalis mortalia mem-
bra In numero numero; vi 485 Innumerabilem enim numorem; Plautus in his own epitaph Et numeri innumeris simul omnes collacrumarunt, which Ritschl parergon p. 42 refers to the great variety of Plautus’ metres: in number numberless and numbers numberless are common in our old writers: not unlike are innumptae nuptiae, mentes dementes, iniustaque insta of other poets; and similar in effect are i 98 casta incepte, iii 869
Mortalem vitam mors cum inmortalis ademit, v 121 Immortalia mortali sermones and the like. With the above vss. comp. Cic. de nat. deor. i 54 in hac igitur inmensitate latitudinem longitudinem altitudinem infinita vis innumerabilia volitat atomorum cet. 

1058 natura, by natural causes, not by divine power or necessity. 

1059 verses like this apparently wanting a caesura are not uncommon in Lucr. and other poets: comp. vi 197 Conplerunt, magno indignantur murmure clausi; in three other instances, iii 612, 715, v 165, the word inmortalis occurs; so that in our verse and all the others it may be presumed that the preposition of the compound formed a quasi caesura; for in fact the Latins seem to have made no difference in sound between in mortali and inmortalis: Lucilius ventures to write Scipiaaeae magno improbus obiecbbat Aelleus; and in the new corp. inser. Lat. we find on the one hand ab iuvareverit, ad tribuere 7 times, ex actum, in doucimus and many such like; on the other hand aquo, amatre, adeum, desuo, exformula, inmanu, obeas and a hundred such like. There is one other instance, iii 258, Nunc ea quo pacto inter sese mixta quibusque, where sese may be presumed to be divided in the same way. Lachmann's distinction between a short vowel as in forte, and a long vowel as in magno or an m as in quid enim inmortalibus, so that our present verse shall not be a legitimate one, appears to rest on no reason or authority. 

1060 tem. inc. fr.: comp. v 1002 temere incassum frustra mare saepe coortum; vi 319 Nec temere omnino plane: he delights in these poetical tautologies, for in their application here these words are synonyms: but before him Cic. Arat. 32 Sed frustra temere a vulgo ratione sine ulla. 

1061 coluerint: vi 1068 colescere; 491 coperiant; but v 342 cooperuisse mss.: comp. probeat and the like, and see Lachmann'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 saepsit. 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 ἄπειροι εἰσιν, εἰδ' ὄμοιοι τούτω εἰς ἀνόμους. 

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 conferi 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. 1070 si
tanta, and that this is so has been proved. 1072 Visque eadem et nature manet, and there is no conceivable reason for questioning this. Comp. with the above Epic. l. i. a' te γαρ ἄτομοι ἀπειροὶ οὖναι, ὡς ἄρτι ἀπεδείξῃ, φέρονται καὶ πορρωτάτω. οὐ γὰρ κατηρώλωνται αἱ τοιοῦτοι ἄτομοι εἴ ᾧ ἤν γένοστο κόσμος ἢ ψῆς ὧν ἦν τοιοῦτο, οὔτ' εἰς εἶνα οὕτ' εἰς πεπερασμένους, οὐδ' οὐσι τοῦτοι, οὐδ' οὐσι διάφοροι τούτως.

1077—1089: again there is nothing that is sole in its kind, man beast bird or fish; and so is it also with heavens earths seas suns 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 ἐν στάχυν γεννηθῆναι καὶ ἕνα κόσμον ἐν τῷ ἀπειρῷ. 1080 in primis anim. = primum in animalibus: comp. iv 478 primis ab sensibus and the like: this use of the adj. primus is very common in the poets, esp. Virgil: see Wag. quaest. Virg. xxviii 3b and 4 and 6: comp. too iii 250 postremis datur ossibus = postremo datur oss.; quite the same in principle is π 217 and 226 rectum per inane, where see note. include Memmi recurs v 8: comp. Emped. 439 κλατὲ κοίρᾳ Θεανὸς Πυθαγόρεως τε. 1087 depactus terminus alte: the sense and metaphor are the same as those of the often recurring alte terminus haerens. 1089 genus omne, whether men beasts birds or fishes, hic in this earth: generatim inst abundans: iii 396 est animus... coercentis. Lach. quotes Manil. i 858 Ignibus usque adeo natura est omnis abundans: comp. also v 389 Has erit et similis tribuens alor aureus artes; 397 Quisquis erit tali cupiens sub tempore vitam. 1087—1089 the argument seems to be, since all these things are mortal and had a beginning, they must be subject to the same conditions as other mortal things: in fact as repeated by Plutarch Cicero and others, Epicurus taught that innumerable worlds were daily coming into being and daily perishing.

1090—1104: the knowledge of these things will rid you of fear of the gods; for how could any being rule these numberless heavens and earths? how could he hurl his bolts at once in so many places, bolts too which often destroy the innocent and miss the wicked? 1090 si teneas: the force of the potential is like that of 36 Iactaris, where see note. 1092 sua sponte: though Lucr. elsewhere and the poets generally for obvious reasons say sponte sua: sua sponte is the common order in prose. dis expers: this construction seems peculiar to the older writers. It is worth comparing these vss. and the cognate passages such as v 86 foll. vi 62—79, also iii 14 foll. v 8 deus ille fuit deus, with Cic. Tusc. disp. i 48 soleo saepe mirari nonnullorum insolentiam philosophorum qui naturae cognitionem admirantur eiusque inventor et principi gratias exultantes agunt eumque venerantur ut deum; liberatos enim se per eum
 dicunt gravissimis dominis, terrore sempiterno et diurno ac nocturno metu. quo terrore? quo metu? quae est anus tam delira quae timeat ista, quae vos videlicet, si physica non didicissetis, timeretis? But Lucr. was no augur: he meant what he said, and thought that others did the same. Cicero's philosophical works were all written within a few years after this poem was published, and they afford many proofs that Cicero was familiar with its language: it was not his usage to quote the actual words of contemporaries. 1093—1094 are very similar to the longer passage vi 387—422. 1095 profundi is a subst. agreeing with immensi: see n. to 1 1002. 1096 Indu: see n. to 1 82. moderanter a δαπαι λεγομ.: 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 only here: iv 1175 se sufficit odoribus, it has its proper force. 1099 for position of ve see n. to 1050. 1100 caeli serena is opposed to the nubibus: the sonitus arises in the nubibus and shakes the caeli serena at a distance; for vi 99 Nec ftn enim sonitus caeli de parte serena and so 400 foll.: with this compare vi 96 Princípio tonitru quiatur caerula caeli Propeterea quia concurrent sublime volantes Aetheriae nubes; comp. too 285 Quem gravis inequitur sonitus, displosa repente Opprimere ut caeli videatur tempora, and 387 Quod si Iuppiter atque alii fulgentia divi Terrifico quiatur sonitus caelestia tempora: the sonitus or thunderclap is confounded with the thunder itself; as in Ter. enu. 590, imitated by Lucr., At quem deum! qui tempora caeli summa sonitus concutit. 1101 et aedis cet.: comp. vi 417 foll. and Cicero cited there which Lactant. inst. iii 17 compares with our passage: in libris consulatus sui 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 inoxia ferit? and prudently evades the question. 1105—1174: and after our world was born, many elements were ever added to it so as to increase all its parts, until it attained its full growth: even thus things which you see growing take in more elements as food than they give forth, until they reach their maturity; then they gradually decay, and exhale more than they take into their veins; until from inward rarefaction and outward blows they perish completely: even thus will our world perish: already our earth has begun to fail, and can no longer produce what once it did: tillers and vinedressers spend their labour in vain and regret the olden time, not knowing that the earth like everything else must come to its end. 1105 Multaque cet. is a continuation of the argument broken off at
1089, especially of that contained in 1058—1063, the intervening vss. 1090—1104 containing one of his many impassioned appeals. *diemque Primigenum—coortum* 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 *πρωτόγονος*. 1107 *corpora* and *Semina* are of course synonyms. 1110 *Appararet*: I find no other example of the use of this verb which is here very expressive: Faber compares the Greek *προσκάταβαλ καλι domus*: he may have been thinking of Ennius’s strange *divum domus altisonum cael*: Aen. x 1 *domus omnipotentis Olympi*: but Lucretius’ expression implies more. 1111 *consurget*: one can hardly say whether this is simply for *surgeret*, or, what is more graphic, for *undique circum surgeret*, or even *surgeret una cum caelo*. This formation of our world is much more fully delineated v 449—508: above, 1058—1063, he described the *exordia* of this world; here he pictures its completion. 1112 *plagis*: these blows of atoms are, as we have so often seen before, the chief cause of the formation and conservation of things, by enabling the atoms to clash and try all kinds of union, until some suitable one is found. 1114 *umor, terra, ignes, aether* are used here loosely and poetically for the elements fitted by their shape etc. to assist in forming water earth etc. 1115 *procudunt*, as iii 1081 *Nec nova vivendo procuditur ulla voluptas*; v 850 *propagando procudere saecla*; 856 *propagando procudere prolem*. *aetherea aether*: for *aeraque aer*, since the poet here employs Empedocles for his own purpose, just as 991 foll. he made use of Anaxagoras and Euripides: *Emped.* 270 *πυρ δ’ αὐξάνεται πῦρ, αὖξε δὲ χθον μὲν σφέτερον δέρας αἰθέρα δ’ αἰθήρ*: in form his vss. are rather a reminiscence of the more famous vss. 321 *Γαῖη μὲν γὰρ γαῖαν ὀπώτπαμεν ὡδηγεῖ δ’ ὥδρα Αἰθέρα δ’ αἰθέρα δίων, αὖτα πῦρ πῦρ αἰθήρλαν*: elsewhere too Emped. thus uses *αἰθήρ*, as 105 *Πῦρ καὶ ὥδρα καὶ γαῖα καὶ αἰθέρος ἦπιον ύψος*, and s216. Lucr. has probably only followed Empedocles here; but see n. to i 250 *aether*, where it is shewn that he sometimes uses the word strictly, sometimes for the upper regions generally and the seat of rain: thus in one place he has *aetheriae nubes*, in another *innubilus aether*, in a third *aetherias auras*. 1116 *Donique*: this form of *donec* recurs v 708, 723, 997. *donicum* is quite unknown to him. *persica=perfectrix*. 1119 *venas* seem here and elsewhere to include the arteries as well as veins. 1121 *refrenat* a favourite word of his. 1122 *adauctu*, used by Lucr. alone of good writers. 1126 *dispessa*: see notes i: it must agree with *quaecumque*, and refer to things which have attained the fulness of their growth: the atoms are *dispersa*, but not the *res*: for form comp. Gellius xv 15 *Plautus in milite glorioso [360] a littera in e mutata, per compositi vocabuli morem dispessis dicit cet*. 1127 *vescitur* is quite suitable here:
eats, i.e. takes in as food. **1129 manus dandum est**: see n. to i 111. **1133 res amplior...et latior**, with reference to **1126 dispessa**: for involved arrangement of words see n. to iii 843. **1135 modo** has reference, as Lach. says, to **augmine adempto**; but **modo** used of present or future time is rare: see Forc. who quotes Ter. ad. 289 modo dolores, **mea tu**, **occupiunt primulam**, and the remark of Donatus evidenter hic modo temporis praesentis adverbium est. **modo**, as iv 1181 **Una modo**: it is also long, as Lach. shews, in Plautus Terence Lucilius and Cic. Arat. frag. 8 Huiic non una modo capit. **dispargit**: iii 539 and iv 895 dispargitur; iii 661 conspargere; v 371 exspargi; vi 525 aspargine. **1137 proquam**: iii 199 parcissima corpora proquam...ita; vi 11 proquam posset: the word seems not to be found out of Lucr.: Lach. to vi 11 'acque Latina sunt pro ut, praet ut, pro quam, praet quam, neque ab his differunt praeter quam, post quam, ante quam, super quam.' **1138 tantum** answers to **pro quam**, as iii 200 ita. **subor. ac subj.:** see n. to i 996 infernaque suppeditantur. **1139 (1146) cibus, 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 (1147) fulcire cibus**: Hor. sat. ii 3 153 Deficient inopem venae te, ni cibus atque Ingenius accedit stomacho futura ruenti; Sen. epist. 95 22 dare cibum saepius et vino fulcire venas cadentes. **1144 (1140) omnia**: see n. to i 15 capita...quamque. **1146 (1142) tuditantia = crebro tundentia**, and recur iii 394: Enn. ann. 138 tuditantes. **1148 (1144) Sic igitur cet.:** the world will have the fate of all mortal things: it has attained its full growth and begun to decay, and must finally perish.—A new paragraph ought not to commence here; as the preceding illustrations have been merely given with reference to this, and it is a direct continuation of the argument of 1105 foll. more especially of 1116 foll. from which it cannot be separated. **1149 (1145) Expugnata cet.:** keeping up the metaphor of the **moenia**, which expression has been explained in i and will be further illustrated in v. **1150 Iamque adeo: **adeo** merely strengthens the *iam*, even now, now already; it is a favourite expression of Virgil: Wagner quaest. Virg. xxvi 4 cites Aen. ii 567, v 268, 864, viii 585, xi 275, 487. **1151 anim. parva**: the *verniculi* and the like, alluded to more than once above; comp. too v 797 Mutlaque nunc etiam existunt animalia terris Imbribus et calido solis concreta vapore. **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, and might perhaps be cited by those who assert that super may have that sense. 1154 Aurea...funis: Gellius xiii 21 (20) 21 Lucretius aequae auribus inserviens funem feminino genere appellavit in hisce versibus Haute cet. cum dicere usitatius manente numero posset Aureus e caelo cet.: see too Quintil. inst. i 6 6. Lucr. alludes no doubt to the σεφη χρονεία of Homer, but probably also to some stoical allegorising of the same: we know from Marcus Aurel., Eustathius p. 695 at beg. and others that the stoics connected it with their ἐμαρμένη; and Themistius orat. 32 p. 366 c proves that it was used in the way hinted at by Lucr.: ὁ φιλότεκνος αὔξενανν πάθος ἀστι καὶ οὐκ ἐνείκε τῷ φιλοχρήματῳ ἐν τῷ φιλαργύρῳ. ἐκεῖνα μὲν γὰρ τὰ ὀνόματα εἰκότως παρὰ τοῖς ἀνθρώποις ὁνειδὴ λέγεται καὶ ἔστων. οὔ γὰρ ποιεῖ αὐτὰ ἡ φύσις, ἀλλ' ἡ μοιχηρία ἡ ἁμετέρα. τοῦτο δὲ ἀνωθεν αὐτῇ ἐνδεδοτά ἐκ τοῦ οὐράνου καὶ ἐξῆται ἐκεῖνης ἀτεχνοῦς τῆς χρυσῆς καὶ ἀρρήκτων σευρας, δι' ἔς ἔξωράπτουσα ἀεὶ καὶ ἑγκολλώτως τῷ φθινοπνεῦν οὐκ ἀπολοθωβανέν ἐξ ἐς τῷ μὴ εἰναι. 1159 fetus are the arborei fetus or fructus: he thus enumerates corn vines fruits of trees and pastures, the four chief products of the earth: comp. v 783 and 786: thus too Virg. geor. i 54 hic segetes, illic veniunt felicius uveae, Arborei fetus alibi atque iniussa virescunt Gramina; but his Arborei 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 vita suppedita visset et splendor ei non defuisset; Plaut. asinar. 423 non quo labori suppeditare; as then Lucr. says indifferently Materies 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. 1168 (1170) crepat: see Forc. 1171 (1168) viētæ, as also in Terence: Hor. epod. xii 7 viētis. 1172 (1169) momen: 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 periurio. 1173 Nec tenet: iii 649 Nec tenet amissam laevam cet.; 1070 morbi quia causam non tenet; vi 83 est ratio caedi speciesque tenenda. 1174 ire Ad capulum: the capulum was the Bier or funeral-bed; hence the obvious metaphor: Plautus uses capuli decus and capularis in jest for one near death. Paulus Fist. 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. vetusto seems harsh as an epithet of spatio; yet it recurs iii 774 aetatis spatio ne fessa vetusto, and v 827 mulier spatio defessa vetusto; so that it seems a mere periphrasis for vetustate.
BOOK III

1—30: he addresses Epicurus as his father and guide, who had dispelled the darkness of error, explained the whole nature of things, revealed the gods and their blest abodes, and destroyed the belief in Acherson. 4 Ficta is the older form, the t being softened into s in ficus: Diomedes i p. 377 11 reperimus enim fictus et fixus; Scaurus de vita sua ‘sagittis’ inquit ‘confictus’ cet. pedum pono cet.: Wak. quotes Ovid met. ii 871 Falsa pedum primis vestigia ponit in undis. 5 it is not clear whether Non ita cer. cup. is a distinct clause Non tam quod certare cupio, quam quod cet., or depends like propter amorem on Quod te im. avce. 7 Cycnis: its position is meant to be emphatic. 9 patria is said with reference to pater: thou, o father, like a father. 10 tuisque ex: see n. to i 841. 11 omnina, Omnia... aurea, Aurea: comp. n. to ii 955 vincere, Vincere. 12 depascimur... dicta: Eur. Med. 821 ἀποφερόμενοι κλεινοτάταν σοφίαν. 14 vocif.: see n. to i 732. 17 Discadunt 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 μετακόσμια, which Cicero renders intermundia: these the ικόνωμα or æqualis tributio of Epicurus required to be as many as the mundi, that is to say innumerable: that Epic. and Lu. believed in these intermundia is certain; but how they are consistent with their general system, is as difficult to comprehend as the rest of their firm belief in gods: see what is said on this question to ii 646—651, and v 146 foll. and 1161 foll. 19 Quas neque concutiant 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 innubilus coined by him to render Homer’s ἀνέφελος, for these vss. are from Odys. ζ. 42 ὅθα φασὶ θεῶν ἔδος ἀσφαλές αἰεὶ Ἐμμεναι. οὐτ’ ἀνέμωσι τινάσσεται οὔτε ποτ’ ὄμβρῳ Δενίται οὔτε χωµ ἐτιπάλαται, ἄλα µαλι άιθρη Πέπταται ἀνέφελος, λευκη δ’ ἐπιδέδρομεν αἰγῇ. 24 delibat: 1088 nec delibare valemus; comp. too vi 70 Delibata deum per te tibi numina. 25 nusquam apparent, because he has proved them not to exist. Acher. templo: 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 volupias... adque horror: Petron. sat. 83 Protogenis rudimenta cum ipsius naturae veritate certantia non sine quodam horrore
tractavi. Wak. cites Stat. Theb. i 493 lactusque per artus Horror iit; and Pacuvius 224 horror percepit. 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 terroirs of hell which poison life: many boast they know all this, but when tried by adversity, they choose to suffer any misery rather than face death and its consequences: nay often men from this fear will commit any crime, in order to get wealth and honour, thinking that want and contempt destroy the security of life; hence civil war, hence hatred of relations; hence men often rush to death from fear of death: this fear in short is the source of all evils; and can be destroyed only by the true knowledge of nature. 31 cunct. exor. rer. = rerum primordia: see n. to i 55 and ii 333. 34 Quove: see n. to i 57. 36 clarand: iv 777 multaque nobis Clarandumst. 37 Et metus cet.: see n. to i 78. 40 Esse... relinquit: Lucr. is fond of this construction: i 515 solidum constare relinquas; 703 quidvis tamen esse relinquit; vi 654 mirari multa relinquas. vol. liq. pur. rel.: Epic in Diog. Laer. x 143 ωστ' ουκ ἢν ἀνευ φυσιολογιας ακραίονς τας ήδονας ὑπολομβάνειν. 42 Tartara leti: Virg. geor. iv 481 intima leti Tartara. 43 comp. Emped. 317 Ἀμα γαρ ἀνθρώπως περικάρδιον ἐστι νόημα: 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: comp. too Cic. Tusc. disp. i 19 for this and the next v.: there was great play of words on the connexion between animus, ἀνεμος, 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 suso vorsum occur in the sent. Minuc. corp. inscr. Lat. i 199. 51 tamen, though they make these boasts and though they are in such misery, instead of shewing a contempt of death, they have recourse to the meanest superstitions in order to escape it. 52 nigras cet.: Virg. geor. iv 545 Inferias Orphei Letheae papawera mittes Et nigrum mactabis oamen; Aen. vi 153 Duc nigras pecudes. 62 Noctes——opes=ι 12 13. 64 Non min. partem: vi 1259 Nec minimam partem; 1249 Inde boniam 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 (fera). 67 cunctarier the infin. as a subst.: see n. to i 331. 68 Unde...effugisse...longeque remosse: ea must be supplied to remosse out of unde; as 22 Integit and what precedes have the accus., to rident a nomin. is understood: comp. too 1018. 71 caedem caede accum.: vi 1238 cumulabat funere funus; Cic. de off. i 116 Africanus eloquentia cumulavit bellicam gloriam; in Catil. i 14 nonne etiam alio incredibili
scele*re hoc scelus cumulasti. 72 compared by Macrobi. sat. vi 2 15 with Virg. geor. ii 510 gaudent perfusi sanguine fratrum. 76 claro honore, with the purple and other insignia of high office. 78 Inter-
reunt cet.: Enn. ann. 403 Reges per regnum statuasque sepulchraque quaerunt, Aedificant nomen; Epic. in Diog. Laer. x 149 quoted by Lach. speaks of desires neither natural nor necessary, ὡς στεφάνως καὶ ἄνδρα-
tον ἀναθέως. 80 Percipit cet.: Ter. eun. 972 Neque agri neque urbis odium ne unquam percipit. humanos = homines; as 837 Omnibus humanis, where see note: Forc. cites Varro in Nonius p. 81 Natura humanis omnia sunt paria. 81 Epicurus appears to have dwelt on this topic: comp. Sen. epist. 24 22 item alio loco dicit [Epicurus] 'quid tam ridiculum quam adpetere mortem, cum vitam inquietam tibi feceris metu mortis?' his adicias et illud eiusdem notae licet 'tantam hominum inprudentiam, immo dementiam, ut quidam timore mortis cogantur ad mortem.' 84 exurt, fundo: Aen. x 88 Phrygiae res vertere fundo: to keep suadet of mss. and thus violently change the construction at 83, making Hunc, hunc = hunc hominem, illum hominem; and timor nomin. to suadet, would be intolerably harsh; although it is not very clear what exact relation 83 and 84 have to what precedes. 87—93 = ii 55—61, where see notes; and vi 35—41.

94—135: well first the mind, animus or mens, is a part of man, as much as the foot or head: some deny this and affirm the mind's sense to be a harmony or certain life-giving state of the body by which we have sense, though the mind is nowhere: they are quite wrong; for often the body is sick, while the mind is happy; the mind is wretched, when the body is well; just as the foot may be sore, when the head is whole: again the body is often asleep and without sense, while something in us is moved by various passions. Next the soul too or anima is in the body and no mere harmony; for often much of the body is taken away, while life continues; and often when a few particles only of heat and air quit it, life is gone; so that you see some elements are more important for life than others: this harmony therefore is nothing. 94 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. animum...mentem quam: 99 habitum quendam...Harmoniam Grai quam dicunt; 555 homine, illius quasi quod vas esse videtur; iv 132 in hoc caelo qui dicitur aer. See Lach. and comp. Cic. de leg. i 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 174
*mente animoque:* the words are, as Lucr. here intimates, perfect syno-
nymes all through this book: 139 *Consilium quod nos animum men-
temque vocamus* gives us a third synon. 97 *oculei:* 1230 *ingenuei;
iv 602 *vitrei:* in these places our mss. have preserved this old spelling,
which doubtless Lucr. himself employed much oftener; and which ap-
pears slightly disguised in the mss. in i 1114 *sei,* v 201 *avidei,* vi 16
*cogi,* 1195 *truce,* 1199 *ibeix:* the same diphthong is found in the middle
of the word in vi 1217 *exeireat,* 1221 *Eceibant.* 100 *Graei* are the
Greeks who maintain this theory. *quod faciat* refers to the *habitum
vitalem* or life-giving and life-supporting *êkîs.* The chief of these *Graei*
was Aristoxenus a pupil of Aristotle and a famous writer on music:
Cic. Tusc. disp. i 19 says *Aristoxenus musicus idemque philosophus
ipius corporis intentionem quamandam,* velut in cantu et fidibus quae har-
monia dicitur; sic ex corporis totius natura et figura varios motus cieri
tamquam in cantu sonos, 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 *áppovia rîs* and is afterwards so
 triumphantly refuted by Socrates: comp. too Lactant. inst. vii 13 *quid
Aristoxenus qui negavit omnino ullum esse animum,* etiam cum vivit in
corpores? sed sicut in fidibus ex intentione nervorum effici concordem
sonum atque cantum quem musici harmoniam vocant, *ita in corporibus
ex compage viscerum ac vigore membrorum vin sentiendi existere:* this
would connect him with his fellow-pupil Dicaearchus, 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...vimque omnem eam qua vel
agamus quid vel sentiamus,* in omnibus corporibus vivis aequabilius esse
fusam nec separabilem a corpore esse, quippe quae nulla sit nec sit quic-
quam nisi corpus unum et simplex, *ita figuratum ut temperacione naturae
vigeat et sentiat;* and 51 he joins the two. 106 *Saepe itaque:* to
prove what I say, often then. *aegret* recurs 824, *morbis cum cor-
poris aegret,* and is hardly found elsewhere. 113 *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 *inanis,* the
vain fancies of a dream. Both the above reasons prove the *animus* to
be a distinct part, not a mere state of the whole body, as Aristoxenus
says.

117 *animam:* this as shewn in the next paragraph is spread over
the whole body: he proceeds to prove that it, as well as the *animus,* is
no harmony, because often a large portion of the body, say the arms and
legs, might be taken off, and life remain, while often the smallest punc-
ture in a more vital part will cause death. 125 corpora, prima of course = 127 Semina. 132 ad organicos, to musicians like Aristoxenus. delatum Heliconi cet. whether this name came from the muses, or whether they got it themselves from some other source and applied the general term ἀρμονία or fittingness to musical tune. in il-lam. quae res: see n. to 1 15 capta. quamque. 135 habeant: Wak. compares Cic. de amic. 18 quare sibi habeant sapientiae nomen et invidi-osum et obscurum. There is a contemptuous irony in these last vss. not unlike what Cicero Tuscul. disp. 1 41 uses: alter [Aristoxenus] ita delectatur suis cantibus ut eos etiam ad haec transfinder conetur. Harmoniam autem ex intervallis sonorum nosse possimus membrosum vero situs et figura corporis vacans animo quam possit harioniam efficiere non video. sed hic quidem, quanevis eruditus sit, sicut est, haec magistro concedat Aristotelis, canere ipse doceat: Cicero means to say his master would have taught him better on this head, though he were a better teacher of singing himself: comp. Arist. de anima 1 4 at beg. καὶ ἄλλη δε τις δόξα παραδεδόται περὶ ψυχῆς...ώσπερ εὐθύνη διεδοκεια καὶ τοῖς ἐν κοινῷ γαγγομένοις λόγοις, i.e., as Bernays die dialogue des Arist. p. 14 foll. says, in his celebrated dialogue Eudemus where this theory was discussed and re-futed: in p. 27 is quoted from Philoponus a very interesting fragment of this dialogue bearing on the argument mentioned by Lucr. 102 Ut bona saepi valetudo cet.: it concludes ei τοῦν ἡ ἀναρμοστία [τοῦ σωμάτος] νόσος καὶ ἀσθενεία καὶ αἰσχος, ἡ ἀρμονία ἄρα ὑγιεία καὶ ἰσχύς καὶ κάλλος. ψυχῆ δέ οὐδέν ἐστι τοῦτον, οὐτε ὑγιεία, φημι, οὔτε ἰσχύς οὔτε κάλλος. ψυχην γαρ εἰρχεν καὶ ο Θεοστης αἰσχυστος ὄν· οὐκ ἄρα ἐστιν ἡ ψυχῆ 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 philo-sophy 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...videtur 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 civitatis posita est in legibus. 140 Idque situm cet.: Epic. in Diog. Laer. x 66 τὸ μάν τι ἄλογον [i.e. the anima] αὐτῆς [τῆς ψυχῆς] ἐν τῷ λοιπῷ παρεσπάρθαι σώματι, τὸ δὲ λογικὸν ἐν τῷ θώρακι, ὥς δὴλον ἐκ τῇ τῶν φύσεων
BOOK III

καὶ τῆς χαρᾶς. Arist. de part. an. II 10 p. 656 28 says that the ἀρχὴ τῶν αἰσθήσεων ἐστὶν ὁ περὶ τὴν καρδίαν τόπος; so with Epicurus the animus was not the heart, but in or about the heart: Cic. Tusc. disp. I 19 alii nec cor ipsum placet nec cerebri quandam partem esse animum, sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum: the heart had more advocates than the brain. regione in pectoris: Lucr. is fond of this position of the prep.: 463 morbis in corporis; 824 morbis cum corporis; IV 335 oculis in eorum; VI 1074 uno Corpore cum lanae; 1265 silanos ad aquarum; IV 547 validis cyni torrentibus ex Heliconis.

141 Hic cet.: comp. Epic. I.1. 142 Laetitiae: Cicero twice quotes from Caeceilius omnibus laetitiis: Pompon. 141 laetitias: so v 48 desidiaeque. hic ergo: the τὸ λογικῶν of Epicurus, the consilium, mens or animus of Lucr. 143 per totum dissipata corpus, a translation of Epic. I.1. ἐκλογὸν τὸ άθροισμα παρεστήρισιν. 144 numen here perhaps unites the physical sense which it has π 632 and IV 179, and the metaphorical sense of will, much as Catul. LXIV 204 Adnuit invicto caelestum numine rector Quo cet. momen again the ἀνείφ or sway of the balance. 145 Idque, the consilium of 139 and 140. Attius 296 Sapimus animo, fruimur anima: sine animo anima est debilis. 147 Et quasi cet.: the eye and the head may be affected without the rest of the body feeling with them, but when these are more violently assailed by disease, the rest of the body sympathises, shewing thus that it is one with them: so it is with the animus and anima. 155 infringi linguam: the καμ. μὲν γλώσσα ἀγα of Sappho; for doubtless Lucr. was here thinking of her famous ode. aboriri: v 733 he has the unexampled form aborisci. 156 sonere recurs 873; and is common enough in the older writers. 160 exim is the spelling of our mss. and of the best authorities. icit: IV 1050 unde icimur ictu: the phrase foedus icere is found in Cicero: see Forc.

161—176: the animus and anima are therefore bodily also, since they can move and direct the body; for this cannot be without touch nor 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. 161 Corpoream: Epic. I.1. 63 says δι τῇ ὑπνῇ σῶμα ἐστὶ λεπτομερέσι 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 fungī: see n. to I 441. 170 Si: see n. to II 80. 171 intus appears to belong to disclusis, 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 recceperat: 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 Palnum Succiso volvi segnum sinit. in terra
is opposed to terrae petitus; when one is down on the ground. 176 comp. with what precedes Epic. 1.1. 67 καθ’ έαντόν δέ οὐκ ἔστι νοσημά το άσώματον πλήν ἐπί τοῦ κενοῦ: τό δέ κενόν οὔτε ποιήσαι οὔτε παθεῖν δύναται, σούν κίνησιν μόνον δέ εναντίον τοις σώμασι παρέχεται. 177 oί λέγοντες άσώματον είναι τήν ψυχήν ματαίζουσιν: οὔθεν γάρ διένατο ποιεῖν οὔτε πάσχειν, εί ἵνα τιμαύτη· νῦν δ’ εναργώς ἀμφότερα ταῦτα διαλαμβάνομεν περὶ την ψυχήν τά 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 uilla... quorum: see n. to i 883. 186 constare rutundis cet.: Diog. Laer. x 66 ἄλλα μὴν καὶ τόδε λέγει εν ἄλλως, καὶ εἰς ἄτομων αὐτῆς συγκείσαι λειτώτων καὶ οτρογγυλωτῶν, ταλλώ τινι διαφεροντιν τῶν τοῦ πυρός. 189 flutat: iu 77 fluant from a probable conj. of Turnebus. Macrob. sat. iii 15 8 (π 11) quotes from Varro’s Gallus de admirandis ‘in Sicilia quoque’ inquit ‘manu capi murenas flutas, quod eae in summa aqua prae pinguedine flutentur’. 190 and 246 figuris: see n. to ii 385. 192 actus: Αen. xii 687 Fertur in abruptum magnum mons improbus actu: Paulus exc. Fest. p. 17 explains it as modo motum corporis, ut histrionum et saltatorum. 196—202 after his wont he gives an example of what we see before our eyes in order to illustrate his argument: a heap of poppy-seeds which are small and round a breath 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: see n. to 843 and ii 250. suspensa: v 1069 Suspensis... dentibus. 197 tibi: see n. to i 797. 199 Noenu recurs iv 712: it is simply ne cenum (ne unum), the fuller form of non, ne or nec being the old negative particle, as seen in the 12 tables, and in
neopinus neuter necuter nimirum neglego negotium and the like: perhaps then non might be compared with the French ne pas, ne point. pro-
quam: see n. to II 1137. 201 cum pondere magno=pondere magno, the abl. of quality: see n. to I 755. 207 chuebit=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 ort. I 164 nunc vero, Crassé, mea quoque etiam causa rogo; in Verr. III 206 cetera, quae forsitan aliu quoque etiam fecerint. 208 Haec quoque res, 211 Quod: quod has here the same force as if the sentence had been intro-
duced without any connecting particle: comp. Cic. de off. II 70 viden-
dumque illud est, quod, si opulentum fortunatumque defenderis, in uno illo.. manet gratia; sin autem inopem.. omnes non improbi humiles.. praesidium sibi paratum vident: see n. to vi 250. 211 sec. quies: 939 capsis securam, stulte, quietem. 212 Indepta: see n. to I 82. 213 cernas is of course potential. 214 Ad speciem, ad pondus: v 569 nil ad speciem est contractor ignis; Cic. in Verr. (2) I 58 vidi.. forum comitiumque adornatum ad speciem magnifico ornatu, ad sensum cogita-
tionemque acerbo et lugubri. 215 cal. vap.: see n. to II 844. 219 Extina membrorum circumcaesura recurrs IV 647: περικοτη sometimes has the same sense. 221 Quod genus est: see n. to II 194. Bacchi flos: Liberi or vini flos is found in Livius Andr. Pacuvius and more than once in Plautus: curcul. 96 Flos veters vini naribus meis objectust shows that flos means the bouquet of the wine: comp. too II 848 nardi forem. 227 verum: the suces et odorem show that he is speaking of the different things above mentioned, the wine the perfume and the ali-
quod corpus.

231—257: the animus is made up of spirit heat air and a fourth nameless substance the finest and most nimble that can be conceived and made of the smallest and finest atoms: from it comes the beginning of sensation which thence spreads through the several parts of the body: the least pain or hurt, if it reach to this substance, will destroy life at once. 232 foll. Epic. I. I. 63 says of the ψυχή that it is a thing προς-
εμφερόστατον πνεύματι θερμού τινά κρᾶσιν έχοντι καὶ πῆ μὲν τοίτω προσ-
εμφερές τῆς δὲ τούτω (έκείνω): Lucr. expresses his πνεύμα by aura, his θερμοῦ κρᾶσιν έχον by μίξτα vapores: 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. eel. I 41 1 and Plut. de plac. phil. IV 3 say that Epic. made the soul κράμα εκ τετάρτων, εκ των πυρώδες, εκ των άερω-
δους, εκ των πνευματικών, εκ τετάρτων των άκατονομάστου δ ἣν αυτῷ αλ-
σθητικών. 234 Nec calor cet.: Lucr. seems to have drawn this con-
clusion from what he saw of fire and its mode of operation. calor quisquam: see n. to I 1077 Nec quisquam locus est. cui: Wak. com-

16—2
pares Aen. viii 431 Fulgores nunc terrificos sonitumque metumque Miscebant operi; but cui seems rather to depend on sit: qui non habeat immixtum aera. 240 Sensiferos: this seems another word peculiar to Lucr. and to this book. 242 east omnino nominis express and 279 nominis haec express vis express the ἀκατονόμαστον of Plutarch and Sto-baeus: the latter continues l. l. τὸ δ’ ἀκατονόμαστον τὴν ἐν ἕμιν ἐμποιών αἰσθήσεων: ἐν οὔδει γὰρ τῶν ὀνομαζομένων στοιχείων ἐκεῖναι αἰσθήσειν, and Plut. adv. Col. 20 says τὸ γὰρ φ’ κρίνει καὶ μημονεύει καὶ φιλεῖ καὶ μισεῖ καὶ ὀλως τὸ φρόνιμον καὶ λογιστικὸν ἐκ τινος φησιν ἀκατονομαστον ποιότητος ἐπιγίνεσθαι: this fourth nameless thing must have been restricted to the central animus; the anima must have shared with it the other three: perhaps Epicurus got the notion of this τετάρτη οὐσία or quartessence from the quintessence of Aristotle. 247 venti here and below takes the place of the aura of 232 and 290: its effects are described below; but how far this ventus aura or πνεῦμα differed in substance from his aer is not stated. 250 postremis... ossibus: see n. to ii 217 and 1080, and comp. Aen. v 857 Vix primos inopina quietes lacarerat artus; Aen. 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 ad-quiescat ardor. 252 hoc, to the central position of this fourth nameless thing. 257 Motibus i.e. of physical pain or suffering. 252—257: it must surely have been a misapprehension of some statement of Epicurus similar to this that led to the strange assertion in Plut. de plac. phil. iv 23 that Epicurus placed καὶ τὰ πάθη καὶ τὰς αἰσθήσεις ἐν τοῖς πεπονθησι τότοις: τὸ γὰρ ἄγειμονίκαν ἀπαθές.

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 innermost recesses of the body and is so to speak the soul’s soul, being to the soul what the soul is to the body, and supreme over both. Thus too the three other substances must be so mixed up as to form one whole, lest their several powers acting independently should destroy sensation: every animal has in it the heat the spirit and the air, but one animal has more of one than of the other, and thus gets its distinctive character: the lion has more of heat, the stag of spirit or wind, the ox of air: so is it with men; their characters differ as they have more of one or of another of these: yet reason will so keep down the too great influence of any of them, that a wise man may live like a god. 259 Compta: see n. to i 950. 260 patr. ser. eg.: see above p. 100 foll. 261 ut potero cet. i.e. tam summam quam potero tangam. 262 principiorum is, as always, the gen. plur. of primordia; therefore princ. moti-
bus = 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 protinus addit, though the force of ab se is there slightly different. 271 272 are illustrated in the preceding paragraph. 273 274 275 and 279 280 281: notice the redundancy of words and their repetition, by which he wishes to point attention at once to the exceeding fineness and secrecy and the exceeding importance of this nameless substance. 274 infra = IV 112 infra nostros sensus: comp. too II 138 a principiis ascendit motus et exit Paulatim nostros ad sensus; 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 136. 279 tibi: see n. to I 797. 282 Consimili rationale: in the same way that this fourth substance mixes with the others, yet keeps itself withdrawn and is known only by its effects; so the other three must keep themselves each one in due subordination or prominence according to the nature in which they are, lest by acting independently they should ruin one another and destroy sense. 284 i.e. aliud aliis magis subsid 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 Nive. seorurn and diducta mean if they were separate and therefore hostile. 288 Est etenim cet. for every mind and soul have in them all three; but 294 foll. in one animal one is more prominent, in another another; and 307 so it is with men: one man partakes more of one, another of another. 288 in ira Cum fervescit: 295 facile effervescit in ira. 289 ex oculis cet. imitated by Virg. Aen. xii 102 oculis micat acribus ignis. 292 etiam quoque: see n. to 208. 296 vis violenta leonum: 8 fortis equi vis; IV 681 permissa canum vis: Lucr. delights in this and like periphrases, animi vis animaeeque potestas; ferri, aeris vis, plumbi potestas, tripector atergemini vis Geryonai, rapax vis solis equorum, etc. 297 298 Pectora qui frem. rumpunt cet.: Heyne to Aen. xii 526 nunc, nunc Fluctuat ira intus; rumpuntur nescia vinc Pectora, says that the image there is taken from water boiling up, which strives to burst the vessel in which it is confined: thus in our passage the beast cannot hold the boiling billows of rage, but is ready to break: with 297 comp. also Catul. lxiv 62 magnis curarum fluctuat undis; Aen. iv 532 magnaque irarum fluctuat aestu, and xii 831 Irarum tantos volvis sub pectore fluctus. 303 percit: I 212 cinus, where see note. 305 perfica: see II 360. 306 Inter utroque cet. imitated perhaps by Manil. II 240 Inter utrumque manet Capricornus corpore mixto. 315 sequacis seems rightly explained by Creech and Forc. ‘qui istam naturam sequuntur.’ 316 seems modelled on Cic. Arat. 234 Quarum
ego nunc nequeo tortos evolvere cursus. 319 firmare for affirmare is rarely found in good writers, for confirmare frequently in the best and elsewhere in Lucr.: the latter may be its meaning here. 322 Ut nil inpediat: Epic. in Diog. Laer. x 135 taot' ouv kai ta toutois syggenh meleta dia tautos...kai ouvdepot' ouv' upar ouv' ornai diataракh1, yng1 d' ouv' theos en anhropou' ouv' gar' eouke thnith' ywv' ywv' anhropou ev adanatois agathois.

323—349: the soul is held together by the body and in turn keeps the body in life: the one cannot be torn from the other without destruction to both, any more than its perfume can be separated from frankincense: by their mutual motions sense is kindled: nor is the body ever born nor does it grow without the soul nor continue when the soul has left it: even in the mother's womb they learn in common the motions of life. 327 Quod genus, as 266 and 276, introduces an example illustrating both what precedes and what follows. 330 Hae est means of course that it is quite impossible; 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 common: comp. Ciris 14 Si me iam summam sapientiam pangeret 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 suam quisque partem iuris possideat; Livy ii 7 1 ut nocte ambo exercitus, Veiens Tarquinienisque, suas quisque abirent domos; yet the negative Nec quaeque for nec utra or nec altera seems harsh. 336 accensus...sensus: comp. ii 943 and 959. This doctrine of Lucr. that for the production of sense and life the body is as necessary to the soul as the soul is to the body; that though sensation must begin with the animus and proceed to the anima before it can extend to the body, and the sense of the soul is more active than that of the body, yet the body feels and lives as well as the soul, is emphatically declared by Epic. in Diog. Laert. x 63 kai mou kai oti echei h' ywv' ti aisthesis ev. mou' plieita mou' aitai dein katechee. ou mou' ellythei en taunth', ei mou' upo tou' loipou' aphroisma tous eiuteggeto pio. tou' de loipou' aphroisma paraakeivsan mou' aitai mou' taunth' metateilethe kai avto' toou' sumpitwmatos par' ekheia mou' meintoi painv' ou' ekheia kektetai: see this same argument repeated in different words 558—579; and elsewhere in this book. 337 Praeterea cet.: this argument is more fully developed 445—525. 345 Mutua cet.: with this and 558—579 com. Epic. 1.1.64; and with this and much that follows comp. also 65 kai mou kai diadoimenev mou' olou' aphroisma tous h' ywv' diaspiretai kai oukete echei tais autais dynami mou'de kineita, ou mou' ou' aisthsev' kektetai. ou gar' odo' te novein autin aisthanev' mou' en touto' ti' syntima kai tais kinhsev' tauteis
χρωμάτων, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαύτη γιὰ νῦν οὐσία ἔχει ταύτας τὰς κινήσεις.

350—357: to say that the body has no sense, and that the soul spread through it alone feels, is to contradict a self-evident truth: but it is said when the soul departs, the body has no sense: yes, because sense is no inherent property, but an accident only. 350 refutat: as this cannot be really disproved, but only denied, Lambinus'. renutat is very specious: but refutat may well imply tries to disprove or thinks he disproves. 354 corpus sentire = corporis sensus: see n. to I 331. adferet i.e. rationem adferet: thus we have had more than once reddere = rationem reddere: comp. Cíc. Tusc. disp. I 70 credo equidem in capite, et cum credam adferre possam. 355 palam dedit = apertura dedit or fecit: comp. II 568 palam est, and n. there. 357 proprium = καθ' αὐτό συμβεβηκός or coniunctum: see I 451: sense is a mere eventum, which comes to both body and soul by their reciprocal action one upon the other; and when this ceases, all sense ceases for both alike. Lach. I now see to be mistaken in marking off this and the next two paragraphs, as not connected with what precedes and follows: the above vss. are a clear continuation and completion of the preceding argument; are in fact a summary of Epic. I. I. 64 διὸ ἀπαλλαγής τῆς ψυχῆς οὐκ ἔχει τὴν αἰσθήσειν [τὸ σώμα]: οὐ γὰρ αὐτῷ ἐν ἑαυτῷ ταύτῃ ἐκέκτιτο τὴν δύναμιν, ἀλλ' ἐτέρῳ ἄμα συνγεγενημένῳ αὐτῷ παρεσκευάζειν, ὁ δὲ τῆς συντελεσθείσης περὶ αὐτὸ ὁμάδεος κατὰ τὴν κύκλους σύμπτωμα αἰσθητικόν εὐθὺς ἀποτελεῖν ἑαυτῷ ἀπεδίδον κατὰ τὴν ὁμοφύσην καὶ συμπάθειαν καὶ ἐκείνης, καθάπερ ἔτην: it gets for itself and imparts in turn sense to the soul. 357 in aevo = in vita; so ex ineunte aevo 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 of δὲ αὐτὴν [τὴν διάνοιαν] εἶναι τὰς αἰσθήσεις, καθάπερ διὰ τῶν ὑπὸ τῶν αἰσθητικῶν προκύπτων, ἃ στάσεως ἡ ἡρεί Ἀστράτων τε ὁ φυσικός καὶ Ἀνθρώπος: Lassalle Heracl. I p. 316 well compares with this what Sextus I. I. 130 says of Heraclitus, ἐν δὲ ἐγγυγοροσι πάλιν διὰ τῶν αἰσθητικῶν πόρων ἐσπερ διὰ τῶν θυρίδων προκύψας [ἐν ἡμῖν νοῦς] καὶ τῷ περιέχοντι συμβαλλόν λογικήν ἐνδούται 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 Lampasacus who went by the name of ὁ φυσικός, seems also to have been much indebted to him. This connexion in the present case will appear yet
more probable, if we compare Tertull. de anima 14 near end, non longe hoc exemplum est a Stratone et Aenesidemo et Heracito; nam et ipsi unitatem animae tuentur quae...per sensualia variis modis emicet: the doctrine here assailed by Lucr. is lucidly stated by Cic. 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 patefacta viderunt, viae quasi quaedam sunt ad oculos, ad auris, adnaris a sede animi perforatae: he adds animum et videre et audire, non eas partis quae quasi fenestrae sint animi; and so Epicharmus νόν: ὁρῶ καὶ νόσος ἀκούει, τάλλα κωφὰ καὶ τυφλά. 361 Difficilest I am now disposed to keep: v 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 desiperest 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 1 875. 367—369: he concludes his case here, as so often elsewhere, with a brief argument addressed to the common sense of men, which here, as 1 915, takes the form of a sarcasm: see the instances given to 1 984—987. 369 postibus appears to mean the door-posts together with their fores: so it was understood by Lactant. de opif. dei 8, where he assails this, as he terms it, ineptissimum argumentum of Lucr.: quoniam evulsae cum postibus fores plus inferunt luminis.

370—395: you must not believe what Democritus teaches, that the atoms of the soul alternate one by one with those of the body, and are therefore as many in number; they are in fact not only much smaller, but also much fewer; only enough to awaken sense through the body, which often therefore does not feel very small things that come in contact with it; they not exciting any part of the soul. 370 possis: see n. to 1 327. 371 recurs v 622. Dem. sancta sententia: Lucilius has Valeri sententia dia, Horace sententia dia Catonis. viri thus coupled with a proper name and without an epithet is curious; its force seems much the same as that which it has in Arma virumque and Aen. iv 3 Multa viri virtus. 372 privis, 378 380 389 prima, 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 1 5 at beg. merely says of Democritus that his ψυχή is ἐν παντὶ τῷ ἀληθινο-μένῳ 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 atoms. 374 animae elementa: vi 755 Sed natura loci ope: comp. too Virg. geor. ii 144 tenent oleae armentaqne laca: the only two cases where Lucr. lengthens by the caesura a short vowel, ii 27 and v 1049, occur likewise in the middle of the fourth foot. minora, as proved at length 179—230. 377 dum-taxat: see n. to ii 123. 378 Quantula has here the sense of a diminutive of quot, and = quam paucula, quam parum multa: quantulum and quantum have often this force in the sing.: thus quantum est =quot sunt; but I know no other instance of the plur. thus used; elsewhere in Lucr. the word has its proper meaning, quam parvulus. 380 the distances between each atom of soul will be exactly proportioned to the farness of the whole number compared with those of the body. exordia animai here =exordia prima or primordia an.: no ambiguity being possible here: so 379 and in a hundred other places Corpora =prima corpora.

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. 381 adhaesum: this word occurs three times in Lucr. and seems to be found nowhere else: he dearly loves these substantives in -us. 383 aranei: this contraction is forced on him by the necessity of the metre. 387 levitate...gravatim: see n. to ii 1054. 391 ciendum semina: another instance of this idiom so common with him: see n. to i 111. 393 sentiscant: iv 586 sentiscere: the word seems to occur nowhere else. 394 tuidantia: see n. to ii 1146. 395 he seems here briefly to indicate the process spoken of to 381, that of
the particles of the anima meeting, moving the animus, which excites sense, reacts on the rest of the anima and then on the body, thus at last exciting its sensation.

396—416: the animus has more power over life than the anima: without the animus the anima cannot remain one instant in the body: but if the former is safe, much of the latter may be cut off without destroying life: the animus is like the pupil of the eye, the least hurt to which destroys the sight; the anima is like the rest of the eyeball, much of which, not all, may be cut away and sight continue. 396 est...coercens: II 1089 generatim[est] rebus abundans. vitai claustra: see n. to I 415. 397 dominantior recurs VI 238: see n. to IV 961 divisor, distractor. 398 mente animoque, 402 mens animusque, here as elsewhere mere pleonasms. 399 obs. partem pars. 401 comp. IV 924 Aeterno corpus perfusum frigore leti. 404 membris must be the parts yet left or the truncus. 405 aetherias: see n. to I 250 and II 1115: when Lach. was dealing so remorselessly with the aetheriae aurae of Lucr. and Virgil, he ought not to have left unscathed the striking expression of Aen. VI 436 quam vellent aethere in alto, i.e. merely in the upper air on earth. 409 vivata potestas recurs 558: vivatus is also mentioned by Festus. 410 foll. he presses the comparison: much of the anima may be taken away, not all: so much of the eyeball, not all. 412 eorum of both orbis and acies: comp. 326 Nec sine pernicie divelli posse videntur i.e. corpus et anima: unless it be better to understand oculorum. 413 tantula pars media illa: v 593 Tan-tulus 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 indifferently) 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.: culex 10 Ut tibi digna tuo poliantur carmina sensu, a manifest imitation which shows that Digna tua is not to be tampered with. disponere: I 52 mea dona tibi studio disposta fideli. 424 Quatenus: see n. to II 927. coniuncta res in the language of Lucr. precisely =coniunctum. 428 nam: see notes 1: that this is cause, not effect, is proved by 179 foll. esp. 186 At quod mobile tanto operest, constare rutundis Perguum seminibus debet cet. and 203 Nunc igitur quoniam est animi natura reperta Mobilis egregie, perquam constare necesset Corporibus parvis cet. 431 in somnis is thus used thirteen times by Lucr. who
never once says somnis sopiti or the like, never indeed employs the plur.
except in the phrase in somnis: this will shew how rash and unfounded
Lachmann’s alteration and note are. 433 Nam cet. as fully set forth in
iv. 434 Nunc igitur quoniam: in consequence of the long paren-
thesis he begins the protasis afresh, instead of simply saying Et quoniam
with reference to 425 foll.: with 425 Principio quoniam, 428 nam, 434
Nunc igitur quoniam comp. the precisely similar passage iv 54 Prin-
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 v 137, in codem vase of the body: so Cic. Tusc. disp.
1 52 corpus quidem quasi vas est aut aliquid 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. III 134 αἰει ἀνθρώπων γὰρ τὸ ωάματι
συναφέσταται καὶ αἱ φρένες, γυρράσκοντες δὲ συγγρράσκοντες καὶ ἐς τὰ πρήγματα
πάντα ἄσπαβλύνοντα, whether Atossa learnt it from Democedes or He-
rodotus from Democritus. 449 Inde ubi robustis adolevit viribus
actas, 451 Post ubi iam validis quassatum est viribus aevi: Wak. well
compares Virg. geor. II 362, 367 Ac dum prima novis adolescit frondi-
bus actas, Inde ubi iam validis amplexae stirpibus ulmos; for in what
precedes and follows Virgil shews that his mind was saturated with the
verses of Lucr.: comp. 363 se laetus ad aurias Palmes agit laxis per
purum inmmissis habenis with v 786 Arboribusque datumst...per auras
Crescendi magnum inmmissis 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 ingenti pondere testae
Urgerent with III 892 saxy, Urgervae supernae obtritum pondere terrae:
324 genitalia semina, 325—327 Tum pater—fetus, 328 Avia tum reso-
nant avibus virgulta canoris, 331 Laxant arva sinus, superat tener omen-
nibus umor, Inque novos soles audent se gramina tuto Credere and 47
Sponte sua quaec so tollunt in luminis oras, 336—345 followed by the
Lucretian Quod superest, with v 851 genitalia semina in a different
sense, i 250 foll. Postremo percutunt imbres, ubi eos pater aether cet., 253
Frondiferasque novis avibus canare undique silvas, i 809 tener umor,
v 806 umor superabat in arvis, 771 Quod superest, 780 Nunc redeo ad
mundi novitatem et mollia terrae Arca, novo fetu quid primum in lumi-
nis ora Tarle et incertis crerint committere ventis, and then follows the
description of the early world of which Virgil’s is a summary: 310
Praesertin si tempestas...glomeratique ferens incendia ventus with II 32
and v 1395 Praesertim cum tempestas, iv 871 glomeratique multa va-
poris 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 saecla vincit, 297 media ipsa with i 201 Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saecla, v 905 media ipsa: 291 auras aestherias, 287 in vacuum Lucretian expressions: 281 ad latu fluctuat omnis Aere renidenti tellus with ii 325 totaque circum Aere renidescit tellus: 250 ad digitos lentescit habendo with i 312 Annulus in digito subter tenuatur habendo: 246 At sopor indiciun faciet manifestus et ora Tristia temp-tantum sensu torquebit amaro with ii 401 foedo pertorquent ora sapore, iv 634 triste et amarumst: 217 Quae tenuem exhalat nebulam fumosque volucris with v 253 Pulveris exhalat nebulam nubesque volantis: 209 Antiquasque domos avium with i 18 Frondiferasque domos avium: 165 argenti rivos aerisque metallia Ostendit venis atque auro plurima fluicit; Haec genus ac virum with v 125 Mu: bat venis ferventibus...argenti rivos et auri, Aeirs item et plumbi, 862 genus acere leonum: 149 atque alienis mensibus aetas with i 181 atque alienis partibus amit: 151 saeua leonum Semina with iii 741 triste leonum Seminum: 140 tauri spirantes naribus ignem with v 30 equi spirantes naribus ignem: 144 Iimplevere; tenent oleae armentaque laeta with the rhythm of v 202 Pos-sedere, tenent rupes vastaqueque paludes, and then 411 segetem densis obdu-cunt sentibus herbac, 237 validis terram prascinde iuvencis, 263 id venti curant gelidaque pruinae, 293 non hiences illam, non flabara neque imbre Convellunt, 47 Sponte sua quae se tollunt in luminis oras, also i 197 mulio spectata labore Degenerare tamen, ni vis humana quotannis, 45 Depresso incipiat iam tum mihi taurus aratro with passages of Lucr. immediately following the one last quoted, v 206 id natura sua vi Sentibus obducat, ni vis humana resistat Vitai causa valido consuetu bidenti Ingemere et terram pressis prascindere aratris, 212 Sponte sua nequeant liquidae existere in auras, Et tamen interdum magno quaesita labore, 216 Aut subiti peremunt imbris gelidaeque pruinae Flabraque ventorum violento turbine vexant. Just after where we began, 376 Frigora nec tantum cana concreta pruina with iii 20 neque nix acer concreta pruina: 402 Atque in se sua per vestigia volvitur annus with iv 472 Qui capite ipse sua in statuit vestigia sese: 428 Vi propria nituntur opisque haud indicans nostrae with ii 650 Ipsa suis pollens opibus, nil indiga nostri: 461 foll. Si non cet. with ii 24 Si non cet.: 475 Me vero primum dulces ante omnia musae Quaram sacra fero ingenti percussus amore, 478 De-fectus solis varios lunaque labores, Unde tremor terris, 482 Hibernal, vel quae tardis mora noctibus obstet with i 923 Percussit thyrso laudis spes magna neum cor Et simul incussit suavem mi in pectus amorem Musarum, v 751 Solis item quoque defectus lunaque 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 vss. of Lucr.: 500 Quos rami fructus, quo ipsa vo-
lentia rura Sponte tulere sua, carspit compared by Macro. with v 937 Quod sol atque imbres dederant, quod terra crearat Sponte sua, satis id cet.: 510 gaudent perfusi sanguine fratrum comp. with III 72 Crudeles gaudent in tristi funere fratis: 523 duces pendent circum oscula nati with III 899 nec duces occurrent oscula nati Praeripere. 449 viribus, 450 vis, 451 viribus, 452 viribus: see n. to i 875. 450 auctior is used by Livy more than once. 456 cee fumus: 614 vestemque relinquere [sc], ut anguis; where Lach. in answer to Madvig opusc. pr. p. 312, who objected to the nomin., quotes also 426 minoribus esse Principis factam quam liquidus umor aquai; iv 698 maioribus esse creatum Principis quam vox; as well as examples from Varro and others: comp. 583 Emanarit uti fumus diffusa animae vis, and Sextus adv. math. ix 72 καλ καθ' αυτός δὲ διαμένουσι καὶ οὐχ, ὡς ἔλεγεν ὁ Ἑπίκουρος, ἀπολυθείσαι τῶν σωμάτων καπνοῦ δίκην σκίδναιαν. 458 fessa fatisci recurs v 308.

459—525: again, as the body is liable to disease, so is the mind to cares and fears; therefore it should partake with the other of death: again when the body is ill, the mind often wanders and is senseless before death; it ought then to die, since disease reaches it; for that which feels disease must die: again in drunkenness the mind shares in the disorder of the 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 Panaetius, alteram autem adfert rationem, nihil esse quod doleat quin id aerum esse quoque possit; quod autem in morbum cadat, id etiam interitum; dolere autem animos, ergo etiam interire: what precedes illustrates Lucretius' last argument. 460 Suscipere would come more naturally in the same clause with videamus: comp. 510: this then might be added to the examples given in n. to i 15. 462 Quare cet.: for death results from some disease or pain: 472 Nam dolor ac morbus leti fabricator uterquest. 464 dementie is found in no other writer of authority. 467 voces i. e. clamantium: 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 clamaturum est could not yet be said. 469 comp. i 977 Et lacrimis spargunt rorantibus ora genasque. 479 tar-
descit seems a ἄναξ λεγόμ. 481 Et iam cetera de genere hoc, or Cetera de genere hoc or horum are favourite phrases of Lucr. imitated by Hor. sat. i 1 13. 483 corpore in ipso = intus in corpore: 506 corpore in ipso is opposed to 508 sine corpore: see n. to iv 756. 492 Nimium cet.: Lach. well shews 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; Catul. lxxiii 31 anhelans vaga vaddit animam agens. 494 fervescunt, and therefore foam, with reference to spumatum; the winds answering to the animam. 498 Qua: see n. to i 356. Qua cet.: i.e. qua consuerunt 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 (142) vertere is ambiguous: v 931 and vi 345 volventia; vi 823 qua derigit aestus; 1122 immutare coactat: comp. also n. to ii 126 turbare = turbari: vi 595 movere; 1190 trahere; 519 tenere; and i 397 Ipse in se trahere. reddit 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 mss. 299 that a ms. of Cyprian attributed to the 9th century has vaccillat: this would confirm its derivation from the waddling gait of the vacca. Lucr. six times gives it the quantity it has in other poets: here A and B rightly have the cc. With the above comp. what Celsus ii 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 reddit et per se ipse consurgit. 506 Haece, the animus and anima. 513 traiecere: comp. ii 951 eiecit, and n. there. 514 prosum and 534 Introsum: see n. to 45. hilum in an affirmative sentence occurs also iv 515 libella aliqua ei ex parti claudicat hilum: I find no other example; but vi 576 perhilum is also affirmative: prosum .. hilum pleonastical to express the most minute quantity; because the smallest jot will prove the point. 519 520 so often recurring. 524 eff. praecl.: i 975 effugium praeccludit, where see note. 525 Anciaipii, alike whether the animus sickens or is healed. refutatu, another ἄναξ λεγ. 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. 537 in sensu: 581 in tactro adore: the simple abl. or cum would in each case be more usual; though in seems to have much the same force as in in vita, in morte and the like. 540 si iam libeat: see n. to i 968. 545 sui "partibus I take to be the parts of the soul itself: comp. ii 159 ipsa sui e partibus una. 545 obbrutescat, a rare word: Afranius 420 has obbrutui: A B both spell it with one b; and so do the mss. of Nonius, and of Festus Pauli twice over: opportunus occurs in Lucr. five times: in each case either both A B or one or the other write opportunus: Servius to Aen. i 616 has 'applicat: secundum 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 causae, excisus and excissus were identical in sound: see n. to 1044 Restinctit.

548—557: the mind is as much part of the man, as the ear eye or any other sense: none of these can exist alone, but decay at once: so it is with the mind, which is as closely connected with the body as these are. 551 atque...ve: see notes 1. 553 Sed tamen cet= sed in tempore quamvis parvo tamen licuntur: comp. Cic. de rep. vi 21 (somn. Scip. vi 3) quem oceannum 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 homine...quod vas: see n. to 94; and comp. 793 or v 137 in codem homine atque in codem vas 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 he 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 shows 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 potestas: see 409 and n. there. coniuncta is neut. plur. and must refer to potestas twice repeated; yet he usually employs the neut. only when the substantives are of different genders: this case is very exceptional, and harsher than even II 400 taetra absinthi natura fereique Centauri foedo pertorquent ora sopore, where Lach. would prefer pertorquet. Inter se coniuncta: 332 consorti praeedita 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 seorsum corpore, without a, appears an unusual construction. 569 moventur motus: a grecism. Epic. in Diog. Laer. x 66 concludes in the same way, oú γὰρ ὁδὸν τε νοεῖν αὐτήν αἰσθανόμενην, μὴ ἐν τούτῳ τῷ συντήματι καὶ ταῖς κινήσεις ταύταις χρωμένην, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μη τοιαύτη ἢ ἐν ὀσὶν οὖν οὖσα ἔχει ταύτας τὰς 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, 482 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 coniunctast causas salutis, Coniunctam quoque naturam consistere eorum, i.e. corporis atque animai.

550—614: when the soul leaves it, the body rots away: a proof that the soul has come out of its inmost depths, to cause such utter ruin: the soul then must have been torn in pieces itself, ere it got out of the body: often again in life the soul seems to fail and be on the point of going: it is so shattered then together with the body, that a more violent shock would destroy it: how then could it exist even a moment, not to say an eternity, in the open air? a dying man feels not the soul escaping entire from him, but failing in this spot or that: if the mind were immortal, it would not mourn its dissolution, but its having to quit the cover of the body. 581 in tae. od.: Wak. quotes Aen. iii 228 tum vox tactrum dira inter odorem. taeter is several times applied to odor by Lucr., still oftener to the sense of taste, sometimes to the sight. in: see n. to 537. 583 uti fumus: see Epicurus cited to 456 ceu fumus. 594 velle: iv 518 Iam ruere ut quaedam videantur velle. 595 supremo tempore occurred I 546: vi 1192 ad supremum demique 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 lingui...solebat: Ovid heroid. II 130 Lingtor et ancillis excipienda cado. 599 reprehendere: this spelling recurs 859; in three other instances A B have repreh.: for meaning see n. to vi 569 reprehendere. 601 haec appears to be the fem. plur.: Lucr. never uses hae: see vi 456 haec comprehendat, and n. there: but haec may be neut.: comp. 559 Coniuncta. 603 prodita: II 933 aliquo tamquam partu quod proditus estet. 604 in aperto: vi 817 in apertum. 605 omnem...per aevom: II 561 aevom...per omnem: see n. there. 610 Verum cet. i.e. omnis, understood from 607. Nec quisquam: see n. to II 1038. 611 parti: see n. to I 1111. 613 Non tam, followed not by quam, but 614 by Sed magis: comp. Cic. de fin. I 1 quidam autem non tam id reprehendunt; sed tantum studium tamque multam operam ponendam in eo non arbitrantur; and see Madvig’s note, and also his emend. Liv. p. 573. 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. lxv 4 Mens animi; Plaut. epid. IV 1 4 Pavor territat mentem animi. 616 unis: II 159 ipsa, suis e partibus una; 919 una eademque; v 897 nec moribus unis. 619 ubi quicquid = ubi quique: see n. to II 957. 620 the subject to esse must be membra understood from 621 Membrorum: see n. to I 15: for 619 quicquid means each single part: with [membra] esse artibus cet. comp. VI 797 Multaque praetera languietia membra per artus Solvunt. mult. partitis artibus esse: comp. II 909 Aut simili totis animalibus esse; and VI 268. 623 Fluminibus: in understood from in igni: IV 98 speculis in aqua splendoreque in omni; 147 ubi aspera saxa Aut in materiali ligni percuti; V 128 in aethere non arbor, non aqueore salso: Aen. V 512 notos atque in nubila fugit.

624—633: again if the soul is immortal and can exist alone, it must have the five senses, as imagined by writers and painters; but none of the senses can exist alone away from the body. 626 sens. auctam, 630 sensibus auctas: I 631 quae nullis sunt partibus aucta; Catul. lxiv 165 quae nullis sensibus auctae. 631 sorsum i.e. a corpore: comp. II 910 foll.: Lucr. writes indifferently sorsum and seorsum, seorsus and sorsum, when they are equally dissyllables: seorsum is sometimes too a trisyllable: IV 491 foll. within three or four vs. we have seorsum, seorsus and sorsum; and seorsum both trisyl. and disyl.: v 447 448 sorsum, Seorsus: deorsum and dorsum, both found in inscriptions,
may be compared; see also n. to II 202. 633 per se i.e. sine corpore: to sentire and esse, animae is understood from 632.

634—669: since life and sense pervade the whole body, if it be cut in two by a sudden stroke, the soul must also be divided; but what is divided cannot be immortal: a soldier's arm or foot or head cut off in the heat of battle will shew for a time remains of sense and motion: a serpent chopped in pieces will writhe and with the severed mouth seek to reach the other pieces of the body: now you cannot say that in each part there is an entire soul; therefore the soul has been divided, and therefore is as mortal as the body. 639 dissicietur: see n. to II 951.

642 falcijeros currus recurs v 1301: in prose fulcatus. 643 permixta caede colentes recurs v 1313. 647 in...studio quod dedita: IV 815 quibus est in rebus deditus; Catul. LXI 101 in mala Deditus vir adultera. 648 petessit: v 810 aurasisque petessens; Cic, Tusc. disp. II 62 qui hanc petessunt nullum fugiam dolorem: Festus p. 206 says it is saepius petere; verbs of this form being generally accounted desiderative. 650 abstraxe: see n. to I 233. 653 moribundus: Aen. x 341 Dextera...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 ancisa seems not to occur elsewhere. 662 Ipsam se, the mangled body and tail. 663 ardenti, burning with the torture. 665 at ea cet. which is absurd; therefore etc.

670—678: if the soul is immortal, why cannot we recollect what happened before our birth? if the mind is so changed as to forget everything, that is very like death; so that even thus you must admit that the soul which then was, has perished, and that the one which now is, is newly made. 672 super = insuper: see n. to I 649. anteactam refers to nascentibus: the time before our birth. 675 retinentia appears to be a ăπαξ λεγ. 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 metempsychosis, which Enn. ann. 10 thus states, Ova parire solet genu' pennis condecoratum, Non animam; et post inde venit divinitu' pullis Ipso anima.

679—712: if the soul enters the body after it is fully formed, it should not seem to be so mixed up with it, but should have a hole to live apart in; whereas in fact it so penetrates the whole frame that the very teeth have feeling; it therefore has birth and dies; else it could not be so united with the body, nor being so united, leave it entire: but if it can so enter and then spread itself over the whole body,
then must it perish thus diffused; even as food transmitted into the body perishes and then furnishes out of itself another nature: thus the soul that entered will die, and another be formed out of it: thus still the soul will be mortal.  

681 *vitae limen*: he has *leti limen* several times: see n. to \( \Pi \) 960.  

682 *conveniebat* i.e. *vivere* from 684.  

688 *sensu partic.*: Plant. miles 262 has the same constr.: *non potuit quin sermonem suo aliquem familiarium Participaverit de amicaeri*.  

689 *stringor* seems a *\( \delta \pi \alpha \varepsilon \) λεγ*.

700 *Tanto quiunque magis* is repeated \( v \) 343: so \( v \) i 460 *Quam sint quoque magis*: *quiunque* too is of course the abl.; and there can be no doubt of the reading, which is natural enough, though no similar instance can be produced from other writers. *cum corpore 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? but why make a body, when they are better without? disease cold hunger come from the body: but were it ever so useful, they could not make it: if again they entered it already made, they could not unite with it so closely as to have sensation in common.  

713 *linquantur, linquantur*: \( i \) 743 *relinquant, relinquant*; *linquant* three times; *secuntur* seven times; \( v \) 581 *locuntur*; 590 *loquuntur*; 1018 *loquantur*: all these forms probably, except the last, were in the mss. of Lucr. within a generation of his death: a proof of the excellence of our mss. in their spelling; as none even of Virgil’s retains the old forms in so large a proportion as this.  

715 *Haut erit ut possit = haute poterit*: 725 *est ut Quaerendum videatur*: see n. to \( i \) 442: on rhythm of \( v \), see n. to \( \Pi \) 1059.  

717 *membris* are here of course the parts or members of the *anima*.  

721 *Exos* is also found in his imitators Arnobius and Serenus Samonicus. *perfluicuant* seems another *\( \delta \pi \alpha \varepsilon \) λεγ*.

731 *Dicere* seems to be used here as a subs.: *comp. iv* 765 *meminisce iacet*; and n. to \( i \) 331: Livy xxviii 27 3 *ad vos quemadmodum loquar nec consilium nec oratio suppediat*.  

734 *contage*: probably he wrote *contagei* or *contagi*, as \( iv \) 336 he has *contage*: *comp. v* 930 *labi*, and see n. to \( i \) 978: but \( i \) 806 we find also *ut tabe nimborum*.  

736 *Cum subeant* denotes repetition: see n. to \( \Pi \) 41 *cum videat*.  

738 *quidum? = qui? or quare?* is found several times in Plautus and Terence: the enclitic *dum* is the same as in *agedum adesdatum manedum* and other imperatives, also *primumdum*.

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

741 triste leo. Sem.: Virg. geor. II 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 collectively 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 catulorum 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 fera saecula ferarum: see n. to I 836.

750 Hyrcano: 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 I. with quod dicunt. 756 comp. 701 Quod permanat enim dissolvitur, interit ergo. 756 —759 is but another way of expressing his favourite formula, Nam quodcumque suis mutatum finibus exit cet. 759 Denique has here the force which it has in some of the instances given by Hand Tursell. II p. 266 II 1, as Ter. Phorm. 325 Vereor ne istae fortitudo in nervum erumpat denique. 762 prudens: Cic. de sen. 20 temeritas est videlicet florentis aetatis, prudentia senescens: prudens is the φρονιμός of Aristotle: see eth. Nicom. vi 9. 764 Nec tam doctus cet. is added because 760 animas hominum in corpo semper Ire humana implies animas equorum ire in corpora equina. fortis equi vis: see 8. 765 tenerascere: the ms. of Pliny and Celsus appear to give the form teneresco. 766 Confiugient with the infin. seems a most unusual construction: confugient [ad eam sententiam] tenerascere cet. si iam fit: see n. to I 968. 769 Quove modo poterit = quae eam praeterea quo modo possit. 770 almost the same as v 847. 772 membris... senectis: v 886 and 896 aetate senecta: senecto corpore is found in Salust, and senecta aetate in him and Plautus: Mommsen inser. regni Neapol. 3833 Sed cum te decuit. flore aetate iuventa. Interieisti. et liquisti in maeroribus matrem: senecta and iuventa therefore must be originally adjectives: Lach. p. 44 quotes from Varro senescendorum
hominum, adolescendi humani corporis; and from Verrius Flaccus rebus florescendis: taking into account these examples, and cretus concre-tus suetus and its compounds it would seem that frequentatives in -sco were once transitive: see n. to II 363. 774 aet. sp. 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 conūbia or conūbja? it is not easy to decide: there is no other certain example of the word in Lucr. as v 1013 Conubium is introduced by conjecture: many and recently Luc. Mueller de re metr. p. 258 argue for the two quantities of the word: the latter says ‘notabile quidem debuit videri tot exempla durissimae synizesis cur noluerint vitare poetae ponendo coningium vel coningjalem, sed enim aufei bitur admiratio reputantibus Lucani et Senecae, qui numquam i vel u mutarunt in consonam, versus tales Mox ubi conubii pretium mercesque solutat. Conubia vitat: genus Amazonium sciates. porro Statius synizesin cum alibi non plus septiens admi-scrit, in uno vocabulo 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. Prof. 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 conūbium occurs except in Sidon. Apoll.’: Prudentius also has it short; and Claudian a far higher metreal authority than any of the Christians writes epist. II 18 Vesticul merita 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 Proper-tius 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 ii of the gen. twice uses conubii, Virgil Aen. iv 167 chooses to say conscius aether Conubiiis, not Conubii: it is quite possible that Virgil, and after him Ovid Statius and the rest, may in these doubtful cases have wished not to decide a moot point, and to leave their readers to fix it for themselves: see what is said at 1042 on perfects like Exitit: the sensitiveness of Virgil on doubtful points of quantity seems to have been very great; and often he avoids such altogether. conubia is used also by Ovid amores II 7 21 for concubitus. 778 immor. mor. Inn. num.: see n. to II 1054. 779
praeproperanter another ἀπαξ λεγ. 782 volans adv.: Wak. compares Aen. vi 191 caelo venere volantes.

784—829: again everything has its proper place assigned to it; and thus the mind cannot be out of the body away from sinews and blood: if it could be in the head or heels or any other part of the body (and this would be much more natural than that it should be out of the body altogether) there it would still be within the man: now as mind and soul not only are in our body, but have a fixed place in that body, it is still more inconceivable that they could exist wholly out of it; therefore the soul dies with the body: may thus to join a mortal thing with an immortal is too absurd: but if you say the soul is immortal, because it is sheltered from all that would destroy it, that is not true: not only does it suffer with the body, but it has other ailments of its own, remorse madness lethargy and the like. 784—797 recur v 128—141 with very slight differences. 784 in aethere non cet.; but in aethere nubes, in aquore pisces, in arvis arbor. 787 ubi qui quisque = ubi quicque, as is shewn above. 790 posset enim multo prius i.e. in capite cet. esse, quam sine corpore oriri sola et a nervis longiter esse. 793 Tandem is used here in not a common sense: comp. Plaut. miles 1062 P. Minus ab nemine accipiet. M. heu ecstor nimis vilist tandem; or Ter. eun. 1055 ut haerream in parte aliqua tandem apud Thaidem; Phorm. 701 Spatium quidem tandem adparandis nuptiis, Vocandi sacrificandi dabitum paululum. in eodem homine cet.: 554 non quid sine corpore et ipso Esse homine, illius quasi quod vas esse videtur. 794 nostro quoque cet.: not only is it in our body, but in that body it has its fixed place. 796 infitiandum Posse: est om. because esse is contained in Posse, according to Lachmann's rule explained to r 111. infitiandum in good mss. is always spelt with t: c is a gross error. 801 mutua fungi recuriv iv 947: for mutua see n. to ii 76, fungi n. to i 441. Observe the poetical tautology with which in this passage after his usual fashion he enforces an important doctrine: certum ac dispositumst, crescat et insit, sine corpore oriri Sola, in eodem homine atque in eodem veste, certum Dispositumque, esse et crescere, durare genera, diversius... magis disius... tum discipitatique, immortali atque perenni. 820 let. ab rebus munita, like tutus ab and the like: Sallust Cat. 32 1 ab incendio intellegret urbem vigiliis munitam; Hor. od. iii 16 1 Inclusam Danaen... munierant satis Nocturnis ab adulteris; Colum. xi 3 2 hortum ab in... cursu hominum pecudumque minimus: 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 contemptuous allusion to the use of vitalia as a euphemism for mortualia: Sen. epist. 99 22 quam multis cum maxime minus locatuir  quam multis vitalia emuntur  and Petron. sat. 77 at end interim, Stiche, profer vitalia in quibus volo
me effirri, and 42 bene elatus est, vitali 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 te. 827 

remordent: iv 1135 conscius ipse animus se forte remordet; Aen. i 261 quando haec te cura remordet; but peccata remordent praet. male adm. appears very tautological; unless Praet. male adm. depends on peccata i.e. quae male admission peccavit. 830—869: thus the soul being proved to be mortal, death is nothing to us; for as we felt no discomfort, when Rome and Carthage were warring for the empire of the world, we shall feel none after the 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 το φρεκκουσταν ουν των κακων οθανατος ουδεν προς ημας, έπεδεικτηρ οταν μην ημεις ομεν, ο θανατος ου παρεστην, οταν οθον οθανατος παρη, τοθ ημεις ουκ εσμην. 831 habetur here= intellegitur, not simply existimatur: comp. i 758 quid a vero iam distet habebis, and n. there. 833 comp. culex 33 Graecia cum timuit venientes undique Persas. 835 Horrida cet.: Lucr. seems to have been thinking of Ennius ann. 311 Africa terribili tremit horrida terra timentu; and Spenser faerie qu. i 11 7 to have been thinking of Lucr. That with their horror heven and earth did ring. 836 In dubioque cet. i.e. omnes humani in dubio fuere utr. ad reg. sibi cadendum cet.: Lucr. is very fond of such inversions; see n. to i 15: humanis, as 80 Percipit humanos odium, where see note. ad regna cad.: Livy i 40 3 praeceps inde porro ad servitia caderet: with these vss. comp. Livy xxix 17 6 in discrimine est nunc humanum omne genus, utrum vos an 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: the words are opposed to discidium, and express that organic union of body and soul which gives a man his individuality and personal identity. 842 Non si terra cet. a proverbial expression: see n. to i 2 3 and 6—9; and comp. Juvenal ii 25 Quis caelum terris non misceat et mare caelo; and what Cicero de fin. iii 64 calls illa vox inhumana et scelerata, adopted by Tiberius and Nero, Erov
843 si iam; see n. to I 968: the assumption is of course false. si iam nostro sentit cet.; similarly involved in construction are II 1133 quanto est res amplior, augmine adempto, Et quo latior est, in eunctas cet.; v 158 Ventus enim cum confercit franguntur in artum Concreti montes cet. and 176 Fecit ut ante cavam docui spissescere nubem; also IV 1119 Nec reperire malum id possunt quae machina vincat; 193 primum quod parvola causa Est procul a tergo quae provatchet atque propellat: comp. too Ovid ars I 399 Tempora qui solis operosa colentibus arva, Fallitur, et nautis respicienda putat. Lucr. might have written here Et si iam sentit, nostro cet., but we feel the present order to be more impressive: very similar is v 177 Natus enim debet quicumque est velle manere In vita, where he might have written Debet enim, natus quicumque est, velle cet.; Virg. ecl. ii 12 At mecum raucis tua dum vestigia lustro Sole sub ardenti resonant arbusta cicadis, where, as I have learnt from Dr. B. H. Kennedy, mecum belongs to the clause tua dum cet.: Virgil too might have said At raucis, mecum cet: see also n. to ii 250 Declinare—esse. 845 comptu; see n. to I 950 comptu. 847 foll. nec si materiem cet. alludes probably to some theory like this in St. Austin de civ. dei xxii 28 mirabilius autem quiddam Marcus Varro ponit in libris quos conscripsit de gente populi Romani, cuius putavi verba ipsa ponenda: ‘genethliaci quidam scripserrunt’ inquit ‘esse in renascendis hominibus quam appellant παλαιγγεστιαν Graeci: hac scripserunt confici in annis numero quadringentes quadraginta, ut idem corpus et eadem anima, quae fuerint coniuncta in homine aliquando, eadem rursus redeant in coniunctionem.’ 851 repetentia, another word common only to him and his constant imitator Arnobius who twice uses it, ii 26 obitam [animam] quod paulo ante scribat ex oppsituo corporis amittere repetentiam priorum, and 28 quod enim rebus ingressis priorum repetentiam detrallit, et intra se gesta inrecordabili debet obliteratione desperere: it is then almost certain that Arnobius found repetentia in Lucr. and he seems to be referring both to this v. and 675: Lachmann’s objections are wire-drawn: repetentia nostri, the recollection of ourselves, naturally enough indicates that continued consciousness of our personal identity which is broken only by death: so long as we live, memori qui-
mus nos reprehendere mente; when once we die, non quis: repet-
teniam nostri amittimus. 853 de illis [nobis]. 854 cum respicias:
see n. to II 41 cum videas. 856 posse is potential: see n. to I 327.
859 reprehendere = repetere: Wak. compares Cic. Verr. III 51 quod
erat imprudentia praetermissum, id quaeus ac tempore admonitus repre-
hendisti. 860 vitai pausa recurs 930. vagaeque cet.: 923 nostros tunc
illa per artus Longe a sensiferis primordia motibus errant: here then
Deerrarunt passim mutos cet. because deerrarunt primordia, Sensifer
unde oritur primum per viscera mutus, as he says 272. 862 misere
agregue; as male est, bene est: Catul. xxxviii 2 Malest mehercule et est
laboriose; and comp. 863 male.. Accidere. 864 probet: see n. to I
977 probeat. 866 timendum without est, because of esse according to
Lachmann's rule: see n. to I 111: see also III 796 inftiandum posse:
but the rule cannot be said to be quite certain. 868 Differre anne:
anne 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 c θνη-
tός ο βίος.. 'Ο βάνατος δ' ἄβανατος ἄτον, ἄν ἄπαξ τις ἀποθάνῃ.
870—893: when a man laments that after death he will rot or be
the prey of beasts, be sure there is something wrong with him: he does
not separate his dead carcass from his present self; and cannot see that
after death there will be no other self to stand by and mourn the self
thus mangled, or else burnt on the pyre; for if it is an evil after death
to be torn by wild-beasts, it is surely as much one to burn in flames or
the like. 870 ubi vides: 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 in-
dignatur se mortalem esse creatum; 1045 Tu vero dubitabis et indignabere
obire; Sulpiusius to Cicero ad fam. IV 5 4 homos homunculi indignamur
si quis nostrum interit. 871 cor. posto: see n. to 892. 872 inter-
flat; as effio confio: see n. to II 1004. 873 non. sinc. sonere, a
favourite metaphor with Greeks and Latins from Plato downwards:
Theaet. p. 179 D διακρόνωσα εἴην γὰς εἴην σαβρὸν φθέγγεται. sonere, as
156: Enn. trag. 106 neque irati neque blandi quiquam sincere so-
nunt. 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 1eiciteque 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 odore, as used above.
881 illim, the same as illinc. dividit illim i.e. ab illo se: it seems sim-
pler not to join it with *removet* and so make a *proiecto corpore* an epexege
gesis of it, as Lach. does; though that would perhaps resemble Virg.
ecl. i 54 *Hinc...vicino ab limite*. *883 contaminat* has here the neutral
sense that the subst. *contagia* has in 345 *corporis atque animai Mutua
contagia*, and 740 *consensus contagia*. *888 Nam* cet. with reference
to *lacerari urire*, because it was vulgarly thought that to be mangled by
beasts was a misfortune, to be burnt on a funeral-pile a blessing: Petron.
sat. 115 *ferae tamen corpus lacerabunt*. *tanquam melius ignis accipiat*;
immo *hanc poenam gravissimam credimus, ubi servis irascimur*. *889
Tractari*; an unusual meaning: in Ennius and others it has the sense of to
drag: see Fore. *890 torrescere* appears to be a *ἄναξ λέγομαι*. *891
892 denote one mode of burial, that of embalming and laying in a sar-
cophagus: though in the time of Lucr. burning on a pile and gathering
the ashes in an urn was the common method, the other was also prac-
tised: the numerous sarcophagi of all ages are sufficient proof of this.
891 *in melle*: it appears from many passages that honey was a principal
means of preserving a dead body: see Xenophon Varro Josephus in
Lamb. and Hav. *892 sum. gel. aeq. saxi* prob. denotes the bottom
of the sarcophagus on which the embalmed body was laid out: *871 cor-
pore posto*: but bodies were sometimes stretched on the bare rock out of
which the tomb was hewn, as proved by many ancient tombs that have
been opened: or it may refer to a stone bed. *aequore*: *iv 107 speculorum
ex aequore*. *893 common burying in the earth*: Virg. geor. ii 351
*Qui saxo super atque ingentiis pondere testae Urgent*, imitates this v.
with quite another sense.

894—911: they say, you will see no more wife home and children;
but they do not add, you care not now for these; else they would not
thus grieve for you: another adds, you sleep the sleep of death, freed for
ever from all ills; but we remain to mourn evermore: you might ask
this man, if the dead only sleeps, why mourn for him evermore? *894
Iam iam*: Cic. Verr. i 77 *iam iam*, Dolabella, *neque me tui neque tuorum
liberum...misereri potest*; Catul. lxiii 73 *Iam iam dolet quod egi, iam
iamque paenitet*; Aen. iv 371 *iam iam nec maxima Iuno Nec Saturnius
haec oculis pater aspicit aequis*. *neque ux. opt.*: it is not certain
that these words go with what follows: the older editors seem to join
them with what precedes, though their stopping is ambiguous. *895
nec dulces cet.*: Virg. geor. ii 523 *dulces pendent circum oscula nati,
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 lisp 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 *Latonae tacitum pertemptant gaudia pectus.* *897
factis flor.: Plaut. miles 56 te unum in terra vivere Virtute et forma et factis invictissimis. 898 misero misere, kakâ kakâs: Plautus revels in this and like expressions: see Nacke Rhein. Mus. III p. 329, misere miseri, scite scitus, bella belle, doctum docte, inique iniqui, mala malaer male, bonus bonis bene feceris, cupida cupiens cupienter cupit: comp. the Poorly poor man he lived, poorly poor man he died of Spenser: 1015 Est insignibus insignibus. omnia cet.: Mommsen inscr. regni Neapol. 3133 Apstulit haec unus tot tantaque munera nobis Perfidus infelix horribusque dies. 900 Illud cet. shews indirectly who the speakers are, as in 909. 901 super = insuper: see n. to 1 649. desiderium cet.: 918 Aut aliae cuius desiderium insideaet 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 útram in partem; iv 616 Plusculum habent; 618 spongiam aquai; 1 1012 alterum eorum. Orell. inscr. 1192 SOMNO. AETERNAL. C. MATRINI VALENTI. PHILOSOPHI EPICUR...MATRINIA CONIUGI 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 nanctus est.' He thus in his short enigmatical way implies that bistum here is not the pyre, but the tomb in which the body was laid entire and gradually assumed from time the hue of ashes. horrifico busto I have no doubt means the funeral-pile; and if cinefactum cannot have the meaning given to it by Nonius, it must imply that the friends looked on and wept while the body was caught by the flames and gradually changed its natural colour for that given to it by the scorching of the fire. This is perhaps more poetical than to give it the meaning assigned to it by Nonius, though it is bold in such a case to speak dogmatically like Lach.; but it spoils the fine passage to join, as he does, prope with cinef. 907 Ins. defl.: Hor. epist. 1 14 7 dolentis Insolubiliter. 908 maerorem seems rather to have the force of dolorem: Cic. ad Att. xii 28 3 maerorem minuit: dolorem nec potui nec, si possem, vellem. 909 Illud ab hoc: here, as 900, with poetical indirectness he tells who is the speaker of 904—908: probably the son or nearest relation is singled out. 911 Cur quisquam aeterno cet. with reference to 907 aeternumque Nulla dies cet. 912—930: men say glass in hand 'enjoy the moment, it cannot be recalled'; as if after death one felt the want of wine or aught else: in sleep we have no thought for life; how much less then in death if there
can be a less than nothing! for death is a more complete dispersion of our matter, a sleep that knows no waking. 912 tenentque: i 495 manu re tinentes pocula rite. 913 saepe = ut saepe fit: see n. to y 1231. orea is very vaguely used by the poets: here it must mean the brows: Aen. vi 772 umbrata gerunt civil i tempor a 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.: Amphis in Athen. viii 336 C Pius ταξε θηρης ὁ βίος, ὅλιγος οὐπά γῆς χρόνος. 915 fuerit has its well-known force: Sive erimus us nos fata fuisset velint. 917 torres: Lach. quotes from the glossar. Cyrilli ἀπόκαμα uis tisio torres; and for the form compares labes tabes pubes 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 monsyll. as iv 885 illius rei constat imago: see n. to i 688. Plaut. miles 802 has the dat. Qui nisi adulterio studiosus rei nulli alia est inprobus, where Ritschli quotes Paulus Fest. p. 27 ‘aliae rei dixit Plautus pro eo quod est alii rei.’ 923 924 see n. to 860 vagina cet. 925 correctus cet.: 163 Corripere ex somno corpus. 928 dis- iectus seems to be a αγας λεγόμ. 929 leto appears to be the abl. gov. of con in Consequitur: sequitur cum leto; though Lamb. may be right in explaining it by ‘in leto, in morte’ or else ‘per letum’; or it may be the dat. 930 secuta seems to have the force it has in the phrases, res sequitur victorem, heredem and the like: fall to the share of: comp. Colum. vii 4 2 cui si quid detraktur fraudus vilici, clades sequitur gregem. Cic. Tusc. disp. i 92 habes somnum imaginem mortis cample cotidie induis, et dubitas quin sensus in morte nullus sit, cum in eis simulacro videos esse nul lum sensum?

931—977: if nature were to say to you or me ‘why lament your death? if your life has been a pleasant one, why not go to rest satisfied with the feast? if the contrary, why not end your troubles? for I have nothing new to give you, if you were to live for ever’: we must allow her words to be true: if an old man were to bemoan himself, would she not with justice thus chide? ‘a truce with tears; the fault is your own, if you have not had enjoyment’; make way for others: they too will follow you, as you now follow those before you; life is but a limited tenure: what took place before our birth is nothing to us; judge from this of what the future will be after our death. 932 hoc ali cui . . . increpit: Livy i 51 1 haec Aricinus in regem Romanum increpans. 933 Quid tibi tanto operest seems to mean quid tibi est tam magni momenti. 935 Nam gratis cet., 938 Cur non, 940 Sin cet., 943 Non cet.: sin being expressed in the second condition makes the omission of si less harsh in the first: Hor. ars 439 melius te posse negares . . . delere iubebat
...Si defendere... malles, Nullum ultra verbum cet.; Iuuen. iii 100 rides, maiore cachinno Concitatur; flet, si cet. 935 gratis: its opposite ingratis is used by Lucr. four times; Plautus and Terence have the full forms gratii and ingratiis, but Cicero uses gratis and ingratis: they mean with the will and against the will respectively. 936 pertussum cet.: 1009 laticem pertussum congerere in vas: the allusion here therefore must be to the Danaids: Plaut. pseud. 369 In pertussum ingerimus dicta dolium; operam ludimus. 937 ingrata is opposed to 935 gratis. 938 plenus cet.: comp. 960 Quam satir cet. and Hor. sat. i 1 118 exacto contentus tempore, vita Cedat uti conviva satir; then 121 verbum non amplius addam; and Lucr. 941 cur amplius addere quaeris. Orelli. 1.1. quotes from Stobaeus οὕτε ἐκ συμποσίων ἀταλλάττωμα οὐδὲν δυσχεραίων, οὕτω καὶ ἐκ τοῦ βίου, ὅταν ἡ ὠρα ἕτο. Comp. too 969 quam tu cecidere cadentque with Hor. ars 70 quae iam cecidere cadentque: 971 perhaps with epist. ii 2 159: see n. there: 996 Qui petere a populo fasces saevacuse quæse Immibi et semper victus tristisque recedit with epist. i 16 33 ut si Detulerit fasces indigno detrahit idem. ‘Pone, neum est’ inguit: pono tristisque recedo: 1028 magnis qui gentibus imperaturn with sat. i 6 4 qui magnis legionibus imperatarn: as Lucr. v 1227 has Induperatorem... Cum validis legionibus: 1063 Currit agens mannos ad villam, 1066 Aut abit in somnum gravis atque oblivia quærit, 1068 Hoc se quisque modo fugit (at quem silicet, ut fit, effugere haut potis est, ingratis haeret) with epist. i 7 77 Impositus mannos, sat. i 6 60 O rus, quando ego te aspiriam... nunc somno et inertibus horis Ducere sollicitae incunda oblivia vitae, 7 112 Non horam tecum esse potes, non utia recte Ponere, teque ipsum vitas fugitives et erro... iam somno fallere curas: Frusta, nam comes atra premit sequiturque fugacem, od. ii 16 19 patriae quis exul Se quoque fugit? epist. i 14 13 In culpa est animus qui se non effugit umquam. Horace must have studied this part of Lucr. which would well agree with his philosophy.

939 capis securam cet.: Ov. fasti vi 331 Vesta iacet placidamque capit secura quietem: comp. with what precedes Sen. de benef. iii 4 hoc loco reddendum est Epicuro testimonium qui adsidue queritur quod adversus præterita simus ingrati, quod quæcumque percepimus bona non reducamus nec inter voluptates numeremus, cum certior nulla sit voluptas quam quae iam ecripi non potest. 941 in ofensust: ofensa in Cicero; as ad Att. ix 2 a 2 negas te dubitare quin magna in ofensa sin aprul 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 pergas, 949 si numquam sis moriturus: I doubt whether I have done right in reading pergas for perges of mss. in deference to Lamb. and Lach.; see n. to 36 iacteris... cubandum est: here the decisive future, followed by the more hesitating potential sis moriturus in a case which must ever continue doubtful, appears to suit the context. Lamb. kept perges, as iacteris, in ed. 1; but tacitly changed both in ed. 3: Lach. makes no objection to iacteris. 948 Omnia cet.: 1090 licet quot vis vivendo vincere saecla; 1 202 Multaque vivendo vitalia vincere saecla, where see n. 950 intendere litern is a legal phrase; the intentio being the formal claim with which the accuser concluded, when he called on the judge to condemn the defendant in such and such a penalty: Gaius iv 41 intentio est ea pars formulae qua actor desiderium suum concludit... si paret, N. N.... dare oportere cet. 955 abhinc of the future, a very rare sense: Lach. and before him Forc. cite Pacuvius 21 seques ad ludos iam inde abhinc exercerant. 956 perfunctus v. praemia: 734 mala multa... fungitur; 940 ea quae fructus cunque es; iv 1078 quid primum... fruantur; 1095 Nil datur... fruendum; 1159 potitur primordia; iii 1038 Sceptr a potitus; iv 760 quem... mors et terra potitast. 957 Bentl. quotes Democ. frag. 31 Mullach ἀνόημον τῶν ἀπόντων ὀρέγοντας, τά δὲ παρέοντα... αμαλδίνουσι: comp. too Eur. Hipp. 183 ὁ δὲ σ' ὀρέσκει τὸ παρὸν τὸ δ' ἀπὸν φιλτερὸν ἡγ. 960 possis is the potential. 963 incilet, an old word found in Attius Pacuvius Lucilius. 966 Nec quisquam cet. but his matter is used for the growth of other things. 967 Materies opus est: see n. to 1 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 usus, and not only the usus, but the usus et fructus; for usus is doubtless put with poetical brevity for usu fructus: usus-fructus, says the digest, est ius alienis rebus utendi fruendi, salva rerum substantia: the usus was much more limited; the fructus includes the usus; not the usus the fructus. Curius says to Cicero ad fam. vii 29 1 sum enim χρήσει μὲν τυς, κτήσει δὲ Attici nostri; ergo fructus est tuus, mancipium illius; and Cicero replies in 30 2 cuii [Attici] quoniam proprium te esse scribis mancipio et nexo, meum autem usu et fructu, contentus isto sum. id est enim cuiusque proprium, quo quisque fruitor atque uititum: but nature gives to none the mancipium ex jure Quiritium, the full and absolute ownership of life; life is only lent; its usufruct as the digest says is only ius alienis rebus utendi fruendi; man is never dominus; nature keeps the dominium to herself: quaedam, si credis consultis, mancipat usus, says Horace, but not life; no usucapio is in force here: οὕτι γὰρ κεκτήμεθα Ἡμέτερον αὐτὸ πλὴν...
ēνωκήσαν βίον, says Euripides or Moschion of the body. 973 quam nascimur ante: iv 884 quam mens providit quid velit ante. 977 Seneca must have been thinking of Lucr. 830—977 when he penned epist. 54 4 mors est non esse. i. quae sit iam scio. hoc erit post me quad ante me fuit. si quid in hac re tormenti est, necesse est et fuisse antequam prodiemus in lucem: atqui nullam sensimur tunc vacationem [832 anteacto nil tempore sensimur aegri]. utrimque vero alta securitas cet. [977 non omni somno securius existat]. Arist. eth. Nicom. iii 9 with truer instinct, φοβερωτάτον δ’ ο θάνατος πέρας γάρ, καὶ οὐδὲν ἐτι τῷ τεθνεωτὶ δοκεὶ οὐ’ ἁγαθὸν οὐτε κακὸν ἐνια.

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 by him to many, as Pindar Cicero and Eurip. Orest. 5, a passage Lucr. may have had before him, Τάνταλος Κορυφῆς ὑπερηφάνην δεμαίνων πέτρον Ἀέρι ποτάται; 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 το ἐκ τοῦ εὐπρημείνον λίθον δείμα: Polygnotus, Pausanias adds, followed Archilochus; but whether the latter invented the punishment he cannot tell. 981 cassa form. recurs 1049. 983 casum: there is an evident play on the literal and figurative meaning of this word: comp. with the above Cic. de fin. i 60 accedit etiam mors quae, quasi saxum Tantalo, semper impendet, tum superstitione qua qui est imbutus, quieten 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. aetatem: vi 236 Quod solis vapor acuetem non posse videtur Efficeret. 989 Optineat: Wak. cites Livy xxii 2 8 omnia obtinientibus aquis: for other instances see Forc. 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. anxius angor recurs vi 1158: comp. Cic. Tusc. disp. iv 27 estque aliud iracundum esse, aliud iratum, ut differt anxietas ab angore; neque enim omnes anxii qui anguntur alicant, nec qui anxii semper anguntur, ut inter ebrietatem et ebriositatem interest, aliudque est amatorem 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. 996 fasces cet.: v 1234 pulchros fascis saevasque
secures; Aen. vi 819 consulis imperium hic primus saevasque secures Accipiet: in Lucr. Nam petere imperium follows immediately. 997

Inbhibit: vi 72 ut ex ira poenas petere inbibat 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 M P V have Nixantem, R Nexantem. 1000—1002: Odys. λ 595 ἢ ητοι ὅ μὲν σκηντρήμενος χερσίν τε ποσίν τε Δᾶαν ἀνῶ ὀθέσκε ποτὶ λόφον: ἄλλ’ ὅτε μέλλει Ἄκρον ὑπερβαλέειν, τότ’ ἀποστρέφασκε κραταῖς: Ἀδιό τέκνα τίδονδε κυλίνδερο λᾶας ἀναίθης. 1001 rustrum: see n. to 45 prosum. 1004 explere cet.: Nonius p. 424 ‘expleri et satiari hanc habent differentiam: expleri est tantummodo plenum esse, satiari supra modum et abundantiam. Lucretius lib. vi Deinde animi ingrata naturam pascerse semper, Atque expleri bonis rebus satiarique numquam. M. Tullius de re publica lib. vi Graves enim dominae cet. quae quia 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 circuim cum redeunt expresses Homer’s περιπλομενων ἐναυτῶν. 1010 postestur: see n. to 1 1045 queatur.

1011 see notes 1 and Servius there; and comp. Cic. Tusc. disp. 1 10 dic, quæeso, num te illa terrent, triceps apud inferos Cerberus, Cocytæ fremitus, traxectio Acherontis, Mento summam aquam attingens encectus siti Tantalus, tum illud quod Sisyphus’ versat Saxum sudans nitendo neque proficit hilum, fortasse etiam inexorables iudices Minos et Rhadamantius? in the vss. lost mention may well have been made of Cocytus Acheron Rhadamanthus or Minos, and of Ixion’s punishment, and thus antecedents got for Qui sunt: in geor. iv Ixion’s wheel is mentioned in the same way together with Tartarus Cerberus and the furies; and his wheel would well represent some of the punishments on earth spoken of presently. 1012 erectans faucibus aetust: Aen. vi 297 Aestuau atque omnem Cocytæ eructat harenam, 240 halitus atris Faucibus effundens. 1015 luella: see n. to 1 39 loquellas: this word seems to be a ἄπαξ λεγόμ. 1017 robur must be the lowest dungeon in a prison, hence called career inferior, into which criminals were thrown before execution: Tac. ann. iv 29 robur et saxum aut parricidarum poenas minitantiam; Livy xxxviii 59 10 ut in carcere...includatur et in robore et tenebris expiret: the famous robur Tullianum, still to be seen at Rome, is described by Sall. Cat. 55: some take robur to mean the eculeus; and Valer. Max. vi 8 1 joins laceratus verberibus eculeoque impo situs, cundentibus etiam lamminiis ustus; and Sen. epist. 78 19 plus est flamma et eculeus et lammina: Cíc. Verr. v 163 cum ignes ardentesque lamminæ ceterique cruciatus admovebantur: the flamma of Seneca and ignes of Cicero=the taeda of Lucr. pix: Plaut. capt. 596 te, si hic
sapiat senex, *Plix atra agitet apud carnificem tuoque capiti inluceat. 1018* the const. appears to be *adhibet sibi stimulos terretque se*: comp. 68 *Unde... Effugisse... remosse*, and n. there. *conscius sibi and conscius factis* are both common, but not the double dat. 1020 1021 comp. Attius 577 *Neque ulla interea finis curai datur.* 1023 *studorum: 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. Democret. frag. 119 Mullach from Stob. flor. cxx 20 *inno θντής φύσις διάλυσιν οίκ εἰδότες ἀνθρωποι, ξυναδήσι δὲ τῆς ἐν τῷ βίῳ κακοπραγ- μονών* τῶν τῆς ἄνωθεν χρόνων ἐν ταραχήσι καὶ φίλοις ταλαιπωρώνσι, θυείδεα περὶ τοῦ μετὰ τὴν τελευτὴν μννοπλαστεύοντες χρόνον: comp. too ν 1154 foll. and Epicurus and Seneca cited there. 1024—1052: you may say too to yourself ‘the best and greatest kings conquerors sages poets, Epicurus himself, have died; why should I then seek to live, who dream away life amid cares and delusions?’ 1024 *possis: this potential Lucr. delights in, as has been so often noted above.* 1025 the words are from *Enn. ann. 150 Postquam lumina sis oculis bonus Ancor veliniquit; the thought of this and the next v. from *IIiad Φ 107 Karthevai καὶ Πάτροκλος ὁ σέρ σέο πολλον ἀγείνων: Lach. is doubtless right in making the whole of this passage a soliloquy of the reader.* *sis: see n. to i 1022 se suo.* 1026 *improve is ἀναδύσεως, unconscionable, immoderate in expectation; as Hor. epist. 1 10 40 dominum vehit improb-us; and improve in sat. 1 2 104, 3 200: so of things labor improbus, and Sen. nat. quaeat. iv 4 3 austro imber improbior est, and the like.* 1027 *rev. poten.: see n. to 11 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 365: the change of ἀ into ῥ in compounds is very frequent, as iy 605 Dissuluit; so prosulio desulio insoluo in Plautus: comp. calcio and conculco etc. quatio and con- cutio etc. clam and oculo, rapio and surruptus etc. a few instances out of many.* 1032 *comp. culex 32 Non Hellespontus pedibus pulsatus equorum.* 1034 *Scipidas: see n. to i 26 Memmiadæ, where it is observed that *Scipidas from Scipio* is a more irregular hybrid than the other: the termination -as is confirmed by our mss. and those of Lucilius Virgil and Horace. *Scip. bel. fulmen: Aen. vi 842 geminos duo fulmina belli, Scipidas, cladem Libyae; Silius vii 106 ubi nunc sunt fulmina gentis, Scipidasæ, 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*
occidissent. Gnaeus and Publius were great generals, perhaps not inferior to the more fortunate nephew and son; but still when they met so disastrously an end, it is singular Cicero should call them the two thunderbolts of the empire. When we think of the words scipio and scaprus, and the English shaft, and skipton skipton, and then skiptos skiptow 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. Valerius Max. iii 5 1 has this remarkable expression in relating the degeneracy of Scipio’s son, dii boni, quas tenebras e quo fulmine nasce passi estis! 1035 famul inf.: after Enn. ann. 317 e regno summo ut famul infimus [mss. optimus] esset. Paulus Fest. p. 87 ‘famuli origo ab Oscis dependet apud quos servus famul nominabatur’: with famul may be compared the many words ending in r which have lost the final us, as puer vesper ager socer tener and the like. 1037 Hel. com.: Aen. ix 775 Crethea Musarum comitum; Hesiod theog. I Mou-siaν Ελικωναδων, 99 οιδος Μουσιων θεράπων; hymn. Hom. xxxii 19 οιδοι Μουσιων θεραποντες. 1038 Sceptrum potitus is perhaps from Attius 590 sceptrum poteretur patris. eadem aliis: Π 919 animalia sint mortalibus una eademque; iv 1174 eadem facit, et scimus facere, omnia turpi. 1039 mater vetustas: his age at his death is variously given from 90 to 109 years. 1040 memoriae motus would produce memory, and thereby the power of consistent thought, just as the sensiferi 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 uit and its compounds is always long, proceeds to shew 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) Ater init oculos, 771 perit alioque; unless therefore he chose to descend to the level of a comic poet, he could not also say obit decurso, as he had taken his stand on the other practice. This curious conclusion is refuted by Luc. Mueller de re metr. p. 399 in a few lines: Martial Lucan Statius are placed by Lach. in the third and most correct class; but Martial not only says i 62 6 abit Helene, ii 64 3 transit et Nestor aetas; but also lib. spect. 16 1 Raptus abit media, x
BOOK III

77 2 perit fectit; Lucan not only has abit aut, but also rx 205 obit Pompeio, 1098 perit caruere; Statius not only subit ibi and the like, but also Theb. vii 439 init fectique, x 205 adit non: what Lach. says of Virgil has some support from mss., but taking into account that poet's usual rhythm it seems almost incredible that he should five times have written exit, exit, transit, transit, transit; never once divided the word between two feet, exit etc.: Martial does not hesitate to say transit et: take audent fundunt or any other word of the same quantity and see how the case stands with them. It may be said on the other side 'why is not exit or transit used by Virgil in the 5th foot?' but these words only occur five times; and I find that he uses audiit 13 times in all, 11 times in the first foot: of the two exceptions one is a case of repetition, Audiit...audiit amnis. It is however possible, as I have remarked to 776 conubia, that Virgil so placed these words as to give his readers the choice of taking them for a dactyl or spondee, as they pleased. Ovid's exceptional and repeated lengthening of interit abit redoit etc. as well as petit is evidently done in defiance, as if he would say 'whoever is afraid to lengthen these words, I am not': his example appears to me rather to go against than support Lach.; or else why is he singular among the poets of his day in this practice? nor is the redoit veniet occasionally found in old inscriptions any 'firmaissimum argumentum': sibi ube i ubi nisei quasei occur in the new corpus inser. more than 100 times, fuit is also found; yet Virgil surely might use all these short: in Ennius' time all perfects in -it were long. Neither Wagner philol. suppl. i p. 316 nor Conington to Aen. ii 497 accepts his Virgilian theory; and as to Plautus Fleckisen in Jahn's Jahrb. lxxi p. 59 foll. has deserted him and retracted his former opinion. Lucr. three times uses the contracted perf. of the first conj. i 70 Irritat, v 396 superat, vi 587 Disturbat: in each case a vowel follows; but it may be remarked that the reading in the first two instances rests on a conjecture, though a highly probable one.

1042 dec. lum. vitae: Lach. says 'interpretes vitae lumen quomodo decurratur...non recte explicant, scilicet oblii se in libro ii 79 legisse Et quasi cursores vitai 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. 1044 Restinxit: Cic. orator 5 nec ipse Aristoteles admirabili quadam scientia et copia ceterorum studia restinxit: the insertion of c before x is interesting as another proof that doubling the consonant did not change the sound: cx cs x were all pronounced alike, just as x xs cs were: see n. to 545 obbrutescat: it is interesting too as a proof, if proof were needed, that as g became c before t in rectum auctum and the like, so did it become c in rex resi auxi cet.;
see introduction p. 26. 1046 vivo atque videnti, an alliterative proverb, as Lamb. has seen, strengthened by the oxymoron Mortua cui vita est: it occurs in Plautus and Terence and Cic. pro Sestio 59 vivus, ut aiunt, est et videns cum victu ac vestitu suo publicatus. 1048 vigilans cet.: Plaut. Amph. 697 and capt. 848 vigilans somniat; so that this line too is proverbial: Ter. eun. 1079 sterit 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. 1051 Ebrius may here mean, having the mind disordered and stupefied, or else reeling like a drunkard under the load of trouble: the metaphor is more obvious, when Horace speaks of one fortuna dulci Ebria, or Catullus of a lover's ebrios ocellos.

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 facile hanc tantam molem mali a cervicibus ves- tris depulissim; de orat. i 2 in eo maximae moles molestiarum et turbu- lentissimae tempestates extiterunt, where there is assonance and alliteration. 1058 foll. comp. Emm. trag. 256 Otioso in otio animus nescit quid velit...Imus huc, illuc hinc; cum illuc ventum est, ire illinc lubet: Incerte errat animus, praeter propter vitam vivitur. 1063 mannos were small Gallic horses famous for swiftness and evidently in great demand at Rome for use in harness: Horace mentions them in his odes epodes and epistles. praecipitanter seems not to occur elsewhere. 1068 Hoc se cet. quoted by Sen. de tranq. an. 2 14 aliud ex alicet suspicatur et spectacula spectaculis mutatur. ut ait Lucretius Hoc se quisque modo semper fugit. sed quid prodest, si non effugit? sequitur se ipsum et urget gravissimam comes: he rightly marks the antithesis between fugit and effugit; comp. Cic. de fin. v 20 ne vitationem quidem doloris ipsum per se quisquam in rebus expetendis putavit, nisi etiam evitare posset; and Sen. epist. 93 at end quid autem a rem pertinet quam diu vites quod evitare non possis? Hor. epist. i 14 13 In culpa est animus qui se non effugit unquam. 1069 ingratiss: see n. to 935 gratis. et odit [se]: see n. to vi 1022 on Lucretius' love of parentheses like this. 1070 morbi aeger i.e. quia morbum sentit, sed quibus e causis fiat nescit: comp. 1053 foll. 1071 rebus relictis, well illustrated by Lamb. from Plautus and Terence, means ceteris rebus relicitis. 1072 Felix qui potuit rerum cognoscere causas; and Epic. in Diog. Laert. x 143 οὐκ ἦν τὸ φοβοῦμενον λύειν ὑπὲρ τῶν κυριωτάτων μὴ κατειδότα τίς ή τοῦ σύμπαντος φύσες κ.τ.λ.
1076—1094: again why such a craving for life mid troubles and dangers? death cannot be shunned: no nor does length of life create any new pleasure; while the future may bring evil as well as good fortune; and live as long as we may, the eternity of death will ever be the same. 1076 in dub. periclis, as 55. 1079 pote is a neut. adj. and est is om. as in suave, nec mirum, quid mirum: see n. to ii 1 and 5: v 836 Quod pote, fuit is om.: pote is thus used by the best writers. 1081 procuditur: see n. to ii 1115. 1082 like 957 Sed quia semper aves quod abest, prae sentia tenets. 1084 hiantis, keeping up the metaphor of sitis. 1085 has a proverbial smack, as Virg. geor. i 461 quid vesper serus vehat: Gell. xiii 11 lepidissimus liber est M. Varronis ex satiris Menippis qui inscrbitur nescis quid vesper serus vehat. 1087 Nec prorsum: see n. to i 748. 1090 condere saecla: Hor. od. iv 5 29 Condit quisque diem; Plin. epist. ix 36 4 quamquam longissimus dies cito conditur: Virg. ecl. ix 53 longos... cantando condere soles, where Conington says condere to bury, for to see go down, and he and Heyne compare Callim. epigr. ii 3 Ηέλιον λέσχα κατεδύβαμεν: but such a use is better suited to sol or dies, than saecla; 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. 1091 Mors aeterna: 869 mors inmortalis.

BOOK IV

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

26—41: having explained the nature of the soul, I now go on to an important question that of idols or images, which like small films constantly proceed from the surface of all things and float in the air, and
often frighten us when sick or asleep: these we must not think to be souls from hell, which have survived the dissolution of the body. 26 Atque cet.: so III 31 he begins Et quoniam docui cet. 27 compta.: see n. to 1 950 compta. 28 Quove: see n. to 1 57. ordia prima a curious transposition of primordia to be compared with 313 (337) ea propter, vi 962 et facit are. 29 vementer cet.: comp. II 1024 tibi vementer nova res molitur cet. 30 quae verum simulacra voc.: Epic. in Diog. Laer. x 46 τούτους δὲ τοὺς τύπους εἴδωλα προσαγορεύομεν: see n. to i 132 and II 112, where is said that he uses imago imaginibus simulacra, as the metre requires, and also effigiae, to express these εἴδωλα or τύποι of Epicurus. I have all through used idols and image as perfect synon- ymes for the synonymes simulacra and imago respectively. Catius a contemporary of Lucr., with whom Cicero and Cassius make themselves merry in ad fam. xv 16 and 19, used the word spectra; Cicero himself imagines. 31 comp. 43 50 summo de corpore erum, Quae quasi membranae cet. 33—35 comp. I 132 Et quae res nobis vigilantibus obvia mentes Terrificet morbo adjectis somnoque sepultis, Cernere uti videamur cet. and see n. there. 34 figurae is the word used by Quintil. inst. x 2 15 to express the εἴδωλα or simulacra: illas Epicuri figurae quae e summis corporibus dicit effluere. 35 simulacraque luce carentum adopted by Virg. geor. iv 472. 37 ne forte cet. depends on 29 30 Nune agere incipiam cet.: he here emphatically repeats what he said in the similar passage I 132—135, that it is to free men from these baseless terours he undertakes this question: if it had not been for these fears, οἶκ δὲν προσεδέσωμεν φυσιολογίας: it is, echoes Lucr., the naturae species ratione 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 discecssum dederint: see notes I and n. to I 819. Lucr. uses dare with the same latitude as Virgil and other poets; thus I 819 and elsewhere dent motus means 'impart motion' to others, but II 311 dat motus = facit motus, movetur; I 288 dat stragem = causes ruin, but II 1149 dabunt labem putrisque ruinas, v 347 darent cladem magnasque ruinas are said of the things themselves falling to ruin: comp. too dare pausam = facere pausam, cessare, dare sonitum, crepitum, fragorem, all of which are found in Lucr. Virgil carries this use of dare farther perhaps than Lucr.: Aen. xii 575 Dant cuneum = faciunt cuneum: comp. too Aen. vi 76 finem dedit ore loquendi, which = Lucilius' pausam facit ore loquendi. When we thus find dare finem, cuneum, motus, ruinas, discecssum 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 dhā, because the Romans had no aspirated dentals; but such was the good sense of the Romans that, when they felt that they could not efficiently keep the two roots apart, they kept only one, dare, to give, and replaced the other dare, to place or to make, by different verbs, such as ponere, fucere.' 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 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 membranas [sunt] vel cet. 52 cluet vagari = vagatur. 53 (44) repeated v 882. 54 55 in rebus, res: 43 and 64 ab rebus, rerum; 90 91 res, e rebus; 100 foll. rerum, rerum, rerum. 58 Cum teretis cet.: comp. v 803 Folliculos ut nunc teretis aestate cicadæ Lin-cunt: for teretis see u. to I 35 tereti cervice. 63 tenuis, 66 tenuia, and repeatedly below this word has the same poetical force which he often gives to solidus rarus celer profundus and the like: it means enormously inconceivably thin and fine: so 88 supptili filo: comp. also n. to I 1018 magnum per inane. 66 hiscendi, of speaking in the lowest whisper: see Mayor Cic. phil. II 111 respondebisse ad haec aut omnino hiscere audebis? 69 formæ...figuram; Cic. de nat. deor. I 90 non ab hominibus formæ figuram venisse ad deos; but de off. I 126 formam nostram reliquamque figuram; de nat. deor. I 110 formare figurare colo-rare. 71 et sunt cet.: the negligence here is the same in principle as that illustrated in n. to II 1038: quanto minus connects them in construction; but the sense requires something opposite. 76 ferrugina: the various usages of ferruginus ferrugineus 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 habeas ferrugineam...Palliolum habeas ferrugineum, nam is colos thalassicust; answering therefore to Homer’s πορφύρος or οἶνοφ
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: 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 carbas; 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 flutant: iii 189 flutat. 79 patrum cet.: the senators occupying the whole orchestra must have been very marked objects: Aen. v 340 Hic totum caveae consessum ingenitis et ora Prima patrum magnis Salius clamoribus implet: the last words seem a reminiscence of 1017 magnis clamoribus omnia complit. Tac. ann. xiii 54 intravere Pompei theatrum quo magnitudinem populi viserent. illic...dem consessum caveae, discrimina ordinum, quis eques, ubi senatus percurrentur, advertere quosdam cultu externo in sedibus senatorum... degradianturque et inter patres considerit. 83 considerat seems not to occur elsewhere in a classical writer. correpta, 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 shewn. 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, δείν κατὰ βάθος το συμπλήρωμα γίνεται, says Epic. in Diog. Laer. x 48 of the cognate συντάσεως: Cic. de nat. deor. i 123 of Epicurus' gods, ut homunculi similium deum fingeret lineamentis dumentaxt extremis, non habitu solido; and Macrob. sat. vii 14 4 calls them inani figura: Aen. vi 292 tenuis sine corpore vitas Admoneat volitare cara sub imagine formae will illustrate Lucr. 104 rerum similesque: 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. 108 Nec rat. al. servavi: he means that unless they were inconceivably thin they could not pass unscaffed through certain obstacles, for instance the air; by number then they make up for fineness, so as at last to be visible, adsiduo crebroque repulsu.

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 unfelt. 110 quam temui: in the words of Epic. in Diog. Laer. x 47 τά εἰδώλα τάς λεπτότην ἄν-
υπερβλήτους κέρχηται. 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. rer. Cunct.: see n. to ii 333. 116 quorum=ut eorum: how greatly would the revelations of the microscope have strengthened his argument! 123 Praeterea with reference to primum of 116: in 120 praeterea merely connects its clause with those immediately preceding. 124 panaces is plur. from panax: the Greeks used the forms ἡ πανάκεια, τὸ πάνακες and ὁ πάναξ: Galen. de simpl. med. viii 4 says εἴδωται οὐκ ὁδ' ὁποῖος ὡς σχέδον ἄπωσιν οὐ πάνακες ἀλλὰ πάνακα προσαγορεύει τὴν τῶν ταύτην; and Lucr. is not likely to have used the masc. πανάκεια. 125 Habrotoni: Dioscor. iii 26 says the Romans called this ἄφυνθονυ Πόντικουμ. centaurea: see n. to ii 401: both Virg. geor. iv 270 Cecropiumque thymum et grave olentia centaurea, and Lucan. ix 918 Et panacea potens et Thessala centaurea...fumoque gravem serpentinibus urunt Habrotonum seem to have been thinking of Lucr. 126 duobus [digitis], for digitis doubtless followed, must have been proverbial: Plaut. Bacch. 675 Quid...Sic hoc digitulis duobus surnebas 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 vss. in the mss. see above p. 22. Lucr. refers to the συντάσεις or spontaneous appearances in the air, as a supplement to his discussion of the ἀπόρρουσι 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 quae 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 συντάσεις ὁρῶνται κατὰ τὸν ἀέρα παν-
τοῖον ἓν όν άθραντον: τούτων δ' αἱ μὲν ἑρμοῦσιν, αἱ δὲ κύνησιν λαμβάνουσιν, καὶ ποτὲ μὲν ὑποφεύγουσι ποτὲ δὲ διώκουσι κ.τ.λ. 132 in
hoc caelo means in this lower part of the heaven called air: Epic. in Diog. Laer. x 48 και συντάσεις ἐν τῷ περιέχοντι ὁξείᾳ διὰ τὸ μὴ δεῖν κατὰ βάθος τὸ συμπλήρωμα γίνεσθαι. quī: see n. to iii 94. 135 (142) in oras, that is the extima pars, the extrema liniamenta, as explained and illustrated to 101 Extima: comp. 166 oris, and Attius 484 Scandit oras, laterum texta flamma Vulcâni vorax. 137 mundi = caeli of course. 138 (136) Aera mulcentes: Cic. Arat. 88 Igniferum mulcens 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 νέφελην κενταύρω φόμοια* Η ταρδά- λεν η λύκος η ταύρος; 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 rack dislimbs; his Hamlet a camel, a weasel, very like a whale, perhaps the very belua of Lucr.; Wordsworth an Ararat, a lion, a crocodile.

143—167: images stream incessantly from the surfaces of all things: some things they pass through, by others they are broken; from others, at once hard and bright, they are reflected back: they stream as constantly from things, as light from the sun, so that as soon as a mirror is turned to a thing, its image appears in it at once. 143 foll.: Epic. in Diog. Laer. x 48 ἣ γένεσι τῶν εἰδώλων ἁμα νοηματι συμβαίνει· καὶ γὰρ ρέως ἀπὸ τῶν σωμάτων τοῦ ἐπιπολῆς συνεχῆς συμβαίνει· σοφὸς αὐτὴ τὴν ἐπὶ τοῦ περιεχομένου βέσιν καὶ τάξιν τῶν ἀτόμων ἐπί πολὺν χρόνον κ.τ.λ. and Macrobr. sat. vii 14 3 censet Epicurus ab omnibus corporibus insula fluore quaepiam simulacra manare, nec unquam tantulum moram inter- venire quer ultra ferantur inani figura cohaerentes corporum cæcum. 145 quicquis = quicquid, as so often in Lucr.: see n. to iii 957. 147 and 152 vitrum: 602 Qualia sunt vitreī, species qua travolat omnis. 147 [in] aspera: see n. to iii 623. 151 Densoque: 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 neminit etc. 160 celer: see n. to 63 tenuis. 166 oris: comp. 135 in oras and 101 Extima. 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 quas poterit res Accidere ad speciem quadrata, nisi eius imago; 690 mitto iam dicere quam res Quae feriunt oculorum acies visumque lacessunt; and also i 132 Et quae res nobis vigilantibus obvia mentes Terrificet: see n. there. ibi i.e. in speculo. respondent i.e. oris of the thing from which the images come.

168—175: often the sky in a moment is overcast with thick clouds: what a multitude then of these thin images must in an instant be shed
from them, to allow of these being seen by us?—These vss. appear to me to have nothing to do with the συνάπτεσ 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. i 323 Et foedam glomerant tempestatem. 169 Tempestas: ii 32 Praesertim cum tempestas adridet, et v 1395. 170 —173 = vi 251—254, except 170 rearis for remur. 171 caeli... cavernas: 391 Sidera cessare aetherii adfixa cavernis; as Cic. de suo consul. in de div. i 17 Aetheris aeterni saepta atque inclusa cavernis. Lamb. quotes Cic. Arat. 252 late caeli lustrare cavernas, and Varro in Nonius p. 46 Nubes aquali frigido velo leves Caeli cavernas aureas subducervant: Varro de ling. Lat. v 19 Enniius item ad cavationem caeli ingentes fornices; so that doubtless his own cavernas had reference to this derivation of caelum. 172 toe. nim. nocte: Virg. geor. i 328 media nimborum in nocte. 173 atrae cet. Aen. xii 335 circumque atrae formidinis ora. 174 Quorum quantula cet. and therefore the images being so prodigiously thin, what a number must leave in order to impress our sense on earth. 175 eam rat.: the ratio is such that no sun can express it.

176—229: the velocity with which these images travel is enormous: light things made of fine atoms often travel very swiftly, as sunlight; it is natural then that these images should do the same; of which too there is a constant succession one following on the other like light or heat from the sun: again these images proceed from the very surface of things and should therefore travel more swiftly than light: a proof of the prodigious swiftness of these images is this: put water in the open air, and at once all the stars of heaven are reflected in it. As images come from all things to the sight, so do things producing smell taste sound and the like; so that all the senses are similarly moved. 179 quem quaque locum; see n. to i 966 quem quisque. 180—182 = 909—911. 180 Suavidicis seems not to occur except in these two places: Plaut. capt. 56 has spurcidici 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 Erinna anthol. i p. 19 epigr. 47 7 Δωτήρος κίκνου μικρός θρόος κελουών Κρωμιόν ἐν εἰαρπαίῳ κιόναμενος νεφέλων: the gruam clamor in aetherii is probably from Homer's κλαγγι γεράνων οὐρανόθντα τρά: Aen. x 264 sub nubibus atris Strymoniae dant signa grumes atque aethera tranant Cum sonitu fugiuntique notos clamore secundo: the aethera tranant per-
haps from 177 tranantibus aurcas and 182 in aetherii. 182 in aether.
web.: see n. to l 250 and II 1115. 184 celeris, as 160 celer. 186

e primis: see II 313 Primorum. 187 eundur: I 1044 Cudere enim
cerbro possunt [plagae]. 190 protelo explained to II 531. 192
Inmemorabile per spatium recurs v 488: par. lost VIII 113 distance
inexpressible By numbers that have name: and comp. Epicurus himself
in Diog. Laox. x 46 ἦ διὰ τοῦ κενοῦ φορὰ κατὰ μηδεμίαν ἀπάντησιν τῶν
ἀντικεφαλῶν γενομένη πάν μέρος περιληπτὸν ἐν ἀπερνοήσθω χρώσι συντελεῖ.
193 parvola i.e. simulacra, has force by being thus placed at the
beginning instead of after quae: they are exceedingly small and there-
fore the propulsion is easier: the ambiguity in parvola causa was quite
indifferent to Lucr.: see n. to l 57 perempta and to v 1414 res illa
reperta. causa: the cause behind which impels them is the body from
which they come which constantly emits from the surface images, as the
sun discharges light; this therefore is to be compared with 189 Suppe-
ditatur cet. 194 propellat, as v 1027 Aer a tergo quasi proveheat
atque propellat; which also illustrates the sense. 202 rigare: v 593
Tantulus ille queat tantum sol mittere lumen, Quod maria ac terras
omnis caelumque rigando Compleat et calido perfundat cuncta vapore:
the repetition of caelum in our vss. is harsh; but the mare ac terras
made it almost inevitable, and such repetitions are in the manner of
Lucr. and the old writers. 203 igitur: comp. 520 and 865, and see
n. to l 419. 204 emissum is another ἄπαξ λεγώμ. 205 Quod
superest: see n. to l 50. 'ubi feruntur autem coniunctivum in membro
ab interrogatione pendente locum habere quis neget?' Lach.: he com-
pares 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 (videsne?) debent ire!
with quo comp. 153 quam meminit levor praestare salutem. Lach. gives
a curiously inappropriate illustration from Quintil. l 10 3 aut quo melius
vel defendet 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 nimirum / expresses what quo .. debere / does here.

211 diu: with diu and dico comp. fretu and freto and n. to I 720,
and humu and humo in Nonius p. 488. 213 the sidera mundi are
the reflected stars of the reflected heaven which answer in the water to
the real stars of the real heaven: 167 Res ibi respondent simili forma
atque colore: see n. to 419. 215 accidat in: accidere ad is the usual
constr. as 236: Wak. compares Ov. Fasti v 360 Accidere in mensas ut
rosa missas solaet. 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 vii 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 exesor seems not to occur out of Lucr. moerorum: see n. to i 29 moenera: moerorum is found three times in the Aeneid joined with agger: Lucr. has also noenu, poeniceus, poenibat; Cie. pro Mil. 33 poenitus, 35 poenitor; the new corp. inscr. Lat. has moiro moiros moerus among a hundred other instances of oi or oe for u. 224 amaror: whether Virg. geor. i 247 used this word is a moot point: see Gellius i 21 and the editors of Virgil. 225 fluenter seems another ἄναξ λεγόμ. 227 interdatur: 868 interdatus. 229 see notes 1: sentire sonare is by no means an unpoetical expression; and to object to the sentire in two consecutive vss. in two senses is strange in an editor of Lucr. see n. to i 875. With reference to the above argument of Lucr. Macrobius sat. vii 14 5 says not unaptly ad haec renidens Eustathius ‘in propatulo est’ inquit ‘quod decept Epistrum. a vero enim lapsus est aliorum quattuor sensuum securus exemplum, quia in audiendo et gustando et odorando atque tangendo nihil e nobis emitimus, sed extrinsecus accipimus quod sensum sui moveat. quippe et vox ad aures utro venit et aurae in nares influunt et palato ingeritur quod gignat saporem et corpori nostro adplicantur tactu sentienda. hinc putavit et ex oculis nihil foras profiscier, sed imagines rerum in oculis utro meare.’

230—267: we feel a thing in the dark, and know it to be the same as we saw in the light: if what we feel is square, what square object can come in the light to our sight except its image, since a like effect must have a like cause? images proceed from things in all directions; but as we only see with the eyes, we only see images where we turn our sight to them. Again an image pushes before it the air between it and the eye; this air all sweeps through the pupil, and lets us judge of the distance of the object seen; and all this takes places almost instantaneously: we do not see the images singly, but we see the object by a continuous succession of these; just as we do not feel each particle of wind, but the effect of the whole: and so too we thump the surface of a stone, but feel its inner hardness. 233 Cons. causa, since the effect is consimilis. 235 luci, 232 luce: comp. i 976 fine, 978 fini, 979 fine. 236 ad speciem, 242 speciem; as v 707 and 724 Ad speciem for the sight or eyes. 245 internoscere curat = of course curat ut nos internosecamus; intern. therefore is equivalent to an acc. of the subst.: comp. Lach. and see n. to i 331 and 418. 255 habit making the whole appear one and the same operation; just as in fact habit makes the seeing a solid object and the inference that it is solid appear but a single operation. 262 unorum: Lach. compares oinvorsei in the
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 image, images cannot come from that part of the mirror. 271 *Quod genus*: see n. to ii 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 perspiciantur*. 271 and 278 *transpiciuntur*, 272 *transpectum* occur in no other writer of authority. 274 *duplci geminoque* appears a pure tantology: 451 *Binaque per totas aedis geminare supellex*; 766 *mortis letique potitum*; 1004 *facies atque ora tueantur*; v 5 *Pectore parta suo quaesitaque praemia*; 1025 *bona magnaque pars*; 1085 *aquam dicuntur et imbris Poscere*; 1078 *genus alitum vaiaeque volucres*. 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. 280 *protrudit cet*.: comp. the quite similar argument 246 foll. 290 *Illic* i.e. *ab speculo tantum semota*. 291 *utraque* i.e. both in the case of things seen through the open door and in a mirror: see n. to 86. Lucr. seems to have thoroughly felt that distance was not perceived by the eye, but was a
matter of mere inference. 301 (325) e laevo sit i.e. laevus fiat: 186 fierent iunvenes subito ex infantibus parvis; Ter. Andr. 37 feci ex servo ut esses libertus mihi; Aen. x 221 nymphasque e navibus esse Issserat: it is possible e laevo may mean on the left: Ovid. trist. i 10 17 Fleximus in laevum cursus; Lucan VIII 194 in laevum puppin dedit. 

308 (332) speculo: the omission of the prep. seems harsh; and perhaps e should be read: but speculo may be the abl. instrum. 309 (333) rusum: see n. to III 45. 310 (334) eodem eadem eodem idem plur. and isdem, as said to i 306, are found as dissyll. in Lucr.: the last three are never with him trisyll. 

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

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 (299) tueri appears to be governed by fugitant as well as vitant: he has elsewhere fugitant relinquere, fugitabunt visere. 325 (300) tendere i.e. oculos: Virgil has Ad caelum tendens lumina, oculos telumque tetendit; Ovid oculos et brachia tendens: i 66 Nonius Lamb. and Lach. read tendere...oculos. pergas is of course potential. 326 (301) alte, which generally means ‘on high’ or ‘to a height’ or ‘depth’, seems here to mean ‘from on high’; so 1182 alte sumpta querella, ‘from the depth’: see n. to i 85 super, and what is there said of superne. 332 (307) Lurida, 333 (308) luroris: Paulus Fest. p. 120 luridi supra modum pallidi, which seems true of paleness on a dark complexion; so Catul. LXIV 100 magis fulgere [fulvore Ritschl] expalluit auri: Appul. met. ix 30 p. 650, with whom luror is a favourite word, lurore buxoe macieque foedata. 333 (308) Arquati: Nonius p. 35 arquatus morbus dictus, qui regius dicitur, quod arcus sit concolor de viore vel...Varro Eumenidibus nam ut arquatis et lutea quae non sunt et quae sunt lutea videntur: vi 526 Lucr. has the form arqui. 336 (311) palloribus: iii 154 Sudoresque. 339 (314) init: see n. to iii 1042. 340 (315) candens lucidus: ii 767 canos candidi marmore fluctus; 771 candens videatur et album; v 721 candidi lumine tinctus. 341 (316) discutit umbras 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, composuere 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 vagique sensus Oppressa ratione mentitur. Nam turris, prope quae quadrata surgit, Detritis procul angulis rotatur; for see 379 Nec tamen hic oculos falli cet.; and indeed Lucr. may have written rotentur. ad tornum is like ad normam esse, ad unguem factus, castigatus and the like: see also note to 317 (341) ad nos. 363 adumbratim seems not
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to occur elsewhere: Cicero says *non expressa signa sed adumbrata virtutum simulata*: see n. to I 687. Sextus adv. math. vii 208 *vit av empti* *psiédosthai* *tēn* *ōphi*, *ōti* *ēk* *mākroʊ* *mēn* *diasthmatos* *mikrōn* *ōrā* *tōn* *pýrogen* *kai* *strogγύλōn* *ēk* *dē* *tō* *sýνεγγυς* *méλvona* *kai* *tētrāgonōn*, *ālла* *μάλλον* *ἀληθεύειν*, *ōti* *kai* *ōte* *φαίνεται* *mikrōn* *aǔtē* *tō* *aισθητό* *kai* *toioioτοσχήμον*, *ōnτωs* *ēstι* *mikrōn* *kai* *toioioτοσχήμον*, *tē* *dīa* *tō* *ἀέροs* *φόρα* *άποθρανομένων* *tōn* *kata* *tā* *ἐἴδωλα* *περάτων* *κ.τ.λ.* 366 *si* *credīs* *implies* *an* *absurdity*: I 1057 Ipsum *si* *qui* *quiam* *pōsē* *in* *se* *sistere* *credīs*; where see note. 368 *lumine* *cassus*: 377 *spoliatur* *lumine* *terra*, v 719 and 757 *cassum* *lumine* *corpus*: Lēn. 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* *līnea*: comp. vi 344 *E* *regione* *locum* *quasi* *in* *unum* *cuneta* *ferantur*; *and* *other* *passages* *of* *Lucr.* *and* *Cicero* *there* *cited.* 376 *lanā* *traχ.:* *fresh* *wool* at *the* *same* *time* *constantly* *taking* *the* *place* *of* *what* *is* *consumed.* 378 *abluit* *umbra*: 875 *sitīs* *de* *corpo* *nostro* *Ablaitur*, *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* *mis-* *taken*: *when* we *are* *in* *a* *ship* *which* *is* *moving*, *it* *seems* *to* *be* *at* *rest,* *and* *things* *which* *it* *passes* *to* *be* *in* *motion*: *the* *stars* *which* *are* *in* *per-* *petual* *movement*, *appear* *to* *stand* *still*: *if* *you* *look* *down* *a* *long* *colo-* *nade*, *the* *roof* *and* *floor* *and* *the* *sides* *seem* *at* *the* *other* *end* *to* *converge* *to* *a* *point*: *out* *at* *sea* *the* *sun* *appears* *to* *rise* *from* *the* *water* *and* *to* *set* *in* *it*: *the* *parts* *of* *a* *ship* *under* *water* *look* *bent* *and* *twisted* *upwards*: *when* *clouds* *scud* *across* *the* *sky*, *the* *stars* *seem* *to* *move* *the* *other* *way*: *if* *you* *press* *the* *eyeball* *beneath*, *you* *see* *all* *things* *double*: *when* *fast* *asleep* *in* *a* *small* *room* *in* *the* *dark*, *you* *often* *think* *you* *see* *daylight* *and* *are* *travelling* *over* *wide* *distances*: *in* *all* *this* *the* *error* *lies* *in* *the* *opinions* *which* *the* *mind* *superinduces* *upon* *what* *the* *senses* *really* *per-* *ceive.* 383 *diximus* *in* *368* *foll.* 385 *naturam* *rerum* *here* *= *cau-* *sas* *rerum.* 386 *vit.* *oc.* *adfinigere*: *Cic.* *de* *imp.* *Cn.* *Pomp.* 10 *ut* *neque* *vera* *laus* *ei* *dtracta* *oratione* *mea* *neque* *falsa* *addicta* *esse* *videatur.* 387 *Qua* *veh.* *navi*: *see* n. to I 15 *capta* .. *quamque.* 391 *cavernis*: *see* n. to 171. 392 *adsiduo* *sunt* *motu*: *elsewhere* *he* *uses* *the* *more* *common* *constr.* *esse* *in* *motu*: *see* n. to I 999 (995). *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* *stātu* *and* *in* *eodem* *stātu* *esse*, *manere* *may* *be* *said.* 393 *longos* = *long-* *inquo:s*: Servius to Lēn. xi 544, quoted by Forc., *'Sallustius et Metello procul agente longa spes auxiliorum'* 394 *suο...corpo* *claro*: I 38 *tuo* *recubantem* *corpo* *sancto*: 413 *meo* *diti* *de* *pectore*; vi 618 *suis* ra-* diis* *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 corde, tuo perfusi flumine sacro, suo cum gurgite flavo. 397 the constr. seems to resemble some of the instances given in n. to i 15: the Extantis...montis is joined by attraction with inter quos because it is nearest: if the inter quos preceded the montis there would be nothing harsh or unusual in the constr.; but the Extantis cet. is put first to give it emphasis. 404 iubar i.e. solis: v 697 tremulum iubar haesitat ignis. 409 Festus p. 375 veruta pila dicuntur quod...habeant praefixa [Paulus supplies quod veluti verum habent praefixa] Ennius li. x cursus quingentos saepi veruti. Virgil and Tibullus have the form veru, and Virg. the adj. verutus.

414 At constructus, 436 At maris, 447 At si: at here = denique; as also 998 At consueta, 1007 At variae; 1165, 1168, v 650, 1028, 1361, 1379, 1436; this use of at in transitions is common enough in Cicero: see Mayor’s ed. of Halm phil. ii 7. constructus aquae: iii 198 lapidum constructum: Forc. and Lach. cite for the word Frontinus si collectus plurialis aquae cet. digitum non altior unum: Madvig Lat. gram. 305 and 306 illustrates at this length an omission of quam: very similar is Livy xxi 61 10, which he quotes, raro unquam nix minus quattuor pedes alta iacuit; but the law is usually restricted to plus minus amplius maior minor: Virg. ecl. iii 105 Tris pateat caeli spatium non amplius ulnas. 416 417 ii. Θ 16 and Hes. theog. 720 had made this notion familiar to poets, though perhaps Virg. geor. ii 291 and Aen. vi 577 was also thinking of Lucr., despectum...patet suggesting patet...suspectus. 416 inpete here is simply size, which seems to be derived from the primary meaning of force and vehemence: so v 200 quantum caeli tegit impetus ingens, for there seems no allusion there to a revolving heaven; and vi 186 Extractus alis alias super impete miro: v 913 tanto membrorum esse impete naturum seems to express both force and size: Caes. de bel. Gall. iii 8 in magno impetu maris atque aperto, compared with 9 7 in vastissimo atque aprtissimo oceano and 12 5 vasto atque aperto mari, extent seems to be the chief notion expressed. 417 caeli...hiatus, perhaps with reference to Ennius’ caeli palatum after the Greek. 419 mirando, because it is wondrous strange that heaven should be there in that small puddle: 462 Cetera de genere hoc mirando; vi 692 mirando pondere saxa; v 1171 mirando corporis auctu. See notes 1, and notes 1 and 2 to iv 213. Shelley in the recollection beautifully enlarges on this theme which would naturally impress itself on the mind of a poet: We paused beside the pools that lie Under the forest bough: Each seemed as were a little sky Gulsed in a world below; A firmament of purple light, Which in the dark earth lay...In which the lovely forests grew, As in the upper air...There lay the glade and neighbouring lawn, And through the dark green wood. The white sun twinkling
like the dawn Out of a speckled cloud. 426 ductu: so ducere murum, fossam, lineam and the like: Cic. de rep. ii 11 cuvus is est tractus ductusque muri; Manil. ii 287 at quae divisa quaternis Partibus aequali laterum sunt condita ductu; 274 In tris aequalis discurrunt lineae ductus. 427 in perpetuum: Plaut. most. 146 non videor mihi Sarcire posse aeolis meas quin totae perpetue ruant: Creech compares Aen. vii 176 Perpetuis soliti patres considere mensis: viii 183 Virgil translates by Perpetui tergo bovis Homer's νότοι διπλεκέσσοι. 429 trahit fastigia, poetically making the colonnade the agent; instead of trahitur in fastigia. 436 clauda: Livy xxxvii 24 6 has claudas mutilatasque naves; but here perhaps clauda is rather the reverse of recta, as 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 spumas salis, x 214 campos salis: see also n. to i 496. 450 florentia: i 900 flammarum flore coorto. Aen. vii 304 florentis aere catervas, where Servius says Ennius et Lucretius florens dicunt omne quod nitidum est: he then quotes inaccurately v 1442 florebat puppibus. 451 binaque... geminare: 274 duplici gemoque fit aere. geminare neut. as the compound ingenimo so often is. 453 sopore Somnus: iii 431 in somnis sopiti. 459 Mutare, ἀμείβαν: Sen. epist. 104 8 quid prodest mare traciere et urbes mutant? Pliny nat. hist. ii 132 locum ex loco mutans rapida vertigine. 460 severa: v 1190 noetis 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. 462 mirando: see n. to 419. 463 violare fidei usually means to break your own faith; here it means to impair the credit of others: but 505 Et violare fidei primam 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 ἀπαξ λεγόμ. for opinatio: with opinatus animi quos addimus ipsi, and 467 res secernere apertas Ab dubii, animus quas ab se protinus addit comp. Epic. himself in Diog. Laer. x 50 τὸ δὲ ψεύδος καὶ τὸ διημαρτημένον ἐν τῷ προσδόξαζομένῳ αἰε ἐστὶ κατὰ τὴν κάπην ἐν ἧμιν αὐτοῖς, συνημμένῳ τῇ φαντασεικῇ ἐπιβολῇ, διάλειψιν [not διάλειψιν] δὲ ἤχωναν καθ' ἄν τὸ ψεῦδος γίνεται: and comp. all that follows with Sextus adv. math. vii 210 foll.: Epicurus shews that every perception is true: but that some opinions are true, some false, and points out how the true are to be distinguished from the false: Cic. acad. pr. ii 45 dixitque [Epicurus] sapientis esse opinionem a perspicuitate seiuincere: perspicuitas is his translation of Epicurus' ἀνάρχεα. With respect to one of the cases put by Lucr. above Cic. i. i. 80 says Timagoras epicureus negat sibi unquam, cum oculum torsisset, duas ex lucerna flammulas esse visas; opinionis enim esse mendacium, non ocularum. It appears from this book of
Cicero that the ship of 387 foll. and the bent oar of 438 were also stock illustrations in the schools: Macrobi. sat. vii 14 enumerates others as well as these. 468 ab se = ipse: 465 addimus ipsi: nearly the same is its force III 271 initum motus ab se quae dividit ells; Plaut. miles 940 dat nunc ab se mulier operam; and a se fecit in an inscr. Zell. epigr. 1011.

469—521: if a man teaches that nothing can be known, how does he know that? how distinguish between knowing and not knowing? on the truth of the senses all reasoning depends, which must be false if they are false: nor is one sense more certain than another; all being equally true; nor is the same sense at one time more certain than at another: all reasoning, nay life itself would at once come to an end, if the senses are not to be trusted: as in any building, if the rule and square are wry, every part will be crooked and unstable, so all reasoning must be false, if the senses on which it is grounded are false. 469 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 orbat sensibus: comp. too Macrobi. sat. vii 14 20 where the preceding illustrations of Lucer. are alluded to, quae academicis damnandorum sensuum occasionem dederunt. But in Cic. l. l. 75 it is also said of Chrysippus qui fulcire putatur porticum stoicorum, quam multa ille contra sensus cet. so that Lucer. 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. l. 73 says of him initio libri qui est de natura ‘nego’ inquit ‘scire nos sciamusne aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino 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 litem of III 950: Lamb. compares Cic. in Catil. II 25 causas ipsas, quae inter se confligunt, contendere; but there contendere is simply to compare together, as in pro Sex. Rosc. 93: a sense quite unsuitable here: Gronov. obs. III 19 compares it with cernere vitam, cernere bellum, pugnare pugnam and the like; and this is probably right: it will therefore = contendere et agere causam. causas for causam would be an easy emendation. 472 Qui capite cet. appears to be a proverb; but its precise force is not very clear: Gronov. l. l. explains it by ‘qui sibi non constat, qui se ipse evertit, qui cernuat’: this would suit the context; but a man who tumbles on his head, does not place his head where his feet were. Perhaps by a man putting his head where his feet should be is meant that he assumes as his premiss that nothing can be known, which is the conclusion that ought to be, but cannot be proved by such a premiss: the
man thus inverts himself in a manner. Locke essay IV 11 3 uses very similar language, I think nobody can in earnest be so sceptical as to be uncertain of the existence of those things which he sees and feels. At least he that can doubt so far, whatever he may have with his own thoughts, will never have any controversy with me; since he can never be sure I say anything contrary to his opinion, and 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. 493 coniuncta: I 449 aut his coniuncta duabus Rebus ea invenies; and see n. there. 497 ipsi repr. sess i.e. the same sense at one time cannot refute the same sense at another: Cic. acad. pr. II 79 enim rem demittit Epicurus, si unus sensus semel in vita mentitus sit, nulli umquam esse credendum; and with all that precedes comp. the very similar reasoning of Epic. himself in Diog. Laer. x 31 τάσα γὰρ αἰσθήσις ἀλογός ἐστι καὶ μνήμης οὐδεμᾶς δεκτική: οὔτε γὰρ ψήφ' αὐτής οὖθ' ψήφ' ἔτερον κινθεῖσα δύναται τι προσθεῖναι ἢ ἄφελεν οὐδ' ἐστὶ τὸ δυνάμενον αὐτὰς διελέγειαν. οὔτε γὰρ ἡ ὄρμογενής αἰσθήσις τὴν ὄρμογενῇ δια τὴν ἀσοφθέναιν, οὖθ' ἡ ἀνομογενής τὴν ἀνομογενή: οὐ γὰρ τῶν αὐτῶν εἰσὶν κριτικά. οὖθ' ἡ ἐτέρα τὴν ἐτέραν πᾶσας γὰρ προσέχομεν. οὔτε μὴν λόγος: πᾶς γὰρ λόγος ἀπὸ τῶν αἰσθήσεων ἠρηται. 500 dis-solvere 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 Lucretian language. 504 manibus manifesta: these words are of course connected in origin; and the antithesis between manifesta and manibusmittere 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 Caecinam... Fabii quoque Valentis copiae: Livy xxviii 39 11 ita bello afflicuit ut non modo nobis, abis verbo invidia, ne posteris quidem timenda nostris esset, Madvig inserts from conjecture sed after nobis. 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. clau- dicat: see n. to 436. 517 the rhythm of this v. was perhaps suggested by II. Ψ 116 Πολλα 8 ἀναντα κάταντα πάραντα τε δόξαια τ᾽ ἦλθον, on which Demetrius Phal. cited by Clarke remarks μεμισται τῇ κακο-
518 quaedam vid. velle, ruantque i.e. ut alia videantur velle ruere, alia autem ruant, profita et haece et illa cet.: comp. 652. Esse minora igitur quaedam maiorque debent. 520 igitur beginning an apodosis: see n. to i 419. ratio cet. πᾶς γὰρ λόγος ἀπὸ τῶν αὐθήσεων ἠργηται, 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 smoothness of its atoms, roughness from roughness in them. 522 quo pacto, ‘that is manifestly by impulse, the only way which we can conceive bodies operate in’ says Locke essay ii 8 11: what follows has many points of singular agreement with what Lucrius says here and in parts of ii. 523 scriptura posse: the metaphor is obvious, though the word does not appear to occur elsewhere in this sense; and the form scriptura has also this meaning, but only in late writers. 524 auditur cet.: so Epic, in Diog. Laer. x 52 τὸ ἀκούει γίνεται τὸ βείματος τῶν φερομένων ἀπὸ τοῦ φωνῆσαντος ἢ ἄκουγαν ἢ φήσαντο ἢ ὄπως δῆπτος ἀκοινοτικὸν πάθος παρακενάζοντος. τὸ δὲ βείμα τούτο ἐστὶν ὁμομερισθεὶς ὑγιῶς διαστέφεται κ.τ.λ. 525 perpulHERE...SENSUM: Cic. de nat. deor. ii 144 prior quam sensum ahis [vocibus] pulsus esset. 529 arteria: this neut. form appears to occur only here. asperiora, perhaps with reference to its technical name the aspera arteria, τραχεία ἀρτηρία: see Cicero and Celsus in Forc. 532 quoque belongs equally to the three words expleti ianua oris; as in Illud in his quoque te rebus, quoque belongs equally to the whole phrase illud in his rebus; for the meaning is os quoque expletur et eius ianua radietur. expleti, vi 1203 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 murmure: comp. 785 Omnia sub verbo creat natura, and n. there: the force of sub seems to be similar in Hor. od. iii 7 30 Sub cantu querulae despicere tibiae, and Celsus v 26 31 sub frigido sudo moriantur. magit: Aen. viii 526 Tyrrenhusque tubae magire...clanger. 546 citi i.e. sonitu: 608 sonituque ciantur [loca]. 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, λοεσάμενοι τέρενα χρόα Περμυρσοίον ΄Η ἵππον κρήνης ὦ Ολυμπίου ξαθέοιο.

549—554: as the sounds are coming out, the tongue forms them into articulate words; every one of which is distinctly heard near at
hand; but at a greater distance the sound is indistinctly perceived, as it gets broken in passing through the air: again a single word often strikes the ears of a whole multitude; it must divide therefore into so many distinct words: often too voices are echoed distinctly back, sometimes six or seven in answer to one: these the wonder-loving multitude believes to be the voices and music of nymphs and woodland gods, Pan and the rest. 551 articulat: Plat. Protag. 322 Α φωνη καὶ ὀνόματα ταχὺ διαφθόνισα τῇ τέχνῃ: lexicos cite for the Latin word only late authorities besides Lucr.: Cic. de nat. deor. Π 149 quoted by Lamb. in ore sita lingua est, finita dentibus. ea vocem immoderate perfusam fingit et terminat atque sonos vocis distinctos et pressos efficit. verborum daedala: it governs a gen. also v 234 naturaque daedala rerum: comp. too n. to i 7. 552 Formatura, 556 formaturam: see n. to i 653. 553 una pr. Per. v. quaeque: v 990 Λυσος εινιν τυμ τυμ λυσιν. 556 Servat cet.: Epic. 1.1. τὸ δὲ βέβη πυτότο εἰς ὠμομερεῖς ὑγκοὺς διασπειράται, ἀμα τινὰ διασώζοντα συμπάθειαν πρὸς ἄλληνοι καὶ ἑνότητα ἴδιοτον. formaturam and figuram must surely be synon. here. 560 illam...ver. sen. quae sit: see n. to i 15. 567 Obsignans seems to mean impressing on the ears the form of the word, as the seal impresses its mark on the wax. 568 auris incidit, a rare construction: Tac. hist. iii 29 obruitque quos inciderat; Paulus quoted by Lach. has the accus. and Appul. 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 insinuare latebras and the like: Nonius p. 502 seems to assign to Lucilius gladium incumbere. 572 possis is here potential: see n. to i 327. 575 opacos seems to mean enclosed in darkness; as Aen. iii 508 Sol ruuit interea et montes umbrantur opaci; though it may only mean that they are lost in the woods on the hills. 576 Quaerimus et cet.: Aen. iii 68 Condimus et magna supremum voces cienus: this might be added to n. to i 253. 578 ipsi seems to be in their turn, with reference to θινα cum iaceres. 579 docta referri: Lach. compares Hor. epist. i 14 30 Multa mole docendus aprico parceri campo. 580 Haec loca cet.: Milton par. reg. Π 296 to a superstitious eye the haunt Of wood-gods and wood-nymphs; Aen. viii 314 Haec nemora indigeneae fauni nymphaeque tenebant. 581 faunos: those old Italian, nay peculiarly Latin gods he joins with Greek satyrs and nymphs and Pan, as Virg. l.1. and geor. i 10 faunique...dryadesque; to which v. Probus says rusticis persuasum est incolentibus eam partem Italicae quae suburbana est suepe eos [faunos] in agris conspici; and Varro tells us it was in the saturnian metre they spoke in silvestribus locis; as does Ennius ann. 222 Vorsibus quos olim faunei valesque canebant: but he goes on Cum neque musarum scopulos quisquam superarar cet. and surely in the
days of Lucr. the muses with Pan satyrs and nymphs had silenced the fauns with their saturnian measure. *esse locuntur*, not a common constr. but occurring in Virg. ecl. v 27, Aen. i 731. 583 *taciturna silentia* is found in Ovid ars ii 505; and *muta silentia* occurs thrice in his met.: Aen. ii 255 *tacitae 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 velarint tempora musae.* 588 *Unco cet.:* v 1407 *Et supera calamos unco percurrere labro; Prop. iii (iv) 17 34 Capripedes calamo Panes hiante canent.* 589 *silvestrem...musam* is in Virg. ecl. i 2. 590 *avidi. auric. must mean avet captare auriculas alienas:* Pers. i 22 *Tun, vetule, auriculis alienis colligis escas.*

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* cet.: there is in this a mixture of seeing and hearing, exactly as in Hor. sat. ii 8 77 *tum in lecto quoque videres Stridere secretae divisos aure susurros:* quite as harsh or harsher is 262 *fierique perinde videmus Corpore tum plagas in nostro; Aen. iv 490 *mugire videbis Sub pedibus terram; Prop. ii (iii) 16 49 Vidistis toto sonitus percurrere caelo.* 600 *reuniant* seems to occur in no other writer of authority. 602 *vitrei:* see n. to iii 97: probably its confusion with the adjective has saved the *ei* here. 605 *Dissuluit:* see n. to iii 1031 *lucurnas.* 608 *fervunt:* for form and meaning see n. to ii 41. *cienet:* 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 *coëpit:* neither Ritschl pref. to *trinummmus* p. lxxvi nor Lach. can find another certain example of this trisyll. use; but the latter says of the former ‘quod hanc formam rationem habere negat, mihi non persuadet; nam ab *apiendo ut fit copula,* *ita coëpere coëptum,* et quibus *coepisse* non minus recte quam cetera contrahi potuit eo modo quem in *coemisse* notavimus libro ii 1061.’ 622 *Hoc ubi*
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: Π 390 liquor almus aquarum. 634 quareve; see n. to i 57 Quove. triste: see n. to I 944. 635 perdulce appears not to occur elsewhere. 636 differitas: see n. to i 653. 637 ali recurs vi 1226 quod ali dederat; alei is found twice in the new corp. inscr. Lat. and ali in one doubtful case: see also n. to i 263 alid. fvat we had already Π 383. Democritus taught exactly what Lucr. teaches here: Theophr. de sensu et sensil. 63 σημείων δέ ός ούκ εστι φύσει τό μη ταύτα πάσι φαίνεσθαι τούς ζώους, ἀλλ' ε' ήμιν γλυκύ τουτ', ἀλλοις πικρόν καί ἐτέροις οξυ καί ἄλλοις δρμυ τούς δέ στρυφνόν, and 69 ἀπλῶς δέ το μὴν χημα καθ' αὐτό εστι, τό δὲ γλυκύ καί ἄλος τό αἰσθητόν πρὸς ἄλλο καί ἐν ἄλλοις, οὐς φησιν: Π. H. Lewes' physiol. of common life p. 59 that one man's meat is another man's poison is a proverb of strict veracity. 638 serpens: Pliny nat. hist. vii 15 cited by Lamb., and xxviii 35 gives similar accounts of the power of human spittle over serpents; and Hardouin illustrates them from various sources. 641 coturnicibus: this is confirmed by Hesych. ἐλλέβορος· βοτάνη ἤν ἐθνών οἱ ὀργυες, which his recent editor strangely alters to ὀργυες: Galen often mentions the same fact, as in his de temperam. πι 4 at end καί τοὺς μὲν ὀρτνεῦν ἐλλέβορος τροφὴ τοῦ δ' ἀνθρώπως φάρμακον, almost a translation of Lucr. Pliny too nat. hist. x 197 venenis capreæ et coturnices, ut diximus, pinguæsent: ν 899 pinguescere saepe cicuta Barbigeras pæcudes, homini quae est acre venenum: comp. this and vi 970 foll. with Diog. Laer. ix 80 καὶ τῇ μὲν αἰγῇ τούθ αλλόν εἶναι ἐδώδυ- μον ἀνθρώπω δ' πικρόν, καὶ τὸ κόνειον ὀρτυγι μὲν τρόφιμον, ἀνθρώπω δέ θανάσιμον, and Sextus pyrrh. hyr. i 57 τὸ γούν κόνειον παιινεί τοὺς ὀρτυγις, and Lewes l.1. p. 62 the poisons are food to many, the rabbit devouring belladonna, the goat hemlock, and the horse aconite. 643 ante, i 814, 895 and elsewhere. 647 Ext. mem. circ. we had above
NOTES II

ΠΙ 219, where see note. 651 ipso refers to ore as well as palato, they being singled out from the other membra, as those which have to do with taste. 652 maioraque 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 ἀπαξ λεγόμ. : the α, as twice in contractans. 668 corpora i.e the levisissima of 659. 669 cetera: Aspera nimirum hamataque of 662. 671 Lachmann's note is quite beside the point: he gains nothing by transposing these vss.; for, as just shewn, the quae corpora of 668 and the cetera of 669 are the very levisissima and Aspera respectively, for which he makes his transposition. I now incline to reject also Bernays' notion of a lacuna: the mention of honey is somewhat abrupt; but that is explained by the fact that it was pro-
verbial as an illustration of the merely relative notion of sweet and bitter: thus Sextus pyrrh. ἡγρ. Π 63 ἐκ τοῦ τὸ μέλι τοῦ δὲ μὲν πικρὸν τοῦ δὲ δὲ γλυκί φαίνεσθαι ὁ μὲν Δημόκριτος ἐφι μὴτε γλυκὸ αὐτὸ ἐναι μὴτε πικρὸν, ὁ δὲ Ἰπακλειτὸς ἄμφότερα. Now Lucr. has just specified fever with a flow of bile as the cause of this change of sweet to bitter: with this comp. Galen de simpl. med. temp. ιV 17 οὐδὲν οὐν θαυμαστὸν οὐδὲ διὰ τὰ τὸ γλυκύτατον ἀπάντων μέλι τῶν πικρότατον γενναχχημῶν καὶ διὰ τὰ μάλαστα τοὺς ἀκραφνεῖς πλησιάξθη ἐρμότητι, τῶν χωλωθῆ γενναχχημῶν. Lucr. probably got his illustration from Hippocrates. 672 supera saepe in ΠΙΙΙ and ΠΠ: comp. ΠΠ 391—407 with ΠΠΙ 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 adiectu tangere tactus. 674 primum cet.: so Epic. in Diog. Laer. x 53 καὶ μὴν καὶ τὴν ὁσμὴν νομιστέον ὁσπερ καὶ τὴν ἀκόην οὐκ ἀν ποτὲ πάθος οὐθέν ἐγράφει 
σθαι, ἐι μὴ ὡγκοὶ τινὲς ἦσαν ἀπὸ τοῦ πράγματος ἀποφερόμενοι σύμμετροι πρὸς τὸ τοῦτο τὸ αἰσθητήριον κυνείν κ.τ.λ.: comp. too Locke essay ΠΠ 8 13. 675 notice fluens, fluctus, fluere employed with his usual indifference to such repetitions. 681 quo tulerit i.e. quocumque tulerit. permissa: so 688 Est alio ut possit permitti longius alter: this use of the word is illustrated by Gronov. obs. ΠΠ 13 p. 316 and by Forc. per. can. vis: vi 1222 fida canum vis; ΠΠΙ 8 fortis equi vis; Αεν. ΠΠΙ 132 odora canum
vis. 684 nidor: not only is nidor used here and elsewhere for odor, but vi 987 he has nidoris odores.

687—705: one smell will travel farther than another, but none so far as sound: I need not add as the images which excite sight; for it travels slowly and is soon lost, because it comes with much ado from the inmost parts of things, as proved by this that things when pounded or dissolved by fire smell more strongly: the atoms too of smell are greater than those of voice, since often a wall will stop the one and not the other; and thus too dogs often lose the scent. 688 alio, alter: alter thus used for alius, though unusual, recurs § 835 ex alio terram status excipit alter: just before, 829, he had said Ex alioque alius status excipere: Plaut. capt. 8 uses alium for alterum: Seni huic fuerunt filii nati duo: Alium quadrimum puerum servus surpuit. 689 quisquam in the masc. thus applied to an inanimate thing seems as rare, as its use as an adj. agreeing with an abstract subst. illustrated to i 1077 quisquam 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 ceu 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 principiis constare quam vox'; and Madvig. opusc. pr. p. 312 makes a like objection to iii 614 ut anguis. 704 calida is joined with decurrunt. nuntia: 1032 simulacra...Nuntia praecelari voltus; vi 76 simulacra feruntur...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 μνησομέθα χάρμης and the like: not unlike is 153 quam meminit levor praestare salutem; and Virg. geor. i 460; but there and ecl. viii 88, borrowed from Varius, the negative is introduced. Pliny twice mentions what is here asserted of the lion, viii 52 and x 48. 716 interfodiunt: 'the idea of through...is often found with inter in Lucr., as iv 716 inter-fod- dig a passage through, vi 333 inter-fug- fly through, and iv 868 inter-datus, distributed through' Prof. Key in trans. of the 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 for instance of the image of a man and horse: the extreme fineness of such images makes them readily unite, and the wondrous agility of the mind itself at once receives them.—Lucr. in this and the following sections battles manfully and ingeniously with the prodigious difficulties under which the epicurean theories on this question labour. Cicero’s philosophical writings are full of clever argument and banter directed against them, sometimes successful, but often captious and unfair.

724 *ver. sim.*: Plut. de plac. phil. iv 8 Λείκιττος, Δημόκριτος, τὴν αἰσθησιν καὶ τὴν νόησιν γίνεσθαι εἰδώλων ἐξωθεὶν προσίτων: Cic. ad fam. xv 16 thus jests with the new epicurean convert Cassius *fit enim nescio quī, ut quasi coram adesse videāre, cum scribo alienum ad te; neque id κατ’ εἰδώλων φαντασίας, ut dicunt tuī amici novi qui putant etiam διανοητικάς φαντασίας spectris Catianis excitari. nam, te ne fugiat, Catius Insuber epicureus, qui nuper est mortuus, quae ille Gargettius et iam ante Democritus εἴσολα, 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 mactea blacta Actius Actis auctumnum arctus farctus muleta, quae ante quadrin- gentos vel quingentes annos nata sunt.’

Lach.: see also n. to 70 arot.

729 perciüiant: iii 28 voluptas Percipit adque horror; 80 Percipit humanos odium; v 605 Aera percipiat...ardor; vi 804 perceptī.

730 cidentque cet.: Cic. l. l. 2 his autem spectris etiam si oculi possent seriri, quod vel iis ipso occurrun, animus qui possit ego non video.

732 Centauros, Scyllarum are brought together v 891 foll.: comp. too Αgenes. vi 286 Centauri in foribus stabulant Scyllaeque bifor- mes, probably a reminiscence of Lucr. Cicero in combating this doctrine brings together Scyllae Chimaerae hippocentauri. 733 Cer. can. fac. is not like the instances cited in n. to 1 474, but may resemble i 119 Per gentis Italas hominum: the Cerberae merely defines what the facies are. eorum Quorum cet.: i 134 coram Morte obita quorum cet. ‘ut apparent cum haec paria ac simplicissima eorum Quorum non improbas, noluisse autem quae dissimilia essent, sed non satis, coniungere, coram quorum’ Lach.

736 sponte sua quae fiunt cet. the *οὐσίωσι* explained 131 Sunt etiam quae sponte sua gignuntur cet. *aere in ipso*: ipso is used here as i 438 corpore in ipso; iii 128 in ipso Corpore; 483 and 506 corpore in ipso; 575 in ipso corpore, 590 corpore in ipso; vi 224 in aedibus ipseis; 579 Aut extrinsecus aut ipse tellure; 506 terra quoque sulphur in ipsa Gignier; 1128 aere in ipso; ii 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 coniunct: v 890 N ́e forte ex homine et veterino semine equorum Confieri credas Centauros posse. 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 nunquam omnino fuerunt neque esse potuerunt, ut Scyllae, ut Chimaeræ? 736—739 obs. sunt, coniunct, facta, fit. 741 equi atque: Lach. in his most elaborate n. to iii 954 goes through the whole range of Latin poetry to determine who can and who cannot thus elide the last syll. of an iambus; and this liberty he peremptorily refuses to Lucr. I am not convinced: his contemporary Cicero whose principles of versification much resemble his own, could write rétro ad, leo et; his contemporary Catullus ioco atque, ave atque. But Lucr. had he thus elided once, must surely it may be said have done so more than once: yet he once and only once, v 849 debere, has a hypermetrical verse; twice and twice only he lengthens a short syll. by the caesura, ii 27 fulget auroque, v 1049 sciret animoque; and twice by caesura leaves a long vowel long and un-elided, iii 374 animae elementa, vi 755 loci ope; though in five of these six cases Lach. tampers with the text. 742 Haerescit: ii 477 haerescerē: lexicons give no other instances of the word. ante i.e. 726. 746 prius i.e. 176 foll. 747 Quaelibet una, and therefore even the most incongruous assemblage of things, if they have for the instant formed into one image. 748 ipsa, as well as the images. 749—776: so far as what the mind sees resembles what the eye sees, their causes must be like: now the lion we see in mind is the same we see with the eyes, both therefore are seen by images: and thus in sleep we see, for instance one who is dead, by images coming to the mind; the senses and memory being then inactive and not able to detect the absurdity: again images move as we see them in sleep, merely because some are coming others going every instant, so that they appear to be the same in different postures. 752 Nunc igitur: iii 203 and 434 Nunc igitur quoniam: the particles imply that having established a principle, he now proceeds to apply it. docui quoniam: Aen. v 22 superat quoniam fortuna, sequamur. ‘Lambinus recte dedit quoniam docui, ut in iii 203 Nunc igitur quoniamst animi natura reperta’ Lach.: an illustration not at all to the point: neither there nor in 434 could he have changed the place of quoniam: he has here written docui quoniam probably for the pleasanter sound: comp. ii 547 and n. there. 754 mentem cet.: Cic. de nat. deor. i 108 vos autem non modo oculis imagines, sed etiam animis inculcatis: tanta est impunitas garriendi. 757 profudit: Paulus Fest. p. 228 ‘profusus...abiectus iacens. Pacuvius profusus gemitu murmuro’: iii 113 Effusumque iacet sine sensu corpus honustum, in same sense. 758 Mens animi: see n. to iii 615. simu-
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lacra cet.: Cic. l. l. quid, quod etiam ad dormientem veniunt invocatae?

761 Relicta: see n. to II 1001 relatum. 763 affecti: see n. to II 156 Officiuntur. 765 meminisse = memoria: see n. to I 331. 766 dissentit does not appear to occur elsewhere with this constr. mortis letique, another curious tautology: comp. 274 duplici geminoque, 451 Bina geminare. potimum, said of meeting with an evil, is illustrated by Forc. from Plautus Attius Terence and others. 771 perit: see n. to III 1042: this ingenious explanation resembles that given above 318–323 of the movements of an image in a mirror. 772 Inde statu: above Unde scias; below Libera sponte; superbia spurcitia; even three consonants mollia strata, manantibus stillent; nay four pendentibus structas. 775 sensibili quovis tempore in uno is Epicurus’ ἐν αἰσθητῷ 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 cogitet: cogitetur id ipsum, quod cogitare libuerit. ‘haec quaestio’ says Lamb. ‘quare quod cuique libuerit, id cogitetur, cum cogitatio simulacris excitetur, pendet ex superiore cet.’: these words of Lamb. Havercamp with his usual diligence prints as a continuation of the words of Cicero cited just before; and Wak. with a no less conscientious diligence remarks ‘locus etiam Ciceronis nat. deor. x quem Lambinus apposuit Lucretiano est consimillimus, haec quaestio quare quod cuique libuerit id cogitetur cet.’ The blunder does some credit to their taste in Latin, as Cicero has seldom had a better imitator than Lamb. Cic. epist. ad fam. xv 16 thus jokes with his friend Cassius doceas tu me oportetebit, cum salvs veneris, in meane pote-
tate sit spectrum tuum ut, similac mihi collibitum sit de te cogitare, illud occurrat; neque solum de te qui mihi haeres in medullis; sed si insulam Britanniam coepero cogitare, eius κοινων mihi advolabit ad pectus? and de nat. deor. i 108 he asks quid, quod hominum locorum urbium earum quas numquam vidimus? quid, quod similac mihi collibitum sit, praesto est imago? and comp. the fuller discussion of the same question in de div. ii 137. 783 denique: see n. to i 278. 785 sub verbo 'est sub iussu' Lach. who refers to Lactant. inst. iv 15 22 statimque sub verbo eius tranquillitas insecuta est: comp. too 545 for the use of sub,Cum tuba depresso graviter sub murmur eugit. 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 videtisne...cum praeertim deorum immortalium iussis atque oraculis id fecisse dicantur, tamen ut eos agitent furiae.

791 repetunt seems -iterant: this and the preceding v. explain the mollia membra movere, so that repetunt has no reference to brachia, but merely to the presenting again and again to the eyes the same gestum with foot moving in time to the movements of the arms and body.

792 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 para-phrase 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 τοὺς διὰ λόγου θεωρητοὺς χρόνους and the ἐν αἰόθητῳ χρόνῳ of Epic. in Diog. Laer. x 47; and with the Cum sensi- mus id et cum vox emittitur uma i. 1. 33 ἄμα γὰρ τῷ ῥήματι 'ἀνθρω- πος' εὐθὺς κατὰ πρόληψιν καὶ ὁ τύπος αὐτοῦ νοεῖται προσγεμένων τῶν αἰόθητων. 802 foll. the reasoning here is all very good; but neither here nor elsewhere does he explain the all-important point how the mind is first turned to any object of thought. When the mind is once roused and the will set in motion, then it may be said it attends solely or mainly to the images connected with such object: but why should one image more than any other image first strike on the mind? this he does not explain: he attributed it I presume to accident, and therefore thought it unnecessary to enlarge upon it. Comp. 885 Id quod pro- 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. i 3 26 Cur in amicorum vitis tam cernis acutum? 811 Et tamen: see n. to i 1050. 813 the want of a subject to semotum fuerit seems to me, as it seemed to Lamb., very harsh. 815 in rebus deditus: see n. to iii 647. 816 adopinamur and 817 frustraminis seem both to be ἀπαξ λεγόμ. With this comp. the very similar argument of 464—468.

818—822 (826): sometimes too a woman will change to a man, or the like, but in sleep we do not perceive the incongruity.—As was said above this passage connects itself directly with that ending at 776, and continues the question of images which strike the mind in sleep.

823 (822)—857: pray do not think that the parts of the body have been given us in order to be used: in truth their use arose long after their first existence: before the eyes there was no seeing, before the tongue no speaking: on the other hand the instruments of peace and war we know to have been invented after their use was known; not so the senses and the limbs, which you must not believe to have had a final cause, as swords and shields, cups and beds had.—This passage too, as Lach. has proved to demonstration, interrupts the regular sequence of the argument, and must be a subsequent addition of the poet’s: see the introductory remarks to π 165—183, where I have stated how Lach. brings the present into comparison with cognate passages in π and ν. 823 Illud cet.: the argument is well put by Lactant. inst. iii 17 with evident reference to Lucr. of whom he was a diligent student, neque oculi facti sunt ad videndum neque aures ad audiendum neque lingua ad loquendum neque pedes ad ambulandum, quoniam prius haec nata sunt quam esset loqui audire videre ambulare. itaque non haec ad usum nata sunt, sed usus ex illis natus est. avessis, like amannis prohibessis etc. so common in the older writers: the scholiast to Lucan iv 265 says ‘avet i. avide cupid. sic Lucretius saepe ponit’; and this is quite true. 824 praemctuenter, another ἀπαξ λεγόμ. 826 prof. qu. Proc. pas.: 877 Nuno qui fiet uti passus proferre queamus. 828 ped. fundata: v 927 solidis magis ossibus intus Fundatum, validis aptum per viscera nervis: the latter words explain plicari, which graphically describes the mass of sinews and tendons in that part. 830 manus... ministras: Cic. de nat. deor. ii 150 quam vero aptas quamque multarum artium ministras manus natura homini dedit, says the stoic Iambus in the middle of his strenuous defence of final causes. No doubt the zeal with which the stoics maintained this doctrine added vehemence to Lucretius’ denunciations. Arist. de part. anim. iv 10 p. 687 8 in the midst of his long and brilliant statement on the side of the final cause quotes Anaxagoras’ famous saying διὰ τὸ χείρας ἔχεν φρονιμωτάτον εἶναι τῶν ζώων ἀνθρωπον, and retorts εὖλογον δὲ διὰ τὸ φρονιμωτάτον εἶναι χείρας
λαμβάνειν, and a few lines after σῦ διὰ τὰς χείρας ἕστιν δ' ἀνθρωπος φρονιμώτατος, ἀλλὰ διὰ τὸ φρονιμώτατον εἶναι τῶν ἐξόν ἐξεὶ χείρας: I. I. 1 p. 640 19 he refutes Empedocles' saying τὴν ράχιν τουαίην ἐξεν, ὅτι στραφέντος καταχθαίη συννέβη. 831 ad vitam quae foret usus: v 844 nec sumere quod foret usus. quae I take to be the accus.: comp. Plaut. pseud. 385 Ad eam rem usus hominem astutum doctum scitum et calidum; or facere may be supplied: for Lucr. 1268 Nec molles opu sunt motus, like other writers, uses the plur. verb with a nom. plur. 832 inter quaeec. pretantur: see n. to i 452. 836 videre, 837 orare, 843 conferre, 844 lacerare, foedare, 848 mandare, 850 sedare all = nom. subst.: see n. to i 331. 841 foret usus: usus has here of course its ordinary sense: foret usus above with the meaning of foret opus seems to have suggested to him the use of the words here in another sense: comp. i 875 latitandi...latitare, and n. there. 843 At contra etc.: Arist. de part. anim. i 5 and iv 10 goes over much the same ground as Lucr. here, and comes to exactly opposite conclusions: he uses the tools made by a man as a proof that the tools made by nature had the same end in view, the hand being ὀστερεῖ ὄργανον πρὸ ὄργανον: the body and all its parts are made for the functions they perform, as the saw is made for the sake of sawing: the sawing is not done for the sake of the saw. conferre manu cert. pug.: Lach. compares Aen. vii 604 Getis inferre manu lacrimabile bellum and x 146 inter sese duri certamina belli Contulerant. 847 dare obiec. parmae = obiceret Parmam, daret, so often, being = faceret: see n. to 41: Aen. ii 443 cipeosque ad tela sinistris Protecti obiciunt. 852 ex usu vitae seems to be the same as ex usu vitae. 856 procis est ut credere possis: haud or non procis 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 vss. 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.: ii 1128 Nam certe fluere adque recedere corpora rebus Multa manus dandum est: this with what precedes and follows is what the poet refers to in docui, together with perhaps iv 218—229: iv 695 Nam penitus 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 accedet stomacho fultura ruenti: 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
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suffulcit artus. 868 interdatus: see n. to 227. patentem, 869 op-
turet are also the same metaphor. 869 amorem edendi, the ἐδριτὸς ἐρων of Homer which Virgil too translates by amor edendi. 875 tibi: see n. to 1 797.

877—906: this is how we walk: idols of walking strike the mind, and rouse the will; next the soul throughout the body is stirred by the mind, and then the body by the soul: the body too is then raresied, and the outer air at once enters into all the opened pores; so that the body is pushed on 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 construc-
tions, 11024 ad auris, IV 215 in oras, v 608 segetes stipulamque Acc., here animo and v 97 res menti Acc. ante i.e. 722 foll. 884 quam mens cet. as shown III 245 foll.: quam ante: III 973 quam nascinu-
ante. 885 quod is the conjunction: Lamb. Creech and others have misunderstood and corrupted the passage: id and illius rei refer of course to the same thing, viz. quid velit; and quod has a peculiar but not unusual force, denoting rather the effect than the cause: indeed ‘providet id, 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 ἔδωλα nominant quorum incursione non solum videamus, sed etiam cogitemus, and Plut. de plac. phil. iv 8 of Leucippus and Democritus μὴ δεῖ γὰρ ἐπιβάλλειν μυθετέραν [νόησιν] χρωσ τῶν προσπιττοτος εἴδωλον: quod cet. therefore means ‘the reason why it predetermines that thing is this: an image etc.’: comp. Αen. II 180 Et nunc quod patrius vento petiere Mycenas, Arnma deosque parant, the reason why they have sailed to Mycenaes 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 totally different kind; but quite similar is Ov. amor. III 5 39 Pectora quod rostro cornix fodiebat acuto, Ingenium dominae lena movebat anus. Quod cunctata diu taurum sua vacca reliquit, Frigidus in viduo destitutere toro, to understand why the crow pecked at your breast, you must know, the bawd etc.; and not un-
like is Π 532 Nam quod rara vides cet. in reply to the fact that you see etc. it may be said that in other countries etc.; and Π 740 quod Avernā vocantur nomine cet. wrongly tampered with by Lach. rei monos, as III 918. 887 corpore toto cet.: see n. to Π 271. 889 coni. tenetur, so fully explained in III; as 136 animum atque animam dico coniuncta 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 twofold cause of motion; as they would seem to represent merely the effect of the outer air on the body. Gassendi therefore had some reason for proposing remis ventoque: the remis would answer well enough to the anima and its effect on the body. The only way I can explain the text is this: the body alone would be like the hull of the vessel, upon which the wind could make no effectual impression; the lighter and subtler anima represents the light and flexible sails upon which the wind can work with a good result: but this is scarcely perhaps satisfactory. 899 Tantula tantum corpus corpuscula: v 593 Tantalus ille quicat tantum sol mittere lumen: but this love of antithesis shows itself in a hundred ways in Lucr. as we have seen and shall see: 901 suptili corpore tenuis, magnam magno molimine; 905 pondere magno, levi nisu. 902 molimine expresses the momentum of the huge ship in motion: Livy Π 56 4 res suo ipsa molimine gravis. It may refer however to the great force of the impelling wind; as Ov. met. ΧΙ 356 solidoque revellere truncō Annosam quercum magno molimine temptat. 904 contorquet of steering, as 900 Contorquere; Αen. ΙΙΙ 562 Contorisit laevas proram Palinurus ad undas. 905 troceas were certain arrangements of blocks of pulleys, described by Cato and Vitruvius. tympana seem to have been wheels which revolved by men treading on them, and raised to their places columns and other heavy weights; both the troceas and tympana being portions of the same machina. 905 pondere magno abl. of quality depending on Multa: it gains force by its position: comp. v 556 quam magno pondere nobis Sustinetat corpus tenuissima vis animali; Αen. ΙΧ 512 Saxa quaque infesto volvebant pondere; x 381 magno vellit 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.: Macrobi. sat. VI 1 44 compares with this Αen. Ι 691 placidam per membra quietem Inrigat, and Furius in primo mitiemque rigat per pectora somnum: comp. too Αen. ΙΙΙ 511 fessos sopor inrigat artus; Pers. v 56 inriguo somno; and Prof. Conington to Αen. Ι 691. 909—911 = 180—182. 912 da tenuis cet.: 1 50 vacuas auris animamque sagacem... adhibe. 916 somnus fit: Epic. in Diog. Laer. x 66 ῥηνον τε γίνεσθαι τάν τῆς ψυχῆς μερόν τάν ταρ' ὕλην τὴν σύγκρισιν παρεπαρμένω ν ἐγκατεκχομένω ὄ διαφορουμένων, but the next words are clearly corrupt. 916—918 are the same in meaning as 944 foll. and 959—961 Φit ratione eadem coniectus cet. 924 corpus cet.: 1 410 Et gelidos artus in leti frigore linquit. 927 reconflari 20—2
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 t 352, and comp. Π 174 genus humanum quorum, and n. there: so Cassius in Cic, epist. ad fam. ΧV 19 1 propter spectra Catiana, pro quo i.e. Catio; Λen. Π 671 vereor quo se Iunonia vertant Hospitia: haud tanto cessabit i.e. Iuno; Plaut. rud. 598 Ad hirundinum nidum cet. followed by Neque eas i.e. hirundines. 939 utrimque secus: 'Lucil. sat. lib. xxii Zopyrion labeas caedit utrimque secus' Nonius p. 210: the expression is not uncommon in later Latin, as in Appuleius: in Cato apparently it is followed by an accus., secus being = secundum. Comp. the use of versus and versus with undique versus and the like; and extrinsecus intrinsecus atrinsecus. 940—941 comp. above 894 895. 944 fit uti pars inde = inde fit uti: see n. to Π 1004. 944 foll.: comp. above 916—918 and below 959—961. 947 mutua fungi occurred in 801, where see n. and references. 952 cubanti cet. i.e. quamvis cubanti, tamen sepe cet.: comp. 987 cum membra iacebunt In somnis sudare tamen; 991 in molli saepe quiete Iactant crura tamen: see also III 553 and n. there. 953 summittuntur: i 92 terram genibus summissa petebat; where see note. 959—961: comp. above 916 foll. and 994 foll. where all the same symptoms are mentioned; but here, as the sleep is heavier than usual, each symptom is aggravated: altior, largior, divisor. 961 divisor, distraction: these comparatives seem unexampled: Paterculus has distractissimus; but the superl. of participles is not so rare as the compar.: v 394 superantior, ΙΙΙ 397 and VI 238 dominantior seem also confined to Lucr. in test, for 957 we have Quem satur aut lassus capias.

962—1036: the dreams of men generally turn on what has chiefly occupied their waking thoughts, whether business or pleasure: it is the same with brutes too: again the passions which are strongest in men often display themselves in dreams, as well as other mental states. 962 foll. comp. Attius fab. praetex. 29 Rex, quae in vita usurpant homines, cogitant curant vident, Quaequa agunt vigilantes agitantque, ea sicui in somno accidunt, Minus mirum est. 962 quo depends on de vincus, as shewn by the imitation of Fronto quoted by Lach. ut, quo
studio quisque devinctus esset, aut histrionem in somnis fiantur spectaret aut cet.: Cic. epist. ad fam. III 13 2 in iis studiis, quibus uterque nostrum devinctus est. 964 Atque in ea, following relative clauses: see n. to i 718. 966 Causidici cet.: Petronius frag. xxx evidently had this part of Lucr. in his mind; Somnia quae mentes ludunt cet. and Qui causas orare solent, legesque forumque Et pavidí curnunt cet. : perhaps too he was thinking of Lucr. when he wrote sat. 104 hinc scies inquit Eumolpus Epicurum esse hominem divinum qui eiusmodi ludibria facetissima ratione condemnat. componere: Cic. de leg. i 14 an ut stipulationem et iudiciorum formulas componam. leges: abundant examples of leges of buying selling letting may be seen in Cato de re rust. 145 foll. oleam faciundam hae leges operet locare, oleam pendentem hae leges venire operet; and so of vinum pendens, vinum in dolis, pabulum hibernum, fructum ovium, qua leges venire operet. 967 pr. obire: Aen. vi 167 pugnas obibat; Livy iv 7 2 obire tot simul bella. 968 Lamb. finds degere bellum inadmissabile; Lach. thinks that it is unexampled, 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 oculus and n. there. 978—981 form two consecutive rhyming couples. 980 comp. above 788 in numerum procedere cum simulacra Cernimus in somnis et mollia membra movere cet. 984 refert st. at. vol.: Plaut. Persa 593 even uses the plur. Quae ad rem referunt: lexicons cite from Pliny longitudo refert, non crassitudo; ratio refert. 988 and 992 tamen: see n. to 952. 993 redducunt: Petron. sat. 98 reducto timidissime spiritu. 997 redeant: donec elsewhere in Lucr. takes always a past indic.: see n. to i 222. 998 and 1007 At: see n. to 414. consuetà i.e. which has lived with the family and been domesticated; v 1334 domi domitos: Lach. compares Plaut. asin. 221 amatores aces. Bene salutando consuescunt, compellando blanditer: comp. also Ov. met. xi 89 Hunc adsuet acohors Satyri Bacchaeque frequentant. catulorum blanda propago=catuli blandi: see n. to III 741 leonum Seminum, and below to 1232. 1005 seminorum: see n. to III 741. quaeque, the plural followed by the gen. is rare: comp. 311 quae murmum speculum. 1009 proelia pugnas: see n. to ii 118. 1010 the order is very perplexed: visae sunt edere, persectantes volantesque. 1011 magnis motibus: it is because they are under the stimulus of some great emotion, that in sleep they cannot get rid of it. 1014 quasi si, a rare union: Forc. quotes an instance from Plaut. cas.; and quasi seioccurs in the corp. inser. Lat. 202 i 39 : comp. nisi si. 1024 Wak. compares Aen. ix 680 Stie Padi ripis, Athesim seu propert amoenum. 1026 Purī: with Lach. I see no reason to take this for pueri. lacum: Lach. cites Juvenal vi 603 Ad spurcos lacus. dolia: Macrob. sat. III 16 15 quotes from C. Titius 'vir actatis Luciliana'
dum eunt, nulla est in angiporto amphora quam non impleant. 1028
imitated by Seren. Samon. 77 ex asino saccatus corporis umor. 1029
Babylonica: 1123 Babylonica siunt. Pliny nat. hist. viii 196 colores
diversos picturae intexere Babylon maxime celebravit et nomen imposuit.
1032 quoque i.e. quocumque. 1035 transactis: Theocr. ii 143

'Erpáxy ta τά μέγατα. 1036 cruuent appearst to be irony, like 1049—1051.

1037—1057: 1037 ante, i.e. 1030 foll. 1042 dec. corpore toto:
Epic. in Diog. Laer. x 66 τό τε στήριμα ἀδέλφον τόν σωμάτων φέροντα,
as Democritus also taught according to Plut. de plac. phil. v 3: comp.
too Hippocr. de genit. 8 ὁ γονή εὐερχεται καὶ τῆς γυναικός καὶ τοῦ ἀνδρός
ἀπὸ παντὸς τοῦ σώματος. 1047 Id is accus., corpus nomin. 1049—
1056: there is an elaborate irony in these vss.: the first three make a
general statement, of which the last five are a special application.
1049 omnes plerumque seems to be used like plerique omnes: all full to-
wards their wound, whether in the fields of Mars or Venus or else-
where; then 1055 is an ironical application of this. in vulnus seems
intentionally ambiguous, meaning both the wound itself and that which
occasions the wound: Aen. x 488 Corruit in vulnus; and comp. Lucan
vii 603 tunc mille in vulnera laetus Laborit us 619 letiferum per
cuius viscera vulnus Exeirit and 625 Quis cruror emissus perruperit aera
venis Inque hostis cadat arma sui: both Virgil and Lucan may have
been thinking of Lucr. Livy i 58 11 culturn... in corde defigit prolapa-
saque in vulnus mori bunda ecedit. This and the two next vss. are
obelised by Lamb. and others, manifestly because they have not caught
the poet’s satirical irony, which pervades all this part of the poem.
1050 sanguis: see notes 1 to i 853: Virg. i. i. sanguis animusque. hicimur:
ii 160 icit. 1051 hostem cet.: comp. Lucan i. i. ruber umor is said
apparently with the same ambiguous irony as 1036 cruventent. 1052
telis, ictus, 1053 inculatur, 1054 iactans, 1055 feritur are all used to keep
up the play of thought noticed to 1049 of wounds and enemies.
1054 comp. Cic. Arat. 110 toto spirans de corpore flammanm. 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 cupido of the preceding v.; and
there is the usual contrast between Venus and amor or cupido, the grati-
fication of the passion and the passion itself: haec voluptas nobis est
Venus; ex hac autem cupidine est nomen Latinum amoris, hoc est
Cupido: with Haec Venus comp. 1084 1085 and especially 1073 Nec
Veneris fructu caret is qui vitat amorem. 1059 Hinc also refers to muta
cupido; so that this verse is a paraphrase of voluptatem praesagir.
illuæc recurs 1083, where it is neut. plur. illuæc illunc illanc occur in Plautus. 1060 Stillavit gutta: Bentl. compares Eur. Hipp. 527 "Eρως," Eρως..."Οστις σταύξεις πάθων εἰσάγων γλυκείαν ψυχαίς χάριν κ.τ.λ. 1061 quod: Plaut. trin. 242 Nam qui amat, quod amat, cum exemplo eius savis perculsus est. 1064 Absterrere sibi: 1233 satum genitalem numina cu quam Absterrrent, with same sense and constr.; v 846 natura absterruit auctum: lit. to scare away, hence = adimere. 1066 semel cet. i.e. semel conversum in unum amore eius, with reference to 1064 a io convertere mentem: comp. too 1072 a io possis animi traducere motus. conversum agrees of course with the subject of the sentence. 1068 vivescit: 1138 vivescit ut ignis. alendo: see n. to i 312 habendo; and Virg. geor. iii 454 altur vitium vivitque tegendo. 1069 gravescit: iii 1022 gravescant; vi 337 gravescit, for the ingravesc of prose. 1070 Si non prima cet.: does Cic. Tusc. disp. iv 75 allude to this: etiam novo quidam amore veterem amorem tamquam clavum eiciendum putant. 1071 volgivaga: v 932 volgivago vitam tractabant more fera rum: the word seems not to occur elsewhere; and to be intended to express 'Αφροδίτη πάνθημος. vagus implies volgivaga Venus: Sen. Here. Oet. 364 quot nuptas prius, Quot virgines dilexit. erravit vagus.

1073—1120: moderation in this as in other passions affords the truest pleasure: indulgence only increases the force of the passion which food instead of appeasing only makes more ravenous. 1076 miseris, 1159 miseri, 1179 miser express the Greek δοσίνος, as often in Latin. 1080 deutes iln.: Hor. sat. ii 1 77 fragili quaerens inlidente dentem, Offendet solido. 1081 Osc. adfl. i.e. adfligent osculum 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 adfligo and adfigo. 1083 rabies gen.: so Enn. ann. 401 dies, which form Gellius ix 14 6 on the authority of Caesellius and many old mss. assigns to Cic. pro Sestio 28, and after those 'qui scripserunt idiographum librum Vergilii se inspexisse' to Virg. geor. i 208: Gellius also defends and illustrates the forms dii fami pernicii luxurii acii. 1088 repugnat takes an infin. 1269 prohibit se conceiper atque repugnat; Ovid her. xvii 137 amare repugno Illum; but there the word means to strive not to do a thing; here it means contradicens affirmat. 1091 mem. ads. intus: vi 1169 Flagrabat stomacho flamma ut fornicibus intus; Aen. vii 192 Tali intus templum cet. 1095 Nil fruendum: above 1078 quid fruantur: see n. to iii 556. 1096 quae cett. sorry as it is, it is often snatched away before it can be enjoyed. 1100 torrenti: the over flowing stream increases the force of the contrast. 1102 spectando: see n. to i 312 habendo. 1106 praesagita gaudia: above 1057 voluptatem praesagit. 1107 is in east personal here, Venus est in eo ut, or
impersonal in cost i.e. res in eo est, ut Venus? Livy II 17 5 et cum... iam in eo esset ut in muros evaderet miles, where there seems to be the same ambiguity: so Nepos i 7 cum iam in eo esset ut oppido potiretur; iv 5 cum iam in eo esset ut comprehenderetur: Servius to Aen. iii 286 certainly makes the verb personal, cum in eo essent ut tam civilitas potiretur, imitated perhaps from Nepos; and so Soph. Elect. 21 ὁς ἐπὶ παρὰ τοῖς τοῖς ἐνεὼν, ὃς ἐπὶ παρὰ τοῖς καρποῖς, if the reading is right. The sense of our passage at all events is in eo res est ut Venus. 1112 facere i.e. hoc facere: comp. 1153 Nam faciunt homines. 1118 Cum cec. i.e. cum quaeunt quid cupiant ipsi sibi cont.

1121—1140: lovers ruin their health and fortune; and even then their happiness is often poisoned by jealousy. 1121 Adde quod, 1122 Adde quod: iii 1036 Adde, Adde. 1123 Labitur res: Plaut. trin. 243, in the midst of a scene describing a lover’s ruin, Ilico res foras labitur liquitur. 1123 Babylonica: see n. to 1029. Bab. fiunt i.e. res fit or vertitur in Babylonica: 1129 bene parta patrum fiunt anademata. 1125 Huiic i.e. amicae: certainly the absence of any word to shew the change of subject would be harsh; as before and after the lover, not the mistress, is the subject. lenta...Sicyonia: ciris 169 Cognita non teneris pedibus Sicyonia servans: Cicero speaks of them as not suited for men. 1126 cum luce: see n. to 755 and 287: Cicero in his Aratea has Vergilias tenui cum luce; valida cum luce refulgens; larga cum luce Bootes; claris cum lucibus Orion; and cum lumine again and again. zmaragdi: the z also in ii 805: Ζμύρα is found in Greek inscriptions, and ζμερδα-λέα in the Herculanean ms. of Philodemus περὶ εὐσεβείας just published: Eustathius shews that this use of ζ before μ was very general: in Orell. inscr. 2510 zmaragdi occurs seven times. 1127 Auro incl. to be used probably as a fibula or brooch. thalassina: some shade of purple or ἄλπιρφος: Plaut. miles 1179 Palliolium habeas ferrugineum, nam is colos thalassicust. 1129 bene parta patrum: Ter. Phorm. 788 mei patris bene parta. anad. mitrae: Aen. ix 616 habent redimicula mitrae and Antipater Sid. anthol. II p. 31 "Ἀνοδήμα ἡν ὁ μέτρας might make us join the two words; but they are more emphatic when separate; and in the digest has mitrae et anademata. The anadema then will be an ornamental band for the head: χρυσός κόμης Ἀνάδημα, says Eur. Hipp. 81; the mitra a scarf covering the head and much of the face; though it may be the other mitra or zona: μαλακαί, μαστῶν ἐνώματα, μέτρας, says Helydus anthol. I p. 483. 1130 if Lachmann’s alideusia is right, the word is not found elsewhere either in Latin or Greek. Cia i.e. Kea: Lach. proves from Pliny iv 62 that Varro mistook Aristotle’s Cos for Ceos: Lucr. and Pliny followed him in his error. Lucr. therefore in ignorance uses Cia or Cea for Coa. vertunt neut.: see n. to iii 502 reflexit; and comp. v 1422 neque in fructum convertere
isque. 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. Titius ‘vir aetatis Lucilianae,’ in Macrob. sat. iii 16 15 says of prodigals *budunt alea studiosae, delibuti 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 *tali tesserae* and the like are here in place: Propertius iv (v) 8 45, while describing a debauch very like the present, says *Me quoque per talos Venerem quaerente secundos Semper damnosi subsiluere canes.* 1132 comp. Plaut. asin. 803 *Tum si coronas sert a unguenta iussisset cet. coronae chaplets for the head, *serta* festoons or garlands to deck the doorways or other parts of the house. 1133 comp. Ov. met. vii 453 *usque adeo nulla est sincera voluptas Sollicitique aliquid laetis intervenit.* 1134 *Nequiquam quo-niam:* the fondness of Lucr. for this expression, used in this way, is very striking: we had it just above 1110, it recurs below 1188; and it is found five times between v 1127 and 1332, where the poet is discoursing on the vanity of human wishes and efforts. It sounds like an echo of his own feeling, that the things which men most desire are all vanity. 1135 *remordet:* see n. to iii 827. 1136 *lustris:* see Fore.: Cic. Phil. ii 6 *vino lustrisque confessus.* 1137 in amb. rel.: Hor. epist. i 16 28 *Servet in ambiguo.*

1141—1191: if there are such evils in prosperous, what must be the evils of unsuccessful love? strive then not to fall into love; but if you are caught, use all efforts to escape: yet men stand in their own way, and deluded find beauties even in defects: the discarded lover will refuse all comfort; who yet, if received back, will find out his folly and be glad to get away again. 1141 the precise force of *proprio* is not to you and which you do not share with others; or that which is constant, lasting, as Terence’s *nihilne esse proprium cuiquam,* Virgil’s *propriamque dicabo* and the like; or love which is real genuine and properly so called. *secundo* and *adverso amore* are illustrated by Bentl. from Tibullus and Propertius. 1142 *inori—αμηχάω.* 1143 has the look of a proverb. 1150 *obvius obstes:* comp. *obvius obtulit, officere atque obstare* and the like. 1152 *petis ac vis:* with *petis* Lach. compares Aen. vii 54 *Multi illam magno e Latio totaque petebant Ausonia:* and Prop. ii (iii) 20 27 *Cum te tam multi peterent, tu me una petisti:* with *vis,* Plaut. asin. 542 *Sine me amare unum Argurippum animi causa, quem volo.* 1153 *Nam faciunt = nam hoc faciunt:* 1112 *Nam facere interdum velle;* 1195 *Nam facit ex animo saepe:* this seems better than coupling it with
Et tribununt ea. 1157 sicutdent seems unexampled; but he uses sueso and suetus indifferently as dissyll. or trisyll.; dissolvo etc. oftener than dissolvō; reliquius always; v 679 conseqüe; vi 552 and 868 aquae; vi 1072 aqua. 1160 foll. comp. Theocr. id. vi 18 ῆ γαρ ᾗ ὥστι Πολλάκις, ὃ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται. 1160 Nitra cet.: Theocr. x 26 Σύραιν καλείντι τι πάντες, Ἰσχαίν ἀλόκαντον, ἑώ δὲ μόνος μελίχλωρον: with this and what follows comp. the terms of the ἐραστῶν ὑποκοριζόμενον in Plato rep. p. 474 D: Lucr. has been imitated by Ovid ars ii 657 foll. and translated by Molière le misan. ii 5 near end. melichrus occurs more than once as a term of praise in the anthology, and apparently means the same as Plato's μελίχλωρος l. l.: Ovid l. l. fusca vocetur, Nigrior Illyrica cui pice sanguis erit; Molière La noire à faire peur, une brute adorable. innumunda cet.: Molière La malpropre sur soi... Est mise sous le nom de beauté négligée. 1161 Caesia Pall. the ña γλαυκόπις: Cic. de nat. deor. i 83 caesios oculos Minervae; Ovid l. l. si rava, Minervae [similis]. lignea: Catul. xxiii 6 Et cum coniuque lignea parentis. 1162 Parevula: Ovid l. l. Die habilem quae-cumque brevis. merum sal: Bentl. quotes Afranius 30 quidquid loquitur, sal merum est. 1165 loquacula seems not to occur elsewhere. 1166 eromenion is found in the anthology. cum vivere cet.: Ov. l. l. Sit gracilis, macie quae male viva suast. 1168 At tumida: Ov. l. l. quae turgida, plenam. mammosa etc.: his constant imitator Arnobius iii 10 ab Iaccho Cererem, musa ut praedicat Lucretia, mammosam, vi 25 Ceres mammis cum grandibus: the constr. seems to be tumida et mammosa est Ceres ipsa [tumida et mam.] ab Iaccho: some legends made Iachus son of Demeter and brother of Core; sometimes too, as here, he was represented as an infant at the breast: so Suidas Ιακχος: Δούννος ἐτὶ τῷ μαστῷ. 1169 Silena appears to be invented by Lucr. satura: Hesych. σαπτάρα ταραφήρη. leboosa seems not to be found elsewhere: leboosa, as also labea; but labium: see Lach. 1171 esto iam: see n. to i 968 si iam. 1173 Nempe, neme, Nempe, facit, facere: comp. Ade, Ade and the like. 1174 eadem turpi: see n. to iii 1038. 1175 suffit: Prop. iv (v) 8 83 quemcumque locum externae tetigere quaelae Suffit. 1178 Floribus et sertis: strewing perhaps the lower limen or sill with loose flowers, and hanging the upper or lintel with festoons: Ovid ars iii 72 Sparso nec invenit limina mane rosa; rem. 32 Et tegat ornatas multa corona fores; Prop. i 16 7 mihi non desunt turpes pendere corollae; or it may be a hendyadis for floridis sertis: Tib. i 2 14 cum posti florida serta darem; Catul. lxiii 65 Mihi ianuae frequentes, mihi limina tepida, Mihi floridis corollis redimita domus erat. 1178 postis Ungit amarac.: my beloved put in his hand by the hole...I rose up to open to my beloved, and my hands dropped with myrrh and my fingers with sweet smelling myrrh upon the handles of the
lock. I opened to my beloved. superbos, haughty and unrelenting as their mistress. 1179 foribus cet.: Aen. 11 490 Amplexaeque tenent postes atque oscula figunt. 1180 venientem follows on the iam amm., coming after leave given; exactly as 1177 lacrimans exclusus is weeping because shut out: a copula instead of being necessary, would be very awkward. 1181 modō: see n. to 1135. 1182 cadat: Wak. compares Virg. geor. 1138 Rursus cura patrum cadere; but there the force of the word is not very clear: see Conington: cadat is perhaps like 1175 incassum cevidisse: see Forc. 1183 Stultitiae: ‘dam- natur aliquis crimine vel iudicio, sed sceleris parricidii furti iniuriae. in Ciri 188 quod habent exemplaria tanto scelere damnare puellam neque modulatum est neque Latinum’ Lach. 1186 poscaenia: the Latins often said pos or po before many consonants, pos tempus posquam pomeridianus and the like: Ribbeck I see repeatedly introduces such forms into Virgil: see notes 1 to 1252.

1192—1208: yet women sometimes feel true love in return. 1195 facit ex animo: Ter. Andr. 794 ex animo omnia, Ut fert natura, facias an de industria. 1196 spat. dec. am.: 11042 decursus lumen vitae; Ov. trist. 114 33 pede inoffenso spatium decurrere vitae. 1199 illo- rum neut. may mean the females, according to Lucretius’ usual practice when the reference is to different genders volucres armenta cet. subat in good writers seems always to be said of the female in heat. 1205 Quom interea seems a harsh elision; and none other like it is found in Lucr.; for 11850 Quoad licet is a synizesis. Virg. ecl. 1114 11 Si ad vitulam, and this eulogy appears to be one of his earliest: in Catul- lus such elisions are frequent: lxiv 305 he has Cum interea, as Lucr. here: iv 809 contendere se atque parare, the elision seems to have a similar effect. val. Ven. com.: 1148 validos Veneris perrumpere nodos. 1207 iac. in fr.: 817 nos in fraudem induimus.

1209—1232: according as the seed of the man or woman prevails at conception, the child is more like to the one or to the other; and this is so whether the child be male or female. 1209 comm. cet. i.e. comm. semine suo virili semine. 1210 vin vicit vi: in a very similar pas- sage of Hippocr. de genit. 7 ἐκπατέστω is used in the same way: comp. too Plut. de plac. phil. v 11 where it is given as a stoical doctrine, καν μὴν ἐκπατήσῃ τὸ τῆς γυναικός, ὁμοίως εἶναι τὸ γεννώμενον τῇ μητρί, εὰν δὲ τὸ τοῦ ἁνδρὸς, τῷ ἁνδρί: Censor. de die nat. 6, p. 16 13 refers this theory to Anaxagoras: Anaxagoras autem eius parentis faciem referre liberis indicavit, qui seminis amplius contulisset. Epicurus may have got this as many other things from him; but Hippocrates, whom Lucr. had evidently studied, de genit. 7 and 8 teaches precisely the same; comp. especially 8 ὁκότερος δ’ ἄν πλέον ἐμβάλῃta εἰς τὸ ἐοικέναι καὶ ἀπὸ πλεόνων χωρίων τοῦ σῶματος, κεῖνο τὰ πλείονα ἐοικε. καὶ ἑστι ὅτε θυγά-
NOTES II

τηρ γενομένη ἐοίκε κάλλιον τῷ πατρὶ ἢ τῇ μητρὶ καὶ κούρος γενόμενος ἐστι ὅτε κάλλιον ἐοίκε τῇ μητρὶ ἢ τῷ πατρὶ. Lactant. de opin. dei 12 closely copies Lucr. but strangely attributes the theory to Varro and Aristotle: cum semina inter se permixta coalescunt, si virile superaverit, patri similem provenire, seu marem seu feminam; si muliebre praevaeuerit, progeniem cuiusque sexus ad imaginem respondere maternam. 1211 matrum, Ut patribus: Cic de fin. v 12 patri similis esse fiitus; where Madvig thinks patris to be perhaps right, as Cicero and the older writers usually have a gen. of living things, especially men and gods, while with inanimate things the gen. and dat. are employed promiscuously: the dat. in later writers became almost universal: 1218 Lucr. has similes avorum; ii 909 similis totis animalibus; iv 1230 utri similest id, neut. but referring to a living child: Madvig l. l. quotes Cic. de nat. deor. ii 149 plectri similis linguam nostri solent dicere, chorida rum dentes, nares cornibus iis qui cet. where, as in Lucr., both cases are found together. 1213 vulva: Nonius p. 230 quotes this v. and Ennius vostraque vulsa. 1217 neque utrum i.e. neutrum: so v 839 nec utrum: neuter is only ne or nec eter, ne or nec, not non, being the old negative: see n. to iii 199. 1220 Propeterea cet.: Aristotle, who discusses these very questions de gen. anim. iv 3 p. 769 l foll., finds them all more difficult to answer than Lucr. docs: so l. l. 24 dia τίν' αἰτίαν ἐναῶς γίνεται τοῖς προγόνοις ὧς ἐπὶ τὸ πολὺ καὶ τοῖς ἀποθεν; οὐ γὰρ ἀπ' ἐκείνων γ' ἀπελήλυθεν οὐθὲν τοῦ στέρματος. 1225 (1227)— 1228 (1226) must come in the order here given; for surely voltus vocesque comasque are comprehended in facies et corpora membraque; and if they were not, what reason could there be for the poet's asserting that they are as uncertain in their origin, as the body generally? just as if any body were likely to think that the less essential were more unvarying than the more essential: this indeed induced Lamb. to read minus for magis. Again, as Iach. says himself, de semine certo is here aut virili aut muliebri, one not both; and is opposed to 1229 duplici de semine, and forms a contrast with it: 1225 (1227) indeed begins a new question, which Arist. l. l. thinks it not easy to explain; why namely a male child may be more like the mother, a female like the father. 1225 (1227) patrio i.e. as well as materno. 1226 (1228) Materno i.e. as well as patrio. 1227 (1225) haec i.e. the distinctions of sex no more come certo semine, from either the father's or the mother's alone, than the form and features: Hippocr. l. l. emphatically asserts the same: thus 7 οὗτος ὁ λόγος αἱρέει καὶ τὸν ἀνδρα καὶ τὴν γυναῖκα ἔχειν καὶ βήλων γόνων καὶ ἄρσενα, and 8 at end καὶ ταῦτά μοι καὶ τοσοῦτά ἐστι ἱστόρια τῷ προτέρῳ λόγῳ, ὦτι ἑνεστὶ καὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ καὶ κουρουγονῇ καὶ θηλυγονῇ: comp. this with Aristotle's doubts and difficulties. 1231 possis is potential: see n. to i 327.
1232 virum suboles would commonly mean the whole male sex; so
in Cic. omnem iuventutis subolem = omnem iuventutem; proles illa futu-
rorum hominum = futuri homines; and Virgil has prolem parentum for
the stock to which the parents belong: Pliny Sarmatae Medorum suboles,
of the same stock as the Medes: Lucr. himself ii 662 equorum duellica
proles; v 856 procudere prolem = 850 procudere saecla, their race; and
iii 741 triste leonum seminum = tristes leones, where see note; iv 998
catulorum blanda propago = catuli blandi. But here virum suboles
means one out of the male sex; exactly as Hor. od. iii 13 8 Lascivi
suboles gregis means one out of the suboles lascivi gregis i.e. a kid; for
lascivus grex cannot possibly mean anything but the young kids: in no
other way can I understand sanguis meus, genus deorum, deum gens
and the like, than as meaning belonging to my blood, one of the race of
gods etc.: Aen. x 228 deum gens, Aenea seems synon. with viii 36 sate
gente deum: so too I understand vi 792 divi genus compared with divum
genus; and Lucr. i 42 Memmi propago compared with iv 998 catulorum
propago. origo has here the meaning of partus or birth: perhaps mul.
or. is literally the beginning of a woman.

1233—1277: it is not the gods who grant or withhold offspring:
conception depends on the due assortment of man and wife. 1233
cuiquam Abserrent: see n. to 1064. 1236 Quod cet.: vi 1015 Quod
facit et sequitur. 1237 adolent: Aen. v 54 strucremque suis altaria
donis, xi 50 cumulatque altaria donis being compared, this ambiguous
word would seem to have the sense here of causing to grow, increasing,
and so piling up: Virg. geor. iv 379 Panchaeis adolescent ignibus arae,
adolescent seems to be its neut., grow or are piled up: but in Lucr.
‘cause to smell’ or ‘burn’ would give a suitable sense: see Conington
to Virg. ecl. viii 65. The notion of increase would appear to be the
most natural, if the word had come to be merely one of good omen and
conveyed only a conventional meaning to a Latin ear. 1239 sortis:
Cic. de div. ii 86 says hoc quidem genus divinationis vita iam communis
exploit. fani pulchritudo et vetustas Praenestinarum etiam nunc retinet
sortium nomen, atque id in volgus: these Praenestinae sortes he de-
scribes l.l. 85 as in robore insculptas priscarum litterarum notis. Ritschl
Rhein. mus. n.f. xiv p. 389 foll. emends and explains some very singular
old hexameters, containing a series of sortes, such as these must have
been. fatigant: ii 1172 caelumque fatigat. 1242 locis adf. adh.
seems not unlike Aen. ix 536 Etflammam adfixit lateri. 1244 his
i.e. aliis, with reference to 1240 partim. 1246 penetratrum, because
penetro and penetro me in are equally in use. 1250 Succipium: v 402
succepit A: Ribbeck admits this form four times into the Aeneid with
more or less ms. authority; and Servius thrice repeats that succipio is
the old form. ingravescent seems not to occur elsewhere in this peculiar
sense of becoming big with child. 1252 unde i.e. eas ex quibus. puellos: Nonius p. 158 quotes this v. and Ennius Lucilius Varro for this form. 1254 fecundae: the wife may be able to bear and the man to beget; but they may not suit one another; though in another marriage the man may have children. 1259 liquidis et liquida: see n. to II 452: the juxta-position here seems almost as bold as Homer’s *Apes * Apes which Martial ix 11 15 thinks utterly impossible in Latin; Bekker finds it so in Homer as well: but the poets seem often to feel a pleasure in such contrasts of quantity: III 145 Idque sibi... id sibi gaudent; Tib. ii 3 27 Delos ubi... ubi Delphica Pytho; Martial himself ii 18 1 Captō tram, pudet seu, sed captō: with a short vowel before a mute and liquid this variation is even more frequent: iv 403—406 sūpra, sūpra, sūpra; 1222 Quae pātribus pātres, as Aen. ii 663 Gnatum ante ora pātris, pātrem qui: in these three instances too as well as in that just given from Martial the lengthening as well as the shortening is in the thesis of the foot: v 1163 sācra, sācra; Ov. met. xiii 607 volācri mox vera volūcros; v 129 ditissimus āgrī, Dives āgrī; Hor. od. i 32 11 Et Lycum nāgris oculis nāgroque: Theocr. vi 19 tā μη κάλα κάλα τέφανται; viii 19 ἵναν κάτω ἵναν ἀνοθεν; 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 Evteknān, Κύπρις δὲ θεὰ Κύπρις. 1262 extenvantur: so tenvis he uses oftener than tenuis; but i 317 adtenitari. 1268 opū sunt motus, and 1277 quod nil opus: see n. to i 1051. 1271 exossato: Appuleius twice uses exossa saltatio in the same sense. 1272 Eicit: III 877 et eicit, where see note. 1274 Idque moveri: comp. iii 569 moventur Sensiferos motus quos... hanc possunt... moveri; for the neut. pron. is equivalent to a cognate accus. 1277 is there any sarcasm in these words, and does the poet allude to the already felt scarcity of children? 1278—1287: often by her own virtues, from no divine interposition, a woman without personal attractions will endear herself to her husband. 1278 Nec divinitus: οὐδὲ θεόπεμπτον εἶναι τόν ἔρωτα is a saying of Epicurus recorded in Diog. Laer. x 118. 1282 insuescat te: vi 397 An tum brachia consuevunt; v 1368 fructusque feros mansuescere terram, a conjecture of Lach. but I think a certain one: Hor. sat. i 4 105 insuevit pater optimus hoc me; ii 2 109 adsuerit mentem corpusque superbum; Aen. vi 832 ne tanta animis adsuescite bella; Varro de re rust. ii 1 4 silvestria mansuescerent. The passive partic. suetus adsuetus desuetus consuetus mansuets are much more in use: see n. to III 772. 1286 guttas cet.: a common-place employed by Tibullus Propertius Ovid: comp. too i 313 Stilicidi casus 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 to men physical comforts or freed them from physical dangers: he bestowed on us the blessings of right reason and freed us from the far worse terrors of superstition and of the passions: surely then he deserves to be ranked as a god, the more so that he first explained the true nature of the gods. 1 Quis potis cet.: Enn. ann. 178 Quis potis ingentis oras evolvere belli? dignum, pro: Cic. in Caec. div. 42 timeo quidnam pro offensione hominum... et exspectatione 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 reperitur; and perhaps Hor. epist. i 7 24 Dignum praestabot me etiam pro laude merentis. poll. pect.: i 414 Lingua meo suavis diti de pectore fundet: iv 914 Vera repulsanti discedas pectore dicta; and just below 5 Pectore parta suo cet.: to an epicurean pectus = cor = mens or ingenium. 2 Condere, the technical word, even in prose: see Forc.: hence Virg. ecl. ii 4 haec incondita. 5 parta and 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 maior 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. sop.: Enn. ann. 227 Nec quisquam sophiam, sapientia quae perhibetur, In omnini vidit priu' quam iam discere coepit, imitated by Afranius in Gall. xiii 8 Sophiam vocant me Grai, vos sapientiam. quique per artem: Virg. geor. i 122 primusque per artem Movit agros; Aen. x 135 quale per artem; Manil. i 51 primique per artem cet.; for princeps belongs also to quique per artem: artem = rationem ‘quam licet, si volumus, appellamus artem’ says Cic. de orat. ii 148. 12 tranquillo: tranquillum is the proper term for a calm used by Cicero and the best writers, and often metaphorically as here: so Livy iii 14 6 nec cetera modo tribuni tranquillo peregere; xxviii 27 11 ita aut tranquillum aut procellae in vobis sunt; Ter. eun. 1038 esse amorem omnem in tranquillo: Lucil. in Nonius p. 388 has te in tranquillum ex saevis transfer tempestatibus: perhaps vitae should be read before tranquillum, thus making the resemblance with Lucr. still nearer: comp. also Plut. max. c. princ. viris 3 p. 778 C’Epikouros táyahovn en το βαβυτάχ νήσων εσοπερ ην ακλύτῳ λιμέν καὶ κοφό τεθεμένος. 13 Confer enim: so Cicero attende enim paulisper; audiamus enim Platonem and the like. divina antiqua reperta: 490 Allaque caeli., fulgentia
templa; 24 Nemeaeus magnus hiatus Ille; 32 Aureaque Hesperidum fulgentia mala; 295 claraeque coruscis Fulguribus pingues taedae; 1063 Iritata canum magna Mollia ricta, duros nudantia dentes: so candens lucidus aer, mierandum magnopere unum Aerunnabile; also 1436 magnum versatile templum; 1177 bene quam munita tenere Edita doctrina sapientum tempa serena: see also n. to 1 258 candens lacteus umor: two participles are not uncommon, as iv 1177 lacrimmers exclusus, 1180 iam ammissum venientem. 14 Namque or nam introducing the details of a general statement is common enough in Latin, though less so than γαρ in Greek. Ceres...mort. inst.: probably imitated by Virg. geor. I 147 Prima Ceres fero mortalis vertere terram Institut; yet the exact force of instituisse in Lucr. is not very clear: is it merely 'introduced and set up'? as Cic. ad fam. xiii 48 cum primus in eam insulum quaeestor veneris, ea te instituere quae sequantur alii: or does it imply the planting also of the vine and sowing of the corn? as Cic. de lege agr. ii 67 iugera ccc, ubi institui vincae possunt: Aen. vi 69 Tum Phoeb et Triviae solido de marmore templum Institutum festosque dies de nomine Phoebi, the word seems to have a similar literal and metaphorical sense. 15 Vitigeni recurs vi 1072: vitigineus is the usual form of the adj. 24 Nemeaeus hiatus leonis: see n. to i 474 Alexandri Phrygio subpectore. 25 with rhythm comp. Virg. geor. iii 255 Ipse vuit dentesque Sabellicus excuosit sus. 27 vallata col.: ciris 79 Piscibus et canibusque malis vallata repente est. 28 tripectora seems to be a ἀπαξ λεγόμ.: Virgil and others have tricorporis. 29 unless Stymphala agrees with a subst. in the lost v., it is an unusual form, like 31 Ismara. 30 spir. n. ig.: Virg. geor. ii 140 tauri spirantes naribus ignem; Aen. vii 280 geminosque iugalis...spirantis naribus ignem: Eur. Alc. 509 Hercules promises to bit them εἰ μὴ γε πῦρ πνίνοι κρυτήρων ἀπτο. 31 Thracis, the usual epithet to distinguish him from the other Diomed of whom Virg. Aen. i 752 says Nunc quales Diomedis equi: comp. Eur. Alc. 499 Θρηκός τέτωρον ἀρµα Διοµήδους μέτα: Ovid met. ix 194 Quid quod Thracis equos humano sanguine pinguis, in the midst of a like enumeration of Hercules' labours. que and atque, or que and et coupling two words as here, appear not to be found in Cicero or Caesar; but que and et are thus used by Terence Sallust Val. Maximus Livy and the later writers; and Wagner quaest. xxxv 23 gives several instances from Virgil of que and atque thus used, as Aen. viii 486 Componens manibusque manus atque oribus ora. 33 Asper cet.: Macrob. sat. vi 1 30 compares Aen. ix 794 Asper acerba tuens retro reedit: comp. too geor. iii 149 Asper acerba sonans; Aen. viii 330 asperque immani corpore Thybris. 35 pelage recurs vi 619: mele he also twice uses. severa: 1190 noctis signa severa; iv 460 severa silentia noctis; Virg. geor. iii 37 ammeneque severum Cocyti: severus seems to
imply what is cold and cheerless, what is contrary to or away from the warm genial sunshine. 36 audet i.e. adire, understood from adit, unless quo audet resemble Aen. ii 347 audire in proelia. 40 scatit, as vi 891; and scatere three times. 41 silvasque profundas are much the same as Virg. geor. ii 391 saltusque profundis: the saltus are the lawns and long defiles sweeping down from the hills to the low valleys and plains; the silvae represent these more or less covered with wood: nemora and silvae are often found without distinction of meaning; but often too, as here, they are used together, even by Cicero; and then Servius to Aen. i 310 appears to define them correctly, ‘nemus composita multitudo arborum, silva diffusa et inculta’: thus Ovid met. i 568 Est nemus Haemoniae, praerupta quod undique claudit Silva: vocant Tempe: this Livy xlv 6 calls a saltus. Whoever has come 'Αρκαδίας ἀπὸ δειμάν καὶ πολυγνάμπτων μνχών, will understand this v. of Lucr.: the silvae ran up to and covered much of the magni montes of Greece and south Italy: 955 and 992 are nearly repetitions of this v.: comp. too 1386. 42 est nostra pot.: see n. to ii 53 sit haec rationi' potestas. 43 purgatumst pectus: vi 24 Veridicos igitur purgavit pectora dictis. 44 ingratis: see n. to iii 935 gratis. quae praedia insinuandum, his favourite archaism, as 42 Quae loca vitandi: see n. to i 111. 45 scindunt cet.: iii 994 Aut alia quavis scindunt cuppedine curae. 47 sparcitia would seem to mean filthy lust: so Martial spurcas lupas, spurcae Ledae of harlots; and Plaut. capt. 56. sparcidici versus inmemorables. It may however be άριχροκόλμξα, sordid avarice: so Martial iv 56 3 Sordidius nihil est, nihil est te sparcius uno, Qui potes insidias dona vocare tuas; Cic. Verr. (2) i 94 homo avarissime et sparcissime: Nonius p. 393 gives as the first meaning of spurcum, saecum sanguinarium. 48 lux. des. found together Sall. Catil. 53 5 postquam luxu atque desidia civitas corrupta est. desidia is also plur. Aen. ix 615 Desidia cordis: iii 142 Laetitiae; the number of luxus it seems not possible to tell. 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 divon 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 relinquui, 691 in numero rerum constare; and so Cicero in numero esse deorum, hostium, indicum and the like, or ex numero: de nat. deor. i 43 Velleius, like Lucr., says venerari Epicurum et in corum ipso numero, de quibus haec quaecumque est, habere debeat: but pro Archia 31 mss. read est eo numero, qui semper apud omnes sancti sunt habitui, where however Halm after Madvig estque ex eo numero; and Quintil. in numero veterum habere, but inst. iii 6 102 si esset numero alienorum: 21
again Cicero says indifferently *esse in loco, in numero, or loco, numero parentis; esse aliquo or in aliquo, nullo or in nullo numero*; and this sense easily shades off into the other; and Lactant. inst. iii 14 quotes the v. and paraphrases it thus *qui tamen ob id ipsum deberet pro deo haberii, quod supere invenerit*: he strangely supposes Lucr. is praising Thales or Pythagoras. *dignarier* I take to be pass. according to the usage of Cicero and the older writers. *dig. esse* seems an unusual constr., the simple abl. generally following: so 65 *consistere* etc.: the infin. is not usual after *ratio reddunda*, but a gen. or a prepos. or a dependent clause, as 67 foll. 53 *de divis*: *quippe* qui libros singulares scripsit *περὶ θεῶν et περὶ οὐρανοῦ* Bentl.; *Velleius l. l. solus enim vidit, primum esse deos.* 54 *pandere*: i 55 *rerum primordia pandam*: 126 *rerum naturam expandere dictis.*

55—90: following in his steps I teach the inexorable laws by which all things are bound: having proved the soul to be mortal and 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. 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 *sonitu sonanti.* 59 *reperta est* i.e. in iii. 61 comp. iii 605 *Non modo non omnem possit durare per aevum.* 62 *simulaeae cet.*: iv 34 foll.; comp. too i 133 *somnoque sepultis, Cernere uti videamur eos* cet.: as far as the general theory of images is concerned, this point 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. 63 *quem vita reliquit* is the same as *qui vitam reliquit*: thus he says both *eum mortis letique potitum and quem mors et terra potita est*: Aen. vi 735 *supremo 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—Lunaire globum*: these in 416—508 and 534—563: 69 *tum quae—Exriterint*: this in 783—877: 70 *et quae—natae*: this in 878—924: 71 *Quoque 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 coniectus materiai
Fundarit terram cet. 70 et quae nullo cet.: 878 Sed neque Centauri fuerunt, nec tempore in ullo Esse queunt cet. 71 Quove: see n. to i 57. 72 vesci: Nonius p. 415 'vesci etiam significat uti': he quotes this passage and Aen. i 546 si vescitur aura Aetheria; from Pacuvius arte hac vescimur: vescatur armis; from Attius armis vesci and vesci praemissi: and Cic. de fin. v 57 vesci voluptatibus: vesci therefore = frui; and so 857 quaequecumque vides vesci vitalibus auris. 75 lucus, such as the Ampsancti valles, 'i.e. omni parte sancti', as Servius says; the lake of Nemi, the 'speculum Dianae' of Aricia; the Avernus, Fucinus, Velinus and others. 76 solis cet.: i 128 solis lunaeque meatus Qua fliant ratione; Aen. vi 849 caetique meatus Describent radio. 77 flect. nat. gub.: the metaphor from steering a ship: 107 Quod proced a nobis flectat fortuna gubernans; which comes to the same thing, as the epicurean nature is at one and the same time blind chance and inexorable necessity: vi 31 Seu casu seu vi, quod sic natura parasset, where casu and vi are different expressions for the same thing. 82—90 are word for word the same as vi 58—66, the last two vss. recurring again and again: indeed the whole of this paragraph 55—90 in character and manner much resembles vi 26—89, i 54—61, 127—135, iv 26—52 and some others: these are all introductions to what follows and have an awkward constrained unfinished style about them, as if written against the grain in order to complete for the time what was wanting. In our passage of six and thirty lines the first one and twenty form a single long loose ill-assorted ill-constructed sentence; the last nine are word for word repeated elsewhere. All this is another proof that the author left his work in an unfinished state. 82 qui didicerere: Hor. sat. i 5 101 declares himself one of these: namque deos didici securum agere aveum: and if we are to believe him in od. i 34 Parcus deorum cet., he proved the truth of Lucretius' Si tamen interea mirantur cet.: comp. too Ovid ars i 639 Nec secura quies illos similisque sopori Detinet. 87 dominos acris cet.: Cic. de nat. deor. i 54 the epicurean Velleius says inposuistis in cervicibus nostris sempiternum dominum quem dies et noctes timeremus; quis enim non timeat omnia providentem et cogitanten et animadvertentem et omnia ad se pertinere putantem curiosum et plenum negotii deum? 89 90: see i 76 77. 91—106: well, as to the first question: this world and all its parts had a beginning and will have an end: nay, any moment you may see it all tumbling into ruin; may fortune avert this in our time! 91 ne te in prom. cet.: vi 245 neque te in promissis plura morabor. 92 Principio: see above 64 nunc hue cet. where this is the first point he promises to discuss. 93 nat. tricipicem cet.: here he again emphatically dwells on the three great divisions of the world, which the poets have so often adopted from him as he from others: Ovid met. xii 39 terrasque 21—2
fretumque Caelestisque plagas, triplicis conßina mundi; trist. II 425
Explicat ut causas rapidi Lucretius ignis Casurumque tripexus vaticinatur
opus, imitated in the epic. de morte Drusi 361 Ecce necem intentam
caelo terraeque fretaque Casurumque tripexus vaticinatur opus. tria
corpora: Ox. fasti i 105 et quae tripex corpora restant, Ignis aquae tellus:
and with the form of expression tripexem, tria corpora, Tris species, tria
etc. comp. Cicero’s vss. in de div. i 15 Lentiscus tripexici solita grandescere
fetu, Ter fruges fundens tripex corpora monstrat arandi. 95 Una dies
cet.: Ox. amores i 15 23 Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies: comp. too Luer. 1000 Una dies dabat
exitio; and for the general thought II 1148 magni quoque circum
moenia mundi Expugnata dabunt labem putrisque ruinas. 96 ruet
moles cet.: Ovid met. i 256 affore tempus Quo mare, quo tellus correpta-
que regia caeli Ardeat et mundi moles operosa laboret; Lucan i 79 tota-
que discors Machina duxit turbidit foedera mundi; Marit. II 807
Dissociata fluat resoluto machina mundo. moles et machina Ovid l.1.
intends to express by moles operosa: it is not only a vast mass, but
a machina, a mass of complex and elaborate construction, formed by
nature daedala rerum. 100 ubi adportes: see n. to II 41 cum videas. 102
iaere indu = inicere: see n. to I 82 Indugredi: these vss. are trans-
lated from Emped. 356 Οὐκ ἐστιν πελάσσασθ’ οὐδ’ ὀφθαλμοίσιν ἐφικτόν
'Ημετέρους ἦ χερου λαβείν, ἦπερ γε μεγίστῃ Πειθοῖς ἀνθρώποισιν ἀμαξί-
tὸς εἰς φένα πίπτει. 102 via munita; as III 498 et sunt munita
viae: it exactly expresses Empedoics’ ἀμαξίτος, a regularly paved car-
riage-road. fidei: Enn. ann. 342 plenam fidei: see n. to I 688 ret.
103 the pectus, in which are the tempia mentis: IV 624 Umido lingual
sudantium templam: III 140 Idque situm mediae regione in pectoris haeret
explains the expression. 104 dabat fidem, for which Cicero says
faciet fideum; and with him tribuere fideum = habere fidem, the very con-
verse of this dare fidem: see n. to IV 41. 107 lect. fort. gub.: see n.
to 77 lectat natura gubernas.

110—145: but first let me declare with more than oracular cer-
tainty that this world and its parts are not immortal and divine: nay
so far from its being impious to say that they are not godlike, they are
the most fitting example of what is meant by inanimate and insensible:
also as we shewed in III, the soul and mind cannot exist away from the
body: the world then being without life cannot be divine. 110:
here, as Lach. has shewn, the argument is interrupted, and it is again
taken up at 235 Principio cet.: 110—234 therefore are, like many
other passages, subsequent additions: see what is said to II 165—183,
where it is shewn that the subject of these vss. is closely connected with
those and touches on questions not treated of elsewhere; and comp. espe-
cially v 155 Quae tibi posterius largo sermone probabo, a promise never
fulfilled. Notice too that while a large proportion of these 125 verses are in the poet's noblest manner, about one third of them are mere transcriptions of vss. from former books, shewing thereby that they were left by him in a provisional and unfinished state. 111 112 = 1 738 739, where they are clearly more in place: here they sound somewhat pompous and inflated. 113 exp. dictis: Aen. III 379 and vii 759 expediam dictis. doctis dictis: see n. to ii 987. 116 Corpore divino cet.: the whole of this reasoning is doubtless directed mainly against the stoics and their anima mundi: comp. the stoic Manil. i 247 foll. quoted by Creech, Hoc 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] sua sponte, suo sensu ac divinitate moveantur: comp. with this what Lucr. says 78 Ne forte haec inter caelum terramque reamur Libera sponte sua cursus lustrare perennis: Balbus continues neo vero Aristoteles non lavandus in eo quod cet. the conclusion being restat igitur ut motus astrorum sit voluntarius. quae qui videat, non indeo solum, verum etiam impie faciat, si deos esse neget. Aristotle and the peripatetics whose teaching on these points is notorious, are doubtless therefore joined with the stoics by Lucr. 117 Gigantum cet.: the stoics who allegorised everything, doubtless gave this turn to the wars of the giants and Titans with the gods: comp. Cic. i.l. 70. 119 Qui ratione cet., as the epicureans, who we have just seen declared the world must one day perish, the stoics of course maintaining its immortality. 121 notantes i.e. ignominia, like censors or judges. 122 Quae procul: Lucr. now takes up the argument: Quae cet. = quamvis re vera haec usque adeo cet. 125 Quid sit i.e. quale illud sit, quod est. 128—141 with the exception of a word or two at the beginning and end are the same as iii 784—797 where they are clearly more in place than here. 145 vitaliter appears to be found only here.

146—194: the gods dwell not in the world, but apart in seats fine as themselves: their nature is not sensible to our bodily sense, but only to the finer sense of the mind: again to say that this world was created by the gods and will be eternal, and that it is impiety to gainsay this, is sheer folly: what could induce them to take such trouble? or what harm were it to us never to have been born? whence did the gods get the notion of man, so as to know how to make him? nay, this world and all in it was gradually formed by mere natural causes, as explained already. 146 foll. on the gods of Epicurus more will have to be said to 1161—1241 where he explains how the vulgar notions about the gods arose: comp. too what has been said to ii 646 foll. Omnis eniim per se divum natura cet. and the authorities there cited. That Epic. and Lucr. believed in these gods is certain, as there said: no less certain are the
difficulties in reconciling that belief with their general system. 147
in mundi part. ullis: the gods dwelt in μετακόσμως, which Cicero translates by intermundia: see n. to III 18 sedesque quietae. 149 animi mente: see n. to III 615: Velleius in Cic. de nat. deor. I 48 says hominis esse specie deos confitendum est. nec tamen ea species corpus est, sed quasi corpus, nec habet sanguinem, sed quasi sanguinem. . . . Epicurus autem . . . docet eam esse vim et naturam deorum ut primum non sensu sed mente cernatur, nec soliditate quadam: again in de div. II 40 we have the adversary’s sarcastic description deos enim ipsos iocandi causa induxit Epicurus per lucidos et perflahUis et habitantis tamquam inter duos lucos sic inter duo mundos propter metum ruinarum; eosque habere putat eadem membra quae nos, nec usum ullum habere membrorum: but as Bentley says in his first Boyle lecture ‘if Epicurus and Democritus were in earnest about their philosophy, they did necessarily and really believe the existence of the gods’. 150 suffugit has here the common force of the Greek aorist. 151 contingere=tangere: 152 Tangere cet.: yet though a finer sort of touch, it is, as he shews in III, material touch by which the mind is affected as well as the body. And granting his premisses, as well as what he next says, that their abodes are as fine as their bodies, their existence as he argues in 1161 foll. is known to us only by the images they send to the minds of men: these images must be much finer than the bodies of the gods which emit them: are these images immortal? if not, why are these gods, which are much finer than men and much grosser than their own images, imperishable? a dilemma surely, as they must be intermediate between things alike perishable: these intermundia too, as shewn in n. to III 18, are as numerous as the worlds in space, that is to say are innumerable: why are they all 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. 1, never come in contact with them? if by their fineness they elude destruction in this or that place through countless ages, can they do so in countless different places through countless ages? but there is no end to such questions: see the last chapters of Cic. de nat. deor. I: the most that can be said is that the stoical or peripatetical theory of gods is open to as grave objections. 155 Quae tibi cet.: this promise, as already observed, he has nowhere fulfilled. 156 Dicere cet.: again directed against the teleology of stoics and peripatetics: so the epicurean in Cic. de nat. deor. I 23 an haec, ut fere dicitis, hominum causa a deo constituta sunt? cet. 158 Allaudabile seems not to occur elsewhere: Ritschl has expelled it from Plaut. Persa 673: add. and landare are designedly brought together. 161 perp. aevo is abl. gov. by fundatum: founded on, that is, which is to exist for everlasting: comp. edit. Dioclet. Maxim. etc. near beg. ut nos . . . in
aeternum fundatam quietem saepiamus: but it may mean from ever-
lasting, as tempore infitno in Cicero quoted to 170. 163 ab imo ev.: 
Aen. ii 625 et ex imo verti Neptunia Troia: but the words of Lucr. are 
not very clear; you would expect ab imo ev. cuncta, not summa; for 
the summa would most readily be upset: Lambinus reads summam: is 
it a concise and inaccurate phrase for omnia evertet et summa inis mu-
tare, or the like? 165 for rhythm see n. to II 1059. 168 quietos: 
vi 73 placida cum pace quietos; Aen. iv 379 ea cura quietos Solslicitat. 
Velleius in Cic. de nat. deor. i 21 ab utroque autem sciscitor cur mundi 
edificatores repente extisterint, innumerabilia saecla dormierint. 170 
At, credo, in tenebris cet.: so Velleius l. l. 22 si ut deus ipse melius habi-
taret; anteia videlicet tempore infitno in tenebris tamquam in gurgustio 
habitaverat. vita is of course the life of the gods: Aen. II 92 vitam in 
tenebris luctuque trahbam. 172 Nam refers to the two preceding 
sentences: 170 171 may well be one of the poet's subsequent additions 
spoken of in introduction p. 22. 177 see n. to III 843. 178 blanda 
volutbas: so II 966, iv 1263. 180 in numero, vitae i.e. viventium. 182 
by ipsa Notities hominum Lucr. clearly means to express Epicurus' 
πρόληψις: thus Velleius l. l. 43 in proving the existence of gods from this 
πρόληψις of gods in the minds of all nations says solus enim vidi [Epi-
curus] primum esse deos quod in omnium animis eorum notionem impres-
sisset ipsa natura. quae est enim gens aut quod genus hominum quod 
non habeat sine doctrina anticipationem quandam deorum? quam appel-
lat πρόληψιν Epicurus, id est antecedam animo rei quandam informa-
tionem, sine qua nec intellegi quicquam nec quaerii nec disputari 
potest, and 44 hanc nos habere sive anticipationem, ut ante dixi, 
sive praenotionem deorum, (sunt enim rebus novis nova ponenda no-
mina, ut Epicurus ipse πρόληψιν appellavit, quam anteia nemo eo verbo 
nominarat): hanc igitur habemus cet.: what exemplum then had the 
gods, Lucr. asks, by which they first got this πρόληψις ανθρώπων? 
like a poet, he chooses a simple word in common use, notities; just 
as above and in III he terms the intermundia only sedes, defining 
them by various additions. 183 Quid cet.: 1049 Quid vellet 
facere ut sciret animoque videret. 186 ipsa dedit cet.: 1361 At spec-
cimen 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. Dec. quoque: quoque clearly
belongs in strictness to talis, as that is the word which it brings out in contrast with what precedes: comp. ii 581 Illud in his obesignatum quoque rebus habere Convenit i.e. Illud quoque cet.; 216 Illud in his quoque te rebus cognoscere i.e. Illud quoque cet.; vi 473 multa videntur Posse quoque e salso cet.; 577 Est haece eiusmod quoque magni causa tremoris; 905 Hoc igitur fieri quoque in illo fonte. 193 meatus i.e. paths in which their motions go on: it is almost the same then as his more usual motus.

195—234: nay, if I did not know the first-beginnings of things, the imperfection of this world would prove to me the gods did not make it for man's use: see after all how small a part of the whole earth he can bring under tillage, and that with the sweat of his brow; and then his labour is often thrown away: look at all the miseries he suffers, dangers by sea and land, diseases, untimely death: compare the helpless baby with the young of other animals. 195—199 are the same as ii 177—181 with very slight changes: see notes there: to ii 167 it is said that the stoics are here chiefly aimed at with their teleology; see too Cicero quoted to v 156 Dicere porro hominum causa cet. of which this is a refutation. 195 si iam: see n. to i 968. 198 nobis i.e. for our especial service, as 156 hominum causa: he goes on to shew how much worse in many respects the condition of man is than that of brute beasts. 200 impetus: see n. to iv 416 where it is said that impetus seems to denote only size; though Lucr. is ready to allow the revolution of the heavens: 1436 mundi magnum versatile templum: yet Cic. de nat. deor. ii 97 says cum autem impetum caeli cum admirabili celeritate moveri vertique videmus. 202 the rhythm of this v. was compared above with Virg. geor. ii 144 Implevere: tenent olea emarentaque laeta: comp. too vi 1140 Vastavitque vias, exhaustit civibus urbem with geor. iii 481 Corruptitque lacus, infecit pabula tabo, where all that precedes and follows shews constant imitation of what precedes and follows in Lucr. 204 duas partis, τὰ δύο μύρην. 205 geli casus: as a poet he makes frost like dew come down from the sky. geli: vi 156 geli fragar; 530 vis magna geli; and 887 even the acc. gelum, quod: genitives in of words generally of the fourth decl. are common in the old writers: senati ornati soniti exerciti and the like. 207 sent. obs.: Virg. geor. ii 411 densus obducunt sentibus. ni vis hum.: ib. i 198 ni vis humana quotannis cet.: 208 209 ib. 45 Depresso incipiat iam tum milii taurus aratro Ingenere, ii 237 validis terram proscinde ivvencis: comp. too duros iactare bidentis Aut presso exercere solum sub vamere; and Tib. ii 3 6 Versarem valido pingue bidente solum: the bidens being a heavy two-pronged hoe. 210 211 = i 211 212, except Si non for Quae nos. 212 Sponte cet.: Virg. geor. ii 47 Sponte sua quae se sollunt in luminis oras, which at the same time imitates 781 quid primum in luminis oras
Tollere. 213 mag. quae. lab.; ib. 197 multo spectata labore: Macrobi. compares with 213—217 Virg. geor. 118 Nec tamen, haec cet. where the turn of phrases is like. 218 genus horrifereum cet.: Cic. acad. pr. 1120 cur deus, omnia nostra causa cum faceret, sic enim fulsis, tantam vim natricum viperarumque fecerit? cur tam multa pestifera terra marique disperserit? 221 vagatur: comp. Rabirius [? or Varius?] fragm. in volum. Hercul. ii col. 5 Omne vagabatur leti genus, omne timoris. 222 proiectus, the regular term for a castaway. 225 Nixibus: Virg. geor. iv 199 aut fetus nixibus edunt: Wak. compares Serenus Samon. 1038 Nudum hominem primum mater natura profudit. 226 Vagiue cet.: St. Austin changes to bitter earnest the bitter irony of the epicurean's ut accumst: he says enarrat. in psalm. 125 10 poterat ridere puer qui nascitur: quare a fetu incipit vivere? ridere nondum novit, quare plorare iam novit? quia coepit ire in istam vitam: Lear iv 6 carries the 'pathetic fallacy' a step farther and makes the baby cry, not for his own misery, but his neighbour's folly: Thou knowst, the first time that we smell the air, We wail and cry... When we are born, we cry that we are come To this great stage of fools: Pliny nat. hist. vii at beg. takes, as is his wont, the same dismal view: thus 2 hominem tantum nudum et in nuda humo natali die abicit ad vagitus statim et ploratum, nullumque tot animalium aliud ad lacrimas et has potius vitae principil, and so on: Appuleius and Lactantius both copy Lucretius' words. 227 restet transire: see n. to i 1005 restet minus ire. 228 At variae cet. so that instead of things being made hominem causae above all, they are less favoured than other creatures, to whom nature is far more bountiful. 233 Qui = quibus. 234 daedala rerum: see n. to i 7 daedula tellus, and for constr. iv 551 verborum daedala.

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

247—260: think not I am begging the question in asserting that earth water air fire are mortal: first as to earth: some of it you 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 corrripuisse milī: Lach. cites Varro de ling. Lat. vii 94 cēpere, id est corrripere: συναρπάζειν τὸ ἐγγύμενον is a very common phrase in Sextus; pyrrh. hyp. i 90 he says πῦν ἀρξανθαί τῆς κρίσεως τὰ φαινόμενα συναρπάζουσιν, ἐναντίον τῆς κρίσις ἐπιτρέποντες. arripere is used by Cicero in a like sense. 250 versus belongs also to sīgni. 251 Principio, to begin with earth. perusta Sol. ads.: Wak. compares Ovid her. v 110 adsiduis solibus usta and Hor. epod. ii 41 perusta solibus. 253 comp. Virg. geor. ii 217 Quae tenesum exhalat nebulam fumosque volucris: Lucr. again 463 Exhalantque lacus nebulam cet. 255 ad dil. rev.: vi 292 Atque ita praecepi tians ad diluvium revocari: Cicero thus uses rem revocare ad and the like, for adducere, where the re has no force; as pro Cluen. 136 cum rem paene ad manus revocasset. 256 Reddītur both Wak. and Lach. explain by ‘restituitur, retribuitur, recreatur’, and the word can have here no other meaning: its force seems to be this ‘ex se anget aliiud; quod dat, reddītur i.e. ipsum sibi reddītur’: but I can bring no parallel instance. 259 Omniparens cet.: Varro de lin. Lat. v 64 haec enim Terris genteis omnis peperit et resumit denuo...ut ait Ennius; Orell. inscr. 4417 mater genuit, mater recept. Romeo and Juliet ii 3 The earth that’s nature’s mother is her tomb: What is her burying grave, that is her womb. com. sep.: Cat. lxviii 89 Troia, nefas, commune sepulcrum Asiae Europaeae. 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. agu.: 946 montibus et magis decursus aquai; i 283 magus decursus aquai; vi 609 tantus decursus aquarum. 264, 284 and 304 quicquid=quique: see n. to ii 957. primum quicquid: see n. to i 389 primum quemque. 266 verrentes—sol recurs 388 389: vi 623 venti...verrentes aequora. 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 fluit 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 Levīs crepante lympha desīlit pede; culex 17 Castaliaeque sonōns liquido pede labītur unda; Silius vi 140 lenito pede sulcat harenas Ba- grada.

273—280: the air too is ever changing: for whatever streams off from things, must pass into air; and thus unless the air gave back as
much, all things would become air. 276 Aeris. mare: Wak. quotes from Ennius trag. 6 omnem pervolat caeli fretum. qui nisi retribuat recrretque, 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 tran- ham et terris festein admovere proram, Forsitan et...canerer; Tib. i 4 63 carmina ni sint, Ex umero Pelopis non nituisset ebur; 8 22 Et fa- ceret, si non aera repulsa sonent; Catull. vi 1 delicias tuas Catullo, Ni sint inlepidae atque inelegantcs, 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 story, there are poems, brass instruments do sound, your mistress is unattractive. 280 Reccidere: see n. to i 228. 281—305: and so it is with fire too: the sun continually sends out new light, as you may see when clouds intercept it: the light beneath the clouds at once disappears: and thus it is with lights on earth; lamps and the like are constantly sending forth fresh lights, so that the destruction of the old is concealed by the instantaneous production of the new: the same is the case with sun moon and stars. 281 fons lum. 293 lucis caput ipsum; par. lost vii 364 Hither as to their foun- tain other stars Repairing in their golden urns draw light. 282 Inri- gat: iv 202 of the sunlight caelumque rigare, v 594 caelumque rigando Compleat; Emped. 127 καὶ ὄψητι δέσταν αὐτῇ; Pindar ol. vi 55 boldly but beautifully ἵνα ἐξαθάναι καὶ παμπορφύρους ἀκτίσι βεβρεγμένοι ἀβρῶν Σῶμα. 291 primum iac. ful. quemque: see n. to i 389. 294 ter- restria: n 386 ignis Noster hic e lignis ortus taedactae creatus is opposed to the caelestem fulminis ignem. 295 pend. lychini, metal lamps sus- pended from the ceiling: Macrob. sat. vi 4 17 compares with Lucr. Aen. i 726 dependent lychini laguaribus aureis, as well as Ennius and Lucilius. 298 instant, Instant: see n. to n 955 vincere saepe, Vincere; and comp. Cic. Arat. prog. quoted de div. i 14 Et matutinis acredula vocibus instat, Vocibus instat et adsiduas iacit ore querellas, which Lucr. seems to have had in his mind. 303 subortu seems not to occur else- where, at least in this sense: the verb suboriri he thrice uses with the same force, that of rising up to supply what is wanting. 306—317: again the hardest things, stones metals and the like are broken up by time: they had a beginning then; else they would not give way after enduring from everlasting. 308 fessa fatisci occurred n 458. 309 protollere to advance and so defer: Plautus uses it both in its literal sense protollere manum, and in its metaphorical protollo mortem mihi: Lucr. blends the two. 312 313 comp. n 447 adaman- tina saxa Prima acie constant ictus contemnere sueta Et validi silices ac duri robora ferri Aeraque cet. 314 perferre patique: see n. to n 291 ferre patique. 316 pertolerassent seems not to be found elsewhere.
317 fragore: see n. to I 747 fragori: the metaphor is clearly from battering the walls of a fortress.

318—323: if as some say the all-environing ether begets all things and takes them back at death, then must it be mortal; for it is thus subject to increase and decrease.—This passage is an argumentum ad hominem: the notion pleases his poetical fancy, and he has already more than once seized on the thought and given to it an epicurean turn: see what has been said to I 250, and especially II 991 foll. which has much resemblance to this, caelesti sumus omnes semine oriundi, and 1000 quod missumst 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 alii auxet creat Sepelit recipitque in sex omnia, omniumque idem est pater, Indemque eadem quae oriantur, de integro aequae eodem occidunt. 320 quod quidam memorant therefore are Pacuvius and whoever they are whom he follows, be they stoics or scholars of Plato or Pythagoras or Anaxagoras or whoever else chooses to allegorise in a like spirit. Pacuvius himself was probably thinking of Zeno: he says 93 Mater est terra: ea parit corpus, animam aether adiugat. 323 Deminui, recreari, and thereby to be mortal: III 517 At neque transferri sibi partis nec tribui vult Inmortale quod est quicquam neque delueri hilum; Nam cet.

324—350: if the world had no beginning, why did history commence with the wars of Thebes and Troy? nay the world began but lately; and so arts and sciences are still in progress: if it be said all these existed before, but were destroyed by some great catastrophe, then you must the more admit that the world will come to an end: when it suffered so grievously, had the causes been more powerful, it must have perished altogether: thus we all know we shall die, because we have the same diseases as those who are already dead. 326 fun. Tro.: Hor. od. I 8 14 sub lacrimosa Troiae Funera. 330 summa: as he is speaking of our mundus, summa is here haec summa or haec verum summa: see n. to I 1008. 331 exordia cepit: Aen. IV 284 quae prima exordia sumat? geor. IV 316 Unde nova ingressus hominum experientia cepit? 334 organici cet.: II 412 musaea mele, per chor-das organici quae...figurant. 336 cum primis merely strengthens primus, first of all, before all others: VI 225 subtili cum primis ignibus ignem. 340 vexamine seems not to occur elsewhere: see n. to I 434. 342 cooperuisse: see n. to II 1061 coluerint. 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 inculuissest: 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 impassible like void, or must have nothing without it into which it can pass or out of which destructive forces can come; and this is the case with the universe: but we have shewn that not one of these conditions is true of our world; it is therefore doomed to destruction; and therefore it had a beginning too; for being mortal, it could not have lasted from eternity. 351 nec essus: see n. to ii 710: vi 815 he has necessis, gen. of necessa. 352 and 364 solido cum corpore: see n. to i 755. respueru ictus: ii 448 ictus contemnere. 359 fit copia: 371 Deficit is the opposite to this: Lach. compares vi 829 magn a mali fit copia circum; and Enn. ann. 437 Nec respirandi fit copia. 361 sum. summa cet.: ii 303 Nec rerum summam commutare uta potest vis. Num neque, quo possit genus ulla materiai Effugere ex omn/ qui quum est extra, neque in omne Unde coorta quae nova vis inrumpere et omnem Naturam rerum mutare et vertere motus; and see n. to i 1008 rerum summam; for summam summa is here the same; and the sum of sums is opposed to 368 hanc rerum summam or this mundus of ours. 364 docui i 329 foll. 368 Corruere: the active is rare in this sense: Catul. lxviii. 51 mihi quam dederit duplex Athenasia curam Scitis et in quo me corruerit genere. 369 cladem pericli is a rare form of expression: comp. 1193 murmura magna minarum: pericli here and minarum there seem to have the force of an epithet: comp. with whole verse vi 657 Aut alicui quemvis morbi per membra dolorem. 373 leti cet.: Ov. met. i 662 praeclusaque ianua leti. 375 patet immami [hiatu] et respectat vasto hiatu: Aen. vi 237 vastoque immamis 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 qui que arma securi Impia. 383 vel cum cet. should be answered by another vel: but the poet gives a different turn to the expression at 386 and never completes the construction: the best Latin and Greek writers have like instances; Lucr. perhaps as few as most; comp. how-
ever 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. 386 Tantum is the accus. after suppediunt. 387 diluviiare 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 *Aρη πνευμ Q. Scaevola; Petron. sat. 122 Civiles acies iam tum spirare putares. 392 393 certamine, cernere certant. 393 Magnis cet.: Enn. ann. 544 Olli cernebant magnis de rebus agentes; trag. 206 cernunt de victoria. 394 foll. though they generally contend on equal terms, yet each has once been victorious. superantior seems a ἀπαξ λεγόμ.: see n. to iv 961 divisor, distractior. 396 superāt is the perf.: see n. to i 70 Inrātit animi and III 1042 obit. 397 Avia: Ovid met. II 167 ruunt triumque reliquunt Quadriuigi spatium, 205 rapiuntque per aia currum. 399 At pater omnipotens both in Aen. vi 592 and Ovid met. II 304 begins the description of Jupiter striking a man with lightning; in Ovid it is, as here, Phaeton: Aen. vii 770 Tum pater omnipotens aliquem indignatus cet. in like manner introduces the account of his striking down Fulmine Phoebigenam. 400 repenti: there seems to be no other example of this adj. except in the form repens. 402 aeternam: he is here speaking as a poet; ut veteres Graium cecinere poetae. lampada: 610 rosea sol lampade; vii 1198 nona lampade i.e. die: used in the same way by Virgil and others. 403 comp. Ov. l.l. 398 Colligit amentes et adhuc terreor paventes Phoebus equus: Colligit expresses redegit. 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, Mr Grote Hist. of Greece 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...alia ratione revicta; but the re may here have its proper force. 410 exustae tor. auris: Pacuvius 13 Flammneo vapore torrens terrae fertum exuisset: Lach. strangely says of this v. as rightly read in the mss. ‘ita autem ignem superare posse, ut numquam revincatur, Epicurus negat’; when Lucr. says at the beginning of this very passage 382 Nonne vides aliquam longi certaminis ollis Posse dari finem? vel cum sol cet.
416—431: 'I will now describe how the various parts of the world were formed: as we said above, it was not by design that atoms framed it; but after many fruitless collisions, they chanced to fall into such motions as produced the world and all that is in it.' 416 ille is emphatic, as π 362. 419—431, except only 427, are all found elsewhere: 419—422 Nam—modis multis = ι 1021—1024: 422—426 multa modis—creare = ν 187—191: 428 = ι 1026: 429—431 = with slight difference π 1061—1063: we meet again here what we have met already in this and former books: this passage which is the preface to one of the grandest parts of the poem is itself ill-constructed and patched up from various sources, shewing once more that the poem was left by its author in an unfinished state and that he had carefully worked up some portions, though he had not yet properly connected them with the rest of the poem. 422 foll. comp. the epicurean passage, taken perhaps from Epicurus himself, in Plut. de plac. phil. ι 4 τῶν ἀτόμων σωμάτων ἀπρόνοτον καὶ τυχαίαν ἔχοντων τὴν κίνησιν συνεχώς τε καὶ τάχυστα κινομένων εἰς τὸ αὐτό, πολλὰ σώματα συνθρούσθη καὶ διὰ τούτο πολλάκις ἔχοντα καὶ σχημάτων καὶ μεγεθῶν. 423 plagis Ponderibusque, by the joint action of which, as so fully shewn in π, the first-beginnings are able to come into collision and union. 430 saepe: in π semper: both are equally appropriate: saepe is on many other occasions and also at the foundation of our world, 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 separate. 432 foll.: comp. Emped. 72 'Ἐνθ' οὐδ' ἡλίου δεδισκεται(?) ἀγλαὸν ἐδῶς οὐδὲ μὲν οὐδ' αἰθή λάσιων δεμάς οὐδὲ βήλασσα. 432 solis rota: 564 Nec nimio solis maior rota nec minor ardor Esse potest shews the rota to be the orbis: many of the poets, beginning with Enn. ann. 548 patefeci radiis rota candida caelum: use the same phrase: see Forc.: but Vitruvius also ιx 2 (4) has plena rota totius orbis, sub rotam solis radiisque: 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 Appul. met. ιx p. 647 cum primum rota solis lucida diem peperit. 433 mundi i.e. caeli, as often. 436 moles: Ov. met. ι 5 Ante mare et terras et quod tegit omnia caelum Unus erat toto naturae cultus in orbe, Quem dicerete chaos: radiis indigestaque moles; fasti ι 106 Ignis aquae tellus unus acervus erant, 111 Tunc ego qui fueram globus et sine imagine moles: in both places he was thinking of Lucer. 437 I am not quite clear whether quorum goes with discordia or Intervalla cet. 438 439 Intervalla—motus we had above π 726 727, where see notes. 443 inde loci:
741 Inde loci sequitur; 791 inde loci mortuia saecla creavit: it is found in Enn. ann. 22, 522, sat. 3; and Cic. Arat. 327 Umidus inde loci cet. 444 discludere 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 discludere Nerea ponto the sense is essentially the same. 447 448 sorsum, Seorus: see n. to III 631.

449—494: the heavy particles of earth collected in the midst and squeezed out the lighter atoms of the other parts of the world: ether with its fires first burst forth and collecting on high formed the outermost sphere of the world: between it and earth the rudiments of sun and moon and stars took up their position: the earth, rid of these lighter particles, sank down still more where the bed of ocean is; and these depressions were flooded with salt water; and the more the earth was beaten upon by the heat of ether and the sun, the more it was condensed, and thus increased the ocean by particles of moisture squeezed out of it, and the heavenly elements of fire which flew off from it. 449 primum cet.: Plut. de plac. phil. 1 4 ἄθροιζομένων δὲ ἐν τοιῇ τούτων τὰ μὲν ὁσα μείζονα ἥν καὶ βαρύτατα πάντως ὑπεκάθισεν κ.τ.λ.: comp. too Anaxagoras frag. 8 Schorn, 19 Schaub. τὸ μὲν πυκνὸν καὶ διπεῦν καὶ φυσικὸν καὶ τὸ ξοφορέν ἐνθάδε συνεχώρησεν, ἐνα νῦν ἥ γη; τὸ δὲ ἁραίον καὶ τὸ θερμὸν καὶ τὸ ἔχθρον καὶ τὸ λαμπρόν ἔξεχώρησε εἰς τὸ πρόσω τοῦ αἰθέρος: Manilius who so often imitates and at the same time tries to refute Lucr. says 1 159, as if with reference to primum, Ultima subeedit glomerato pondere tellus. 454 mag. moc. mundi i. e. the ether. 455 haec e levibus cet.: Plut. 1. 1. ὁσα δὲ μικρὰ καὶ περιφερῇ καὶ λεία καὶ εὐλιθα, ταῦτα καὶ ἐξελάβετο κατὰ τὴν τῶν σωμάτων σύνοδον εἶτε τὸ μετέφερον ἀνεφέρετο. 458 erumpens cet. imitated by Ovid met. i 26 Ignea convexi vis et sine pondere caeli Emicuit summaque locum sibi legit in arce, and Manil. i 149 Ignis in aetherias voluerat se sustulit auras Summaque complexus stellantis culmina caeli Flammarum vallo naturae moenia fecit, and Milton par. lost iii 716 And this ethereal quintessence of heaven Flew upward, he then goes on to imitate 519—521. 461 gemm. cet.: ii 319 herbae gennantes rore recenti. 462 radiati : 700 radiatum insigne diei: it is so used by Ennius Attius and others. 463 flov. perennes: Cic. Verr. iv 107 aquae perennes. 466 subl. nub. caei.: vi 482 Et quasi densendo subtezit caerula nimbis: 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 subtezere nubes. 467 diffusilis is an expressive ἄπαξ λεγόμ. 468 Cor. coner. cet.: Virg. ecl. vi 34 in his brief summary of Lucr. expresses these vss. by et ipse tener mundi
concreverit orbis, where mundi = aethers. 467—470 are thus clearly expressed in the epicurean passage in Plut. l.1. οὐς ἃ οὖν ἐξέλετε μὲν ἡ πληκτη δύναμις μετεωρίζουσα, οὐκέτι δὲ ἦγεν ἡ πληγή πρὸς τὸ μετέωρον, ἐκωλυτέο δὲ ταύτα κάτω φέρεσθαι, ἐπίεσο τρός τούτος τους δυναμένους δέσασθαι; οὗτοι δὲ ἦσαν οἱ πέρες, καὶ πρὸς ταύτας τὸ πλήθος τῶν σωμάτων περιεκλάτο, περιπλεκόμενα δὲ ἄλλοις κατὰ τὴν περίκλασιν τῶν οὐρανῶν ἐγέννησαν. 468 circumdatus: comp. i 87 circumdata comptus and 39 Circumfusa. 470 avido complexu cet.: Π 1066 avido complexu quem tenet aether; Emped. 185 αἰθῆρ σφίγγων περὶ κύκλον ἀπαντα: par. lost p 721 The rest [of the ethereal quintessence] in circuit walls this universe, whence one might suspect that Milton at the moment took oetera for a nomin.: and with this and 500 foll. comp. vii 264 expanses of liquid pure Transparent elemental air diffusd In circuit to 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. π 101 of the stoical theory might serve for a commentary on Lucr.: ultimus et a domiciliis nostris altissimis omnia cingens et coerens cueli complexus, qui idem aether vocatur, extrema ora et determinatio mundi.

471 Hunc excordia cet.: Plut. l.1. τῆς δὲ αὐτῆς ἐχόμεναι φύσις αἱ ἄτομοι ποικίλαι οὖναι, καθὼς εἴρηται, πρὸς τὸ μετέωρον ἐξωθούμεναι τὴν τῶν ἀστέρων φύσιν ἀπετέλουν. 472 Interutraque cet.: Plut. l.1. describes the relation between these bodies and the air more precisely than Lucr. τὸ δὲ πλῆθος τῶν ἀναθωμωμένων σωμάτων ἐπλήττε τὸν ἀέρα καὶ τούτου ἐξεθλίβε: πνευματοίμενος δὲ οὗτος κατὰ τὴν κίνησιν καὶ συμπεριλαμβάνω τὰ ἀστρα συμπεριγγα ταῦτα καὶ τὴν νῦν περιφορὰν αὐτῶν μετέωρον ἐφύλατε. 476 vivæ is poetical like his aeternam lampada mundi in 403; 514 aeterni sidera mundi; and 538 quibus insita vivit i.e. terra, a still bolder expression: i 1034 vivant labentes aetheris ignes. 480 —488 are briefly expressed by Virgil ecl. vi 35 Tuum durare solum et dissoludere Nerea ponto Coeperit: Plut. l.1. κάπετα ἐκ μὲν τῶν ὑποκαθι­ζόντων ἐγνενήθη ἡ γῆ, ἐκ δὲ τῶν μετεωριζομένων οὐρανός πῦρ ἄηρ, πολλῆς δὲ ζῆλος ἐτι περιελημμένης ἐν τῇ γῆ πυκνομονῆς τε ταύτης κατὰ τὰς ἀπὸ τῶν πνευμάτων πλήγας καὶ τὰς ἀπὸ τῶν ἀστέρων αὐρας [Ἰ αἰγάς] προσεβί­βετο πάς ὁ μικρομερής σχηματισμος ταύτης καὶ τὴν ύγραν φύσιν ἐγέννα. Ῥευστόκως δὲ αὐτῇ διακειμένη κατεφέρετο πρὸς τοὺς κολύους τόπους καὶ Δυνα­μένους χωρίζα τε καὶ ιστέα, ἡ καθ' αὐτὸ τὸ ὕδωρ ὑποσταν εἰκολαν τοὺς ὑποκειμένους τόπους: I have quoted thus largely from this passage, because I believe it to be from the pen of Epicurus. 482 fossas poetically for all hollows. 485 verberibus: 1104 Verberibus radiorum. extrema ad limina is of course the whole outer surface presented to them. 487 salbus sudor: Plut. de plac. phil. π 16 Ἐμπεδοκλῆς ἐδρώτα τῆς γῆς ἐκκαλομένης ὑπὸ τοῦ ἕλου διὰ τὴν ἐπιπόλαιον πτιλον [ἐντὰ τὴν θυλατταν], and Aristotle meteor. π 3 p. 357 25 observes that the phrase
may suit poetry, but is unfit for natural science: II 465 Sudor uti
maris est has nothing in common with the notion here. 488 camposque
natantis recurs vi 405 and 1142; 267 camposque nature: Virg. geor.
III 198 campique natantes; Aen. vi 724 camposque liquentis; Enn.
anu. 584 and Manil. i 155 fluctusque 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 [reliqua sunt]. liquidissimus cet.: Ovid met. i 67 liquidum
et gravitate carentem Aethera nec quicquam terrenae fuccis habentem.
502 turbantibus, 504 turbare are neut.: see n. to II 126. 503 haec
Omnia, all this troubled air that we see here below. 505 labens
cet.: this view he seems to prefer: so 1436 mundi magnum versatile
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 possit caelum omne manere In statione.
507 Pontos cet.: Aristotle Pliny and others attest this, and Sen. nat.
quest. iv 2 29 ob hoc Pontus in infernum mare adsidue fluit rapidus
.. in unam partem semper pronus et torrens: Othelo III 3 amplifies
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
Hellespont. 508 a fine example of sound and rhythm adapted to
sense.

509—533: the stars may move from various causes: if the whole
heaven revolves, then must we say that, while an air presses on each
pole and keeps it in its place, the heaven revolves with its stars by a
third air which either blows on it above in the direction in which it and
its stars are going, or beneath in an opposite direction; so that the
whole sphere is thus kept in motion like a waterwheel: if the 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 connexion with what precedes and
follows: 534 should at once follow 508; and at 774 he makes no allu-
sion whatever to this paragraph: clearly then it is an after addition of
the poet’s who had observed that he had entirely omitted this question
of the stars, though he had so fully discussed sun and moon: it was left then by him unconnected with the rest, and placed here by his first editor. 510 Principio: see n. to 505, and comp. 1436 mundi magnum versatile templum. 511 Ex utræque cet.: in this case the sphere of heaven must revolve on its axis; this axis therefore must be supported in its position: this is done by an air pressing outside on each pole, and keeping each fixed in its place: but then to put the sphere in motion another force is wanted: this must be a third air; but it may act in two ways, it may blow at right angles to the poles either above the sphere in the direction in which the sphere has to move with its stars, or it may blow underneath in the opposite direction, moving it thus as a stream of water passing under a wheel moves the wheel, that is to say in the direction opposite to its own course. polum is the axis of the sphere of heaven, and utræque pers is each pole, the north and the south. 514 volvenda: 1276 volvenda aetas; vi 179 glans volvenda: the gerund has the force of a pres. partic.: Ænn. ann. 520 Clamor ad caelum volvendus; Virg. volvenda dies: comp. ii 391 oriundi. aeterni: see n. to 476 viva; and comp. Germanicus phaen. 656 Declivemque trahunt aeterni pondera mundi. 516 the haustria or austra belong to the rotae: Nonius p. 13 'austra proprie dicuntur rotarum cadì 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) fiunt etiam in fluminibus rotae...circa earum frontes affiguntur pinnae quae cum percettiantur impetu fluminis, cogunt progradientes versari rotam, et ìta modiolis aquam haurientes et in sumnum referentes...ipsis fluminis impulsù versatae cet.: the modioli answer to the haustria of Lucr. and the contrivance gives a good picture of what he means. 522 aliunde fluens alicundë extrinsecus, another instance of pleonastical language; alicundë is ab aliquo loco, the opposite of aliquo: so that ali. alic. seems to be only ab aliquo. aìo loco, and extrinsecus implies the same thing, the whole phrase being simply the contrary of the inclusi aetus, the heats shut up in the stars themselves. 524 euntis must be the nomin. 524 euntis, 525 pascentis: see n. to 692 693. 523—525 seems at first sight almost a stoical doctrine; but is merely a poetical mode of saying that the fires of the stars are drawn on by that portion of the ether which provides them the fuel or nutriment they need: three out of the four causes here assigned are given by Epicurus himself in his letter to Pythocles in Diog. Laer. x 92 τας τε κυψεως αυτων οικ αδυνατον μεν γινεσθαι κατα την τοι του ουλου ουρανου δινην, η τοιτου μεν οτασιν αυτων δε δινην κατα την αρχηθεν εν τη του κοσμου γενεσει αναγκην απογενονηθειαν ετη ανατολης, ετη τη θερμαςια κατα τινα επινεμησιν του πυρος αει ετη τους εχεις τοπους ιντος. 529 sequor disponere seems a most unusual constr.: it appears to be much the same as iii 420 peryam.
disponevit; and sequor to have the force it has 156 quod sequimur i.e. quod persequimur. 532 vegeat = faciat ut vigeat: an archaic word. 533 ped. prograd.: v 1453 Paulatim docuit pedetemtim progradientis.

The last eight verses are to be noticed, as bearing not only on what precedes, but also on what follows in this book about the sun and moon, and in the sixth about thunder clouds and other celestial phenomena. On comparing Epicurus' letter to Pythocles in Diog. Laer. x 84 foll. it will be found that master and pupil are in precise agreement on this as on most matters. The contempt which Epicurus had for astronomers and other system-mongers and the doctrine he held with regard to 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.1. 86 it is a certain truth that the universe consists of body and void and that atoms are indivisible: so with all things ὅσα μονακὴν ἔχει τοῖς φαινομένοις συμφωνίαν, ὅπερ ἐπὶ τῶν μετεώρων οὐχ ὑπάρχει: ἀλλὰ ταῦτά γε πλεονακὴν ἔχει καὶ τῆς γενέσεως αἰτίαν καὶ τῆς οὐσίας ταῖς αἰσθήσεις σύμφωνον κατηγορίαν. οὐ γὰρ κατ' ἀξιώματα κενὰ καὶ νομοθεσίας φυσιολογιστέων, ἀλλὰ ὡς τὰ φαινόμενα ἐκκαλεῖται, and then he goes on to give this reason, οὐ γὰρ δὴ ἱδιολογίας καὶ κενής δόξης ὁ βίος ἡμῶν ἔχει χρείαν, ἀλλὰ τοῦ ἀθορίσμου ἡμᾶς ἐγὼν. His doctrines then of body and void and the nature of atoms are certain truths which admit of but one explanation because every phenomenon here on earth attests them, and by most certain induction and reason they can be extended to the whole universe, alike to what is below and what is beyond our sense. Again it is a certain truth that the sun is really about the same size as it appears to us to be: see Epic. l.1. 91, Lucr. v 564—591: because from the experiments you can make with fire here on earth and the fact that so long as it is visible it does not diminish in size, but sooner indeed loses its brightness, you can by reason and induction apply these facts to the sun and the stars. Again that our world was formed nearly in the manner just described by Lucr. is true, because earth water air fire of which it is composed always do and must in like circumstances act in the way they are there represented as acting. But to say that the stars and the sun must move from some one controlling cause, or that eclipses can admit of only one explanation, or that lightning and clouds can be formed in only one way is a vain unphilosophical assumption, since they are beyond our powers of observation and there are many ways of explaining them equally probable, to which οὐδὲν τῶν φαινομένων ἀντιμαρτυρεῖ, or οὐθὲν τῶν ἐναργημάτων διαφωνεῖ and the like: you must not then fear τὸς ἀνδραποδόων τῶν ἀστρολόγων τεχνείας: to give one explanation καθηκόν ἔστι τοῖς
τερατεύωσθαι τι πρὸς τοὺς πολλοὺς βουλομένως, nay it is μάταιον, and even μανίκον. 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, 1.1. 94 ἐὰν μὴ τις τὸν μοναχὴ τρόπον κατηγατικῶς τοὺς ἄλλους ός κενοὺς ἀποδοκιμάζῃ, οὐ τεθεωρηκώς τί δυνατὸν ἀνθρώπῳ θεωρῆσαι καὶ τί αὐθάνατον, καὶ διὰ τοῦτο αὐθάνατα θεωρεῖν ἐπιθυμῶν.

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 Teraque: 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 Evanesce: see n. to 476 vivae: yet it does appear harsh to apply this epithet to the brutae 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. Epict. in Diog. Laer. x 74 says merely καὶ ἥ γῆ τῷ ἀέρι ἐποχεῖται: Plut. de plat. phil. iii 15 assigns this to Anaximenes: διὰ τὸ πλάτος ἐποχεῖσθαι τῷ ἀέρι. Pliny nat. hist. ii 10 gives an account much resembling that of Lucr.: spiritus quem Graeci nostrique codem vocabulo aera appellant, vitaelem hunc et per cuncta rerum meabilem totoque consortum; huius vi suspensam cum quarto aquirum elemento librario medio spatii tellurem cet.: a stoic might perhaps have pointed to his fierce attack on their cosmical system i 1052 Illud in his rebus longe fugis credere cet. and argued that after all his mode of supporting his earth in space did not so much differ from theirs: but what he objected to in them was their making the universe finite, our one mundus in fact, which he argues could not be held together amid an infinite void: atoms infinite in number are always streaming up on all sides to supply our world. The stoic Manilius i 194 from the earth argues to the mundus, his universe: Nee vero tibi natura admiranda videtur Pendentis terrae debet, cum pendet ipse Mundus et in nullo ponat vestigia fundo. 545 quid obeat 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, 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: see n. to 432. 567 Adicere: i 688 rei quae corpora mittere possit Sensibus et nostros adiectu tangere tactus. 569 ad speciem: see n. to III 214. 571 mulcent: III 141 haec loca circum Laetitiae mulcent. 572, 581 and 589 filum: see n. to III 341. 575 Lunaeque cet.: you can tell for certain that the moon is of the same size as it looks; but you cannot tell whether its light is its own or borrowed; whereas unphilosophical astronomers assert that its light 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], qua cernimus, esse videtur. 583 ut est cet. i.e. necesse est videtur 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, ut ut and the like. 585 is immediately connected with 500 Scire licet, 586—589 being a parenthetical illustration from earthly fires. 588 mutare neut. as often in prose: see Fore.: perparvom quiddam being a cognate neut. 589 Alteram utram i.e. maiorem aut minorem: see n. to III 904 for elision: this full form for alterutram appears to be very rare. 590 perquam pauxillo, exigua parte brevique, as Perparvom quiddam, his favourite accumulation of terms to shew the extremely small amount of increase or decrease. The above passage exactly agrees with Epic. l. l. 91 τὸ δὲ μέγεθος τοῦ ἡλίου τε καὶ τῶν λαυπῶν ἀστρων κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτων ἐστὶν ἡλικὸν φαινέται (τοῦτο καὶ ἐν τῇ ἑνδεκάτῃ περὶ φύσεως, ἐν γὰρ τοῖς ὑπὸ τῆς ἑκάστησιν ἡμῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτων ἡλικὸν φαινέται τοῖς ἑκάστησιν ἡμῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτων ἡλικὸν φαινέται τοῖς ἑκάστησιν ἡμῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτων ἡλικὸν φαινέται). 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 doubtless the object of erumpere: see n. to i 724. 
604 etiam quoque: see n. to iii 208. 605 percipiatur: see n. to iv 729 
percipient oculos visumque lacent. 609 Accedere: for form see ii 
1025: for accus. after it comp. Plaut. Stichus 88 mibi paternae vocis 
sonitus auris accidit.

614—649: it is by no means clear how the sun performs its annual 
course, and how the moon in a month goes through the same journey: 
Democritus may be right who says that the nearer any body is to the 
earth, it is carried on less swiftly by the revolution of the heaven: now 
the moon is nearer than the sun, the sun than the signs of the zodiac: 
therefore the moon seems to travel faster than the sun, the sun than the 
signs, because in truth they in their revolution with the heaven catch 
up the moon which is slowest first, and then the sun: or two airs may 
blow in turns in cross directions, one of which drives the sun from the 
summer to the winter signs, the other drives it from the latter to the 
former: and so with moon and stars. 616 and 640 flexus are the 
same as metas. 617 solstitialis: the best writers confine this term 
sometimes to the summer solstice: Cic. de nat. deor. ii 19 solis accessus 
dissessusque solstitii brumisque cognosci. 619 Annua cet.: Manil. iii 
515 Annua quod lustrans consumit tempora mundum: but comp. this v. 
and 691 Propter signiferi posturam totius orbis, Annua sol in quo con- 
cludit tempora serpens, Obliqua terras et caelum lumine lustrans with 
Cic. Arat. 318 Orbem signiferum perhibebunt, 332 Haec sol aeterno 
convestit lumine lustrans, Annua conficiens vertenti tempora cursu: Lucr. 
we have seen twice uses aeternus in this way with poetical inconsistency: 
and then comp. 644 Quae voluunt magnos in magnis orbibus annos, 648 
per magnos aetheris orbes, 635 ad signum quodque reverti, 636 ad hanc 
quia signa revisunt, iii 316 Quorum ego nunc nequeo caecas exponere 
causas, i 992 sub caeli tegmine, ii 663 sub tegmine caeli, v 1436 mundi 
. templum Sol et luna suo lustrantes lumine, 688 nocturnas exaequat 
lucibus umbras, 432 and 564 solis rota, 616 Brumalis adeat flexus, 640 
Brumalis usque ad flexus, 612 qui sit fulgore notatus, 665 conficere 
orbem, iv 171 and vi 252 caeli compesse cavernas, with Cic. Arat. 232 
Haec faciunt magnos longinquorum temporis annos, Cum redunt ad idem 
caeli sub tegmine signum, Quum ego nunc nequeo tortos evolvere cursus, 
236 magnos edemus gentibus orbes, 239 caeli sub tegmine, 237 aeterno 
lustrantes lumine mundum, 242 Tam magnos orbes, 337 signa revisunt,
288 Exaequat spatium lucis cum tempore noctis, 281 rota fervida solis, 282 brunali tempore flexus, 249 fulgens candore notatur, 250 conficit orbem, 252 caeli lustrare cavernas. It is quite evident Lucr. had carefully studied this translation of Cicero; other parts of which are imitated in other parts of his poem.

621 vel cum primis, as if this seemed the most plausible theory, where all must be uncertain.  622=III 371.  624 cum caeli tur-bine: 510 magnus caeli si vortitur orbis; which Lucr. also appears to think most probable.  625 Evanescre, Imminui: comp. 535 Evanes- cere, et decersere, and see n. there.  627 cum poster. sig.: it is overtaken and passed by one sign of the zodiac after another and thus left with the hinder ones, which pass it in turn, until the whole zodiac has gone by it in the opposite direction to that in which it has appeared to go through the zodiac.  628 fervida signa i.e. of the zodiac which are higher and therefore carried on in more rapid revolution.  629 magis hoc i.e. lunam magis quam hunc relinqu.  631 tendere cursum seems to be no more than tendere iter, or cursu 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, proppinguat.  636 ad hanc revisunt: II 339 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: ἄγωνι τῶν, he says; and he illustrates it by this comparison: if twelve runners are going round in a circle at the same pace and a thirteenth is going the same round at a slower pace, he will appear to be running through those behind him, while in truth they are all passing him: the sun or the moon is this thirteenth; the twelve runners the signs of the zodiac which are really passing the sun and moon, while these seem to be going through them in the contrary direction.  637 aer... alter cet. i.e. duo aeres, alter Qui quæst aëstivis cet. alter qui reiciat.  641 frigoris umbri: Wak. quotes Virg. geor. III 357 Tum sol pallentis haut unquam discutit umbra.  644 Quae volvunt cet. refers of course only to stellas: Lucr. imitates Cicero quoted above. volvunt annos i.e. volvendo faciunt: Cicero less poetically Haec [Hae] faciunt magnos longinqu temporis annos: Aratus himself 458 Μακροὶ δὲ σφέων εἰοίν ἕλιοσφέρων ἐναντίον.  647 supernis dat. gov. by diversas: Hor. epist. I 18 5 Est huic diversum vitio vitium: it is a very common kind of conciseness of expression for in partis contrarias iis partibus in quas superna eunt, and resembles III 1038 eadem aliis 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 ἀνασολαῖ καὶ δύσεις ἦλιον καὶ σελήνης καὶ τῶν λοιπῶν ἀστρων καὶ θ’ ἁναψιν γίνεσθαι δύναναι καὶ κατὰ συβάςιν... ... καὶ θ’ ἐτέρων δὲ τρόπους, ὃστε τὰ προειρήματ’ ἀποτελεσθαι: οὐδὲν γὰρ τῶν φαινομένων ἀντιμαρτυρεῖ k.t.l. 652 efflavit lan. ignis: comp. 758 Solque suos etiam dimittere languidus ignis cet. and 11 832 prius omnem efflare colorem. efflare therefore = dimittere, not its usual sense. 653 itere: 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 man, come at a certain time; and many things such as snow rain lightning return pretty regularly: so it has been from the beginning and so it continues to be.—The alternative here allowed is the same as that given in the preceding passage: see Epicurus there cited: the old sun returns, or a fresh one is born every day. 659 Anticipat appears clearly to govern caelum: comp. Cic. ad Att. viii 14 2 dices, quid igitur proficis qui antecipes eius rei molestiam quam triduo sciturus sit? 663 Idaei 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. ii 87 scoffs at this notion of Epicurus: κατ’ θ’ πρὸς ἀπασε τοῖς εἰρημένους ἀτοπωτάτους οὐσι ἐτι καὶ τὰ ἁστρα ἀπεφάνατο ἀνατελλοντα μὲν ἑξάπτεσθαι, δοῦμεν δὲ σβέννυσθαι, 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: 888 iuventas Occipit et molli vestit lanugine malas; Aen. viii 160 Tum mihi prima genas vestibat flore iuventas. 674 pariter malis: i 88 Ex utraque pari malorum parte profusast. 676 Non nimis in this sense is common enough in Cicero. 678 Atque ita cet. is like Epicurus' expression l.1. 92 κατὰ τ’ ἐν ἀρχῆθεν ἐν τ’ τοῦ κόσμου γενέσθαι ἀνάγκην ἀπογεννηθεῖσαν. 679 Consequē: comp. n. to i 560 relievus, of which the principle is the same; and see Lachmann's very learned note: he shews that adsecüç is used more than once by Plautus: the old writers never contracted the last two syllables into one in any of these words, any more than in ingenuus perpetuus ambigvus 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 II 41 cum videas. 682 sol idem, as 658. 683 amfrequentius: this word is used by Cicero more than once for the annual course of the sun: see Forc.: but Lucr. here employs it for the unequal daily courses it makes above and below the horizon: amfr.: 1 718 amfrequentius 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 σύνδεσμος in Greek have also other meanings: Cic. Arat. 287 In quo autumnali atque iterum sol lumine verno Exaequavit spatium lucis cum tempore noctis. 689 cursu i.e. solis. medio governs flatus: Cic. in his Aratea often has aurae aequilonis, austris, and the like to denote the point from which the wind blows, as Lucr. here uses flatus: 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 aequa. diser. metas: 617 Canceri metas solstitiales was the tropic of cancer; and it would be natural therefore to take metas here for the two tropics, as editors have generally done. But the sentence is then a sheer truism, when the sun is midway between the tropics he is midway between them. Lucr. has been speaking of the inequality of day and night and accounting for it by the path of the sun, imparibus curris amfrequentibus, 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. 690 aequato diser.: he no longer in partis non aequas dividit orbem. 691 sign, orbis: Cic. Arat. 317 Zodiacum hunc Graeci vocant nostrique Latini Orbem signiferum perlilebunt nomine vero: the same name he and others give to it in prose as well: 712 signorum per orbem. 692
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Serpent, 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 acerno lustrantes lumine mundum, orbis stelligeri portantes signa feruntur, Ampelxi terras caeli sub tegmine fuli: 260 recedens, devitans; 264 consistens, distinguens; 332 lustrans, consiciens; 379 depellens, pandens; progn. fr. 3 Cana fulic fugiens, clamans, fundens: Lach. in support of his violent and clumsy changes has these words 'nam via solis obliqua est, totus obliquus zodiacus, lumen solis nequaquam semper obliquum est'; the point of which so far as Lucr. and the latitude of Rome Berlin or Cambridge are concerned I have in vain attempted to see: with 692 and 693 lustrans comp. Manil. iii 515 Annua quod lustrans consumit tempora mundum. 699 noctes cet.: Virg. geor. ii 482 vel quae tardis mora noctibus obstet; if the meaning indeed be the same. 700 radiatum: 462 radiati lumina solis. insigne: Cic. de nat. deor. i 100 cum ipsum mundum, cum eius membra, caelum terras maria, cumque horum insignia, solum lunam stellasque vidissent. 701 Aut etiam cet.: he must provide as usual for the hypothesis that a fresh sun is born every day. sic refers of course to 696 quia crosisor 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 desurget dubia; i 4 31 nequid Summa deperdat metuens; ii 2 105 Non aliquid patriae tanto emetiris acervo: Lucr. himself ii 703 eigni corpore vivo; vi 761 quibus effiant causis. 704 see what is said in notes 1 to prove that a v. is here lost: unless it be so, there is nothing to indicate that he is speaking of the daily creation of a new sun, as he manifestly must be doing: comp. too the similar way in which he concludes his discussion of the moon in the next paragraph, 748—750 Quo minus est mirum si certo tempore luna Gignitur et certo deletur tempore rusus cet. Among those who thus 'seem to speak the truth' was Heraclitus, who also held like Epicurus that it was οὕρος ποδὸς αὐθρωπεῖον.

705—750: the moon may borrow its light from the sun, increasing as it recedes from him, until, when directly opposite, it shews its full face; and again diminishing as it again approaches: in this case the moon must be a round ball moving below the sun: it may shine too with its own light, and its partial or total concealment may be caused by an opaque body invisible to us getting between it and us in various ways: or thirdly it may be a ball half bright half opaque which presents to us all these various phases, as the Chaldees assert in opposition to the first hypothesis, that of the astronomers: or lastly a new moon may be born daily, each successively presenting a different phase: thus many things, for instance the four seasons, come round in regular order.—
Epic. 1. 1. 94 reasons in just the same way, *kenōseis te selēnhs kai pālin sμμπληρώσεις kai kath strōphēn tou sōmato toû touδ σφεντ' an γίνεσθαι kai kath σχηματισμούς áéroς ómωs, été tel kai kath épiprosōthéseis kai kath pántas trōpous kath' òus kai tà par' ἡμῖν φανόμενα ἐκκαλεῖται els tôs toû tou tōi eîdouσ àpodoσεις ... été T 'ëndēxetai tîn selēnîn ëx étautês ëxein tà φῶs, 'ëndēxetai de kai ἀπὸ τὸ ἡλίου kai gár par' ἡμῖν θεωρεῖται πολλὰ μὲν ëx ëx autōn ἔχοντα πολλὰ δ' ἀφ' ἕτερων ... δ' ἐμφασι τοῦ προσώπου ἐν αὐτῇ δύναται μὲν γίνεσθαι και kath paralλαγῆν μερών kai kath' épiprosōthēσin kai kath pántas trōpous ὅσοι ἀν θεωροῦντο τὸ σύμφωνον τοῖς φανομένοις κεκτημένο. The reasoning is quite the same as in the preceding sections: any of these theories may be true, and as none can be proved not to be true, none being opposed to sense, all are equally true: any one thereforē μακόμενος τοῖς ἐναργήμασιν οὐδέποτε δυνάμεθαι ἀταραξία γνήσιον μεταλαβείν: the attainment of this ἀταραξία γνήσιον being the end Epicurus and Lucretius had before them in writing their physics, and not the vain ambition to propagate idle mathematical and other theories. 707 and 724 Ad speciem = ad visum: IV 235 quae poterit res Accidere ad speciem quadrata; 242 speciem quo vertimus. 708 pleno bene: this use of bene is a familiar 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 viari and II 626 iter omne viarum seem not unlike: Vitruvius IX 2 1 (4 17) cursum itineris sui peragens. 715 Est quare possit = est ut possit, so common in Lucr.: see n. to I 442 est ut possit: it means therefore simply poteet; and is not used as 730 sit cur, where cur has its usual force: see also n. to VI 132. Plut. de plac. phil. II 28 mentions Anaximander and Antiphon as holding that the moon shone with its own light; but who hit upon this notion of the parasitical opaque body in order to explain its phases, I don't know. The observant Thales taught that its light was derived from the sun. 720 si forte = fortasse, is found in Cicero, as de off. II 70 in uno illo aut, si forte, in liberis eius manet gratia: see Madvig emend. Liv. p. 123: it serves therefore here as a connecting particle in passing to a new hypothesis, and is the same as Est etiam ut versari possit, ut globus cet. 723 eam partem i.e. the dimidiam partem just mentioned. 726 glomeramini atque pilai seems a hendyadis for the globus pilai of 720. 727 Babyl. Chald. doct.: he speaks of the theory of Berosus, of which Vitruv. IX 2 (4) gives a full account: I will quote the beginning, Berosus qui a Chaldæorum civitate seu natione progressus in Asiam etiam disciplinam Chaldaicam patefacti, ita est professus, pilam esse ex dimidia parte cendantem, reliqua habere caeruleo colore. cum autem cursum itineris sui peragens subiret sub orbem solis, tunc eam radiis et impetu caloris corripi convertique cendantem, propter eius pro-
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prietatem luminis, ad lumen. cum autem evocata ad solis orbem superioren spectent, tunc inferiorem partem eius, quod canens non sit, propert aeris similitudinem obscuram videri, and so on: hence his followers were called Chaldæi. Chaldæum is of course the gen. plur. : 1063 canum Molossæm; 405, vi 754 and ii 600 Graium; vi 642 Siculum. 728

Astrol. arem is the system of the astronomers who held the first mentioned theory. 729 quod pugnat, a constr. common enough in Cicero: de nat. deor. i 75 illud video pugnare te; pro Sex. Rosc. 8 si hoc solum pugnatur: so qui id pugnant and the like. 733 aborisci seems to be found nowhere else: III 155 he has aboriri: Lach. compares ulcisci pacisci nancisci proficisci etc. 734 illius in parte: this use of pars in the sense of locus, seems to come from the sense it has in partes agere or suscipere: reparari in loco illius et partes or partem eius suscipere: Cic. ad Q. frat. i 1 43 si mea pars nemini cedit, fac ut tua ceteros vincat: comp. too Ter. cun. 1055 ut haeream in parte aliqua tandem apud Thaidem. 735 vincere verbis: 69 Et quam difficile id mihi sit pervincere dictis: Virg. geor. iii 289 verbis ea vincere magnum Quam sit; but there the words are the same, the sense different. 737—747 seem to depict some pantomimic representation of the four seasons. 737 praenuntius: Hor. epist. i 7 13 Cum zephyris et hirundine prima for the first approach of spring: comp. i 10 foll. 739 Flora follows close behind and scatters flowers before her which fall close on the steps of spring Venus and zephyr, implying that flowers spring up wherever they have trodden: tibi suavis daedala tellus 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 aestate aquilones ostia contra Anni tempore eo qui etesiae esse feruntur. 743 Eukius and euhoe are the only well-attested spellings; probably Eukan should also be read; for Aen. vi 517 the best mss. have euhanitis: the Latins naturally expressed the Greek aspirate in the middle of the word. 745 Alitiones here must mean merely loud-roaring though applied to Jupiter by Cicero and Ennius it signifies thundering on high; and this is the usual force in altivolans altisonus and the like. 746 bruma may be used here in its proper sense of the shortest day, after which the severest cold usually follows, and winter may be said to come in earnest. 749 certo tempore, every day, that is: see n. to 704.

751—770: solar eclipses may be caused by the moon intercepting the rays, as the astronomers say; but some opaque and invisible body may just as well be the cause: or the sun may lose for the time his own light in passing through spots inimical to it: lunar eclipses may similarly be explained, mutatis mutandis; thus in the first case it will be the earth which keeps from it the sun's rays.—The three theories here offered to explain the eclipses of the sun and moon are quite pa-
rangle to those given just above to shew how the moon may receive her light. Epic. l. l. 96 gives us a similar choice, ἐκλείψεις ἦλιον καὶ σελήνης δύναται μὲν γίνεσθαι καὶ κατὰ σβέσιν, καθάπερ καὶ ταρ' ἡμῖν τούτῳ φωνεῖται γινόμενον· καὶ δὴ καὶ κατ' ἐπιπρόσθεσιν ἄλλων τινῶν, ἢ γῆς ἢ οὐρανοῦ ἢ τυνα ἐτέρων τοιοῦτον· and Diogenes adds just below ἐν δὲ τῇ δωδεκάτῃ περὶ φύσεως ταῦτα λέγει, καὶ τὸν ἡλιον ἐκλείπειν σελήνης ἐπισκοπήσῃ, σελήνην δὲ τοῦ τῆς γῆς σκιάσματος· ἀλλὰ καὶ κατ' ἀναχώρησιν. 751 comp. Virg. geor. π. 478 Defectus solis varios lunaeque labores. latebrar does not appear to occur elsewhere with this application. 754 obstruer: there seems an allusion to the technical use, obstruer fenestras, obstruer lumina or luminibus, though I cannot find an instance exactly similar to the present. 756 and 765 Tempore eodem: so 1045 Tempore eodem allί facere igitur non quisse potestur. 757 Corpus quod cet. : comp. 717—719. 758 comp. 652 atque suos effavit languidus ignis. 761 interstingui, a very rare word, hardly occurring elsewhere in classical Latin, unless in Appul. met. π. 264. 763 super = inipucer: see n. to 1 649. 764 rigidas...umbrae: 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 umbra, as 369 perici does the cladem: considering that Epicurus' and Lucretius' conceptions were of the shape of the earth, they must surely have blindly accepted from astronomers this fact of its conical shadow: the force of Menstrua is not at once apparent, as she has to pass most months without any eclipse: yet these do depend on her monthly revolution; and if her orbit lay in the plane of the ecliptic, there would of course be an eclipse every full moon. 765 succurrere = succedere, used in this its literal sense is almost or quite unexamined: 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 took place.' 773 quicquid = quicque, as so often in Lucr. resolvı: vi 46 Pleraque ressolvi, where he is talking of the same questions: a rare use of the word, not unlike that in Quintil. inst. vii 9 14 nec referit quomodo sit facta amphibolica aut quo resolvatur. 774 Virgil says obscurely caelique vias and caelique meatus, with reference probably to this passage. 776 affecto: see n. to π 156 Officiuntur. 779 consivovnt keeps up the metaphor of convinent and aperto lumine: π 357 Omnia consivens oculis loca. 780 Nune redeo cet. from which he had digressed after 508. 781 in lum. oras cet. : see n. to 212 and Virgil there quoted. 782 cereint = de-
crescert, is somewhat archaic and used by Cicero in imitating old legal
language: yet Catul. lxiv 150 *germanum amittere crevi*.

783—820: first herbage sprang up, then trees, then living things: in
the newness of creation the earth produced the larger creatures, birds
first, even as now it produces spontaneously worms and the like: then
lastly man, whom it fed from its pores with a moisture resembling milk:
in the perpetual spring of the new world the children needed nothing
more than what the earth thus supplied. 783 *Principio cet.*: in their
account of the first production of things the early philosophers would be
likely to agree more or less. Lucr. probably had a special eye to Empe-
docles: thus we are told in Plut. de plac. phil. v 26 and Galen that
Empedocles πρώτα τῶν ζώων τὰ δένδρα ἢ γῆς ἀνεδώναι φησι, plants with
him being imperfect animals. Virgil in *geor.* 11 has frequent allusions
to Lucr. in return: comp. too the conclusion of his brief epicurean cos-
megony, *ecl. vi* 39 *Incipient silvae cum primum surgere, cumque Rara
per ignaros errent animalia montis.* 786 *per auras cet.*: *Virg. geor.*
11 363 *dum se laetus ad auras Palmes agit laxis per purum immiscus
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 *mor-
talia 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 arca.* 795
*merito cet.*: comp. 821, and *II* 998 *Quapropter merito maternum nomen
adepta est*: he loves to inculcate this truth. 797 *Multaque cet.*: this
too he is fond of dwelling upon, as an important confirmation of his
theory as to the beginning of sense and life: *II* 871 *Quippe videre licet
vivos existere vermes Stercore de taetro cet.* and elsewhere. 800 *nova,*
when their powers were in their vigorous freshness: 907 *tellure nova
caeloque recenti.* 802 *tempore vero*: comp. 818 819: there was then
perpetual spring; *ver illud erat, ver magnus agebat Orbis.* 803 *Fol-
lliculos*: 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 a word or phrase in different senses, when the lan-
guage 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 linquebant labentis lumina vitae; 1169 divom mortalia saecla Egregias animo facies vigilante videbant; 1238 se tenunt mortalia saecla. Euripides in a well-known fragment of the Melanippae keeps the same order as Lucr. : earth and ether Tūkonov πάντα κάινεδοκαν εἰς φῶς, Δένδρη πετεινά θήρας οὐς θ' ἄλκη τρέφει, Γένος τε θυτών, 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 uteri: Censorin. de die nat. 4 9 Democrito vero Abderitae ex aqua limoque primum visum esse homines procreatos. nec longe secus Epicurus; is enim credidit limo calfecto utero nescio quos radicibus terrae cohaerentes primum increvisse et infantibus ex se editis ingenitum lactis umorem natura ministrante praebuisse, quos ita educatos et adulutos 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 Plant. capt. 775 hereditatem sum aptus. 810 petessens: see n. to III 648 caedesque petessit. 811 ibi Creech 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 Laminus' ibus is not needed. 815 Impetus ille which went to feed the child before it was born. With this description comp. Diog. Laer. II 17 γεννᾶσθαι δὲ φησίν [Ἀρχέλαος] τα ἡδα ἐκ θερμῆς τῆς γῆς καὶ ἵνα παραπλησίων γάλακτι οἶνον τροφὴν ἀνείσθησιν οὕτω δὲ καὶ τοῦς ἀνθρώπους ποιήσαι. 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 aliamque habuisset tenorem Crediderim: ver illum erat, ver magnus agebat Orbis et hibernis parcebant flatibus euri, Cum primarum lucem pecudes haussere virumque Terra progenies duris caput extulit arvis. Neo res hunc tenerae possent perferre laborem, Si non tanta quies iaret 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 atque etiam, I cannot too often repeat this. 823 animal is nowhere else used by Lucr. in the sing. as a subst.: animans is his word: and here omne animal seems equivalent to omnia animalia: he says animalem formam, animale genus, corpus; but animantium genus, natura, saecla, volgum turbamque and the like: see notes 1 to IV 740
tal is natura animantis. fudit: 917 tellus animalia fudit; Virg. geor. i 13 Fudit equom magno tellus percussa tridenti; Aen. viii 138 quem candida Maia...fudit. 825 Aerias: i 12 Aeriae primum volucres. variantibus formis, as he elsewhere uses variae, simply to express the different species: see n. to I 589; and comp. just above 786 Arboribus variis. 827 Destitit cet.: ii 1150 effetaque tellus Vix animalia parva creat quae uncuta creavit Saecla deditaque ferrarum ingentia corpora partu; Diod. Sic. i 7 6 τὴν δὲ γῆν οὐκ ἀλλὰς οὐκεπομένην ύπὸ τε τοῦ περὶ τῶν ἕλιων τιπυ γὰρ τῶν πνεύματον τὸ τελευταῖον μηκέτι δύνασθαι μηδὲν τῶν μεῖζόνων ζωγογεῖν κ.τ.λ. spatio def: vet.: comp. ii 1174 spatia aestatis defessa vetusto, and n. there. 828 829 comp. 834 835. 831 vertere: see n. to iii 502 reflexit. 832 Namque cet.: ii 77 Augescunt aliae gentes, aliae minuentur cet. 835 ex alio—alter = 829 ex alio alius: see n. to iv 688 Est alio—alter. 836 poie: see n. to i 1 and 5 Suave: as there said a neuter adj. is one of the rare cases in which Lucr. omits the subst. verb: iii 1079 Nae devitari letum poie; and this use of poie for potest is very common in Latin; but the omission of fuit is not so usual; yet comp. Martial ix 15 Inscriptis tumulis septem sceletarata virorum Se fecisse Chloe, quid poie simplicius? comp. too Petron. sat. 51 Caesar non poie validius quam expavit, which is like immane, mirum quantum. 836 ferre is understood to nequeat and possit from tulit. The stoical moral is as usual much the same as the epicurean: M. Anton. ix 28 taute ἔστι τὰ τοῦ κόσμου ἐγκύκλια, ἀνω κάτω, ἐξ 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 Androgynum: Livy xxvii 11 4 et Sinuessae natum ambiguo inter marem ac feminam sexu infantem, quos androgynos vulgus, ut pleraque, faciliore ad duplicanda verba Graeco sermonem, appellat: Ovid calls it hermaphroditus which became the usual name. interutraque: see notes 1 to i 518. nec utrum i.e. neutrum; as iv 1217 Et neque utrum superavit corum: Lach. further illustrates this use. necuter 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: comp. 238 Πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφιστερὰν ἐφύοντο Βουγείη ἀνδρότροφα, τὰ δ' ἔκπαλαν ἐξαντέλλον 'Ανδροφυῖ Βούκρανα, μεμνημένα τῇ μὲν ἀπ' ἀνδρῶν, Τῇ δὲ γυναικοφυῖ, σκηροῖς ἡκημένα γνώσε; with the beginning and end of this passage Lucr. is quite in accord; the Βουγείη—Βούκρανα he wholly disallows, as we shall see 878 foll. where he triumphantly refutes such notions. The Βουγείη ἀνδρό-
προφα was very famous: the great champion of the final cause Aristotle 
phys. ii 8 and his commentators Themistius and Simplicius assail it. 
840 Orba pedum partim: Virg. geor. iv 310 Trunca pedum primo. ma-
nuum: the gen. after viduata is strange, and apparently after the analogy 
of adjectives like in meaning, expers etc.; though ii 843 he has secreta te-
poris: it is possible that the εινιδες ωμων 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 *Ηι πολλαι μεν κηροις αναίχειες εβλάστησον. 
Τυμνοι δ' ἐπλάζοντο βραχίων εἰνίδες ωμων, Ὀμματά τ' οἷα πλανᾶτο πενητει-
οντα μετώπων: such a wandering about of single organs and limbs and 
their subsequent union Lucr. would have thought absurd; for Empedocles 
continues Αὐτῶ έπει κατά μείζον εμίσγετο δαίμων δαίμων, Ταύτα τε συμπί-
tεσκον ὅτι οὐνεκύρσον ἕκαστα,* Ἀλλα τε πρός τοῖς πολλὰ δεινηκες ἐξεγέντο: 
and so Censorinus 4 7 Empedocles autem egregio suo carmine, quod eius-
modi esse praedicat Lucretius ut vix humana videatur stirpe creatus, tale 
quiddam confirmat. primo membra singula ex terra quasi praegnate pas-
sim edita deinde coisse et effecisse 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 union as iv 1234 cuiquum Absterrent and 1064 
Absterrere sibi, where see note. 847 comp. i 564 quibus possint aevi con-
tingere florem. 849 debere, the sole instance in Lucr. of a hypermetrical 
v.; once only too, iv 741 equi atque, he elides an iambus: both these licences 
are far commoner in Virgil. The elision at the end of a v. is absolutely 
unknown to Homer: indeed οίκ οἴδα 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 daictylic hexam. catal. 850 
and 856 procedere: see n. to ii 1115. 852 remissis gives an excel-
quent sense: iv 1114 Membra voluptatis dum vi lobefacta liqueascent. 
853 habere cet. i.e. videmus debere habere utrumque cet.: uterque is in 
the dependent clause according to a favourite habit of Lucr.: see n. to i 
15 capta . . . quamque. Lachmann’s changes are too many and violent. 
855—877: many races of regularly organised creatures must have 
died off, because they wanted either some natural power by which 
to protect themselves, or could not be turned to use by man and be saved 
thereby: these fell a prey to others and disappeared, unable to endure 
the struggle for existence. 855 animantum are opposed to the mon-
strous abortions last spoken of: it was not a natural unfitness for life, 
but outward circumstances that prevented their continuance. Granting 
Lucretius the premises from which he starts, his subsequent deductions 
are eminently able and logical. 856 propragando, 850 propragando: 
he has ο five times, ο twice; but always the subst. proprago: i 276 réfre-
navit, 283 réfrenatur: he appears to seek variety of this kind. prolem, their breed or race, saecla. 857 vesci vit. au.: see n. to 72 vesci: Aen. i 546 si vescitur aura Aetheria. 853 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 persecat aut puga aut denique fama; Caes. de bel. Gall. ii 33 2 quod deditione facta nostros praesidia deducturos aut denique indigentius servaturos crediderant. 860 ex util. manent is probably imitated in the culex 64 lapidum nec fulgor in ulla Cognitus utilitate manet, as what precedes and follows abounds in paraphrases of Lucr. 862 genus acre le.: Ov. fasti iv 215 cur huic genus acre leonum cet.: a passage shewing much imitation of ii 600 foll.: Virg. geor. iii 264 genus acre luporum, ii 151 saeva leonum Semina. 864 levissona, an elegant ἀπαξ λεγόμ. cum pec.; see n. to i 755. 865 veterino: 890 veterino semine quorum: see Forc. s. v. 866 comp. vi 1237 Lanigeras tamquam pecudes et bucera saecla; ii 662 Lanigerae pecudes et quorum duellica proles Buceriaeque greges; Ov. met. vi 395 Lanigerae greges armentaque bucera. 873 quare = ut ob eam rem: ii 970 quorum = ita ut eorum; iv 116 quorum = ut eorum; v 3 qui = ut is. 875 praed. luc. tac. i.e. omnibus obnoxia, praedae lucroque erant. 878—924: but centaurs and the like with twofold natures cannot exist: the horse has reached maturity when the boy is scarcely yet weaned; and is worn out ere the other is grown to manhood: and so with Scyllas, half-maid half-fish: then since fire burns lions like other creatures, how can a chimera exist breathing out flame: earth in its freshness produced many things, but not these figments of poets or philosophers.—This passage is extremely well and acutely reasoned out: he covertly refutes Empedocles' notion of the βουγκή ἀνδρόπωρα and the ἀνδρόφυτη βούκραβα 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 potesse. 882 occurred iv 53 (44). 885 Ub. mam. qu.: Ov. met. vii 321 lactantiaque ubera quarerit. 886 and 896 aet. sen.: see n. to iii 772. 889 comp. Aen. viii 160 Tum mihi prima genas vestibat flore iuventa. 890 Ne, 891 neque esse seems like in principle to Aen. xi 43 ne regna videas Nostra neque ad sedes victor veherere paternas; and Cic. orator 221 ut et aures impleat et ne brevior sit quam satis sit neque longior, i.e. ne sit vel brevior vel longior: so in Lucr. ne credas posse vel confieri vel esse: Cic. de off. i 91 mss. have cavendum est ne assestantoribus patefaciamus auris nec adulare nos sinamus, but Baiter reads neve after Nonius: Livy xxvi 42 2 periculum 23—2
esse ratus ne eo facto in unum omnes contraheret nec par esset unus tot exercitibus; XL 46 4 non possimus non vereri ne male comparati sitis nec tantum reipublicae prosit quod cæt. and elsewhere; Hor. od. i 11 2 ne quasieris . . nec temptaris; Ov. met. iii 116 Ne cape . . nec te civili-
bus insere bellis. The neque closely connects Confieri and esse: Lucr. is fond of such unions: III 787 crescet et insit; 788 oriri, esse ; 791 esse, innasci; 795 esse et crescere; 797 durare genique. 892 rabidis cæt.: Wak. compares Sen. Med. 350 Siculi virgo Pelori Rabidos utero suc-
cincta canes; Ov. amores iii 12 21 Scylla...Pute premit rabidos inguinibusque canes. 894 discordia: Lach. after N. Heinsius quotes Colum. vi 36 2 ut discordantem utero suo generis alieni stirpem insitam facile recipiat ac perferat. 897 unius: see n. to III 616; and Cic. pro Flacco 63 unis moribus, quoted to II 159 ipse, una. 898 Hicne sunt i.e. iiis: comp. n. to I 718: slighter examples of this idiom, like many in Virgil quoted by Wagner quaest. xxxiv 4, I have not noticed; where for instance et que or nec connects a verb with a relative sentence, the relative not applying to this verb; as vi 1015 Quod ficit et sequitur. 899 cicuta cæt.: see n. to IV 641, where hellebore is said to do the same, and passages there quoted. 905 906 translated from II. Z 181 Πρόσθε λέων, ὑπαθεὶ δὲ ἰράκων, μέση δὲ χίμαιρα Δεινὸν ἀποτενίονα πυρὸς μένος αὐθόμενον. 906 Ore foras occurs four times in Lucr. 907 comp. Juvenal vi 11 Quippe aliter tunc orbe novo caeloque recenti. 908 qui fingit: he must allude chiefly to Empedocles, as we have shewn above; for the βοργανῇ ἀνδρόπωρα is so much spoken of that we must have heard, had any other physiologist of note held similar language: II 700 Nec tamen omnimodis connecti cæt. he touches on the same ques-
tion as here, 702 centaurs, Semiferas hominum species, 704 Scyllas, conecti terrestria membra marinis, 705 flammam taeto spirantis ore Chimaeras. 911 Aurea tum dicat cæt.: yet Virgil ventures to say atque auro plurima fluxit, which may be an unconscious reminiscence of Lucr. 913 impete: see n. to IV 416. 913 foll. comp. I 199 cur homines tantos natura parare Non potuit, pedibus qui pontum per vada possent Transire cæt. 919 compactaet, as 880. 921 is made up of I 889 Herbarum genera et fruges, and II 699 Humanum genus et fruges arbustaque lacta. 922 complexa is of course passive, as II 154 complexa meant inter se; just like implicitus perplexus: Cic. pro Sex. Rosc. 37 quo uno malificio sceleria omnia complexa esse videantur; Vitruv. x 2 (6) 11 has even complectit et compagat, if the text is not corrupt. 923 Sed res quaeque cæt.: comp. II 718 Sed ne forte putes animalia sola teneri Legibus hisce, ea res ratio disterminat omnis. Nam veluti tota natura dissimiles sunt Inter se genitae res quaeque, ita quam-
que necessset cæt. 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 run-
ning waters: they were without fire or clothes or houses, without law
government marriage: they slept on the ground, not fearing the dark,
to which they had been used from childhood; they rather dreaded real
danger from the fiercer beasts. 926 Durius cet. Virgil’s homines
durum genus and Terrea progenies. quod is of course the rel. pronoun,
= quippe quod cet. or ut 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 Lucri. as his wont is. 931 volventia neut. as VI 345
Omnia coniciens in eum volventia cursum. 932 Volgivago: IV 1071
Volgivagueque vagus Venere. 934 mol. arva: Virg. geor. I 494 in-
curvo terram molitus aratro: Aen. VII 157 humili designat moenia fossa
Moliturque locum, the word appears to have pretty much the same
force, carefully prepares for the purpose in hand. 935 Nec nova cet.: 1366
Et nova defodere in terram virgulta per agros. 937 Quod sol
cet.: Macrob. sat. VI 1 65 compares Virg. geor. II 500 Quos rami fruc-
tus, quos ipsa volentia rura Sponte tulere sua, carpit. 938 plac. pec.:
Horace more coarsely sat. II 2 17 cum sale panis Latrantem stomachum
bene leniet; 8 5 Quae prima iratum ventrem placaverit esco. 939
cur. cor.: II 31 iucunde corpora curant: acorns and arbutus berries are
thus joined by Virg. geor. I 148 cum iam glandes atque arbusta sacrae
Deficerent silvae et victum Dodona negaret; and Ov. met. I 102 per se
debat omnia tellus... Arbuteos fetus... Et quae decidant patula Iovis
arbore glandes. 940 nunc hiberno tempore cet.: and at the present
day in December you may see large tracts of the Peloponnese covered
with the arbutus trees laden with their bright scarlet fruit. 944
ampla: Wak. quotes Hor. sat. II 2 101 Divitiasque habeo tribus ampar
regibus. 946 decursus aquae or aquarum is a favourite phrase which
he uses four times. 947 Clarus’ citat is a very graphic expression: the
clear rills tumbling down from the high hills in those 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.’ What-
ever 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
arvum and the Telegoni iuga parricidae. With the use of Clarus comp.
Aen. VII 141 pater omnipotens ter caelo clarus ab alto Intonuit.
948 silv. tempa Nymph. must be such rocky haunts as he describes
iv 580 Haec loca capripedes satyros nymphasque tenere Finitemi fingunt
cet. and as Virgil paints Aen. r 166 Fronte sub adversa scopolis pendenti-
tibus antrum, Intus aquae dulces vivoque sedilia saxo, Nympharum do-
mus: tempa here, like Acherusia tempa, mentis tempia, is a secondary
meaning derived from the primary caelestia tempa: Theocr. id. vii 136
to δ' ἐγγύθεν ἵππον ὕδωρ Νυμφᾶν εὖ ἀντρῳ κατεβόμενον κελάριζεν: comp.
too Pacuv. 309 scrupea saxa Bacchi Tempa prope 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 ne-
mora cet. : 992 Et nemora ac montis gemitu silvasque replebat: see n. to
41 Per nemora ac montes magnos silvasque profundas. 958 neque
ullis Moribus cet. : Aen. viii 316 Quis neque mos neque cultus erat,
and 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 more tenement. 969 paucet: 985 Spumigeri suis
adventus validique Leonis. 970 sic = sicut erat: comp. Ov. fasti vi
331 Vesta iacet placidumque capitis secura quietem, Sicut erat, positum
coepita fulia caput: so Aen. r 225 sic vertice caeli Constitit: sic, sicut
erat i.e. Despiciens mare cet. where Prof. Conington refers to vii 668
sic regia lecta subibat, i.e. pedes, tegumen torquens cet. : but at the same
time it may have the other meaning into which this so readily passes,
sic temere pro leviter et negligenter, quod Graeci oφτως dicunt’ Donatus
to Ter. Ândr. 175: thus in Ovid l. 1. Sicut erat = sic temere: sic will
then have much the force of Horace’s sic temere, positum sic; of Sen.
Hipp. 394 Sic temere iactae comae; of Persins’ sic poeta prodirem; of
the mimetic oφτως in Greek; and of sic in many passages of Plautus
and Terence, as Amphitr. 117 ego huc processi sic cum servili schema.
973 Nec planegore cet. : the stoic Manilius, who often attempts while
imitating to refute Lucr., appears to allude to this passage in i 66 Nam
rudis ante illos nullo discrimine vita…Tum velut amissis maerens, tum
laeta renatis Sideribus; variisque dies incertaque noctis Tempora, nec
similis umbrae iam sole regresso, Iam propiore, suis poterant discernere
causis: Lucr. is assuredly the more reasonable: Stat. Theb. iv 282
foll. harps on the same theme: Hi lucis stupuisse vices noctisque ferun-
tur Nubila et occiduum longe Titana securi Desperasse diem; so that
Lucr. on his part is probably assailing some well-known theory. 975
respectabat = expectabat : vi 1234 Funera respectans. som. sep. : see
n. to i 133 somnoque sepultis. 979 Non erat ut fieri posset = non po-
terat fieri: see n. to i 442 erit ut possint. mirarier, dißidere, as so often
in Lucr. = nomin. subst. : see n. to i 331 Quod tibi cognosse. 983
Infestam fac. : 1124 iter infestum fecere vias; Cicero has infestam pro-
vinciam reddere; Pollio in Cic. ad fam. x 31 sal tus infestior factus est.
985 validique: 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 ignorance then caused some deaths; as now do luxury and malice. 988 nimio plus is generally used absolutely for 'too much'; but sometimes comparatively as here: Plaut. Bacch. 122 Quem sapere nimio censui plus quam Thalem; 150 Vixisse nimio satiust iam quam vivere; Livy ii 37 4 nimio plus quam velim nostrorum ingenia sunt mobilia; xxix 33 4 multitudine quae nimio maior erat Syphacem iuvante: Lucr. vi 1196 nec nimio post. 988 mortalia saecula = mortales, as 805, where see note, 1169 and 1238. 989 ling. lum. vitae: iii 542 Lumina qui lineant; 1025 Lumina... reliquit; Cic. de suo cons. 24 Luce serenanti vitalia lumina liquit; frag. de glor. iampridem lumina linquens.

993 Viva cet.: Attius 226 natis sepulcro ipse est parens; Ov. met. vi 664 Egerere inde dapes demersaque viscera gestit: Flet 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 membrum sepulcro; Spenser fa. qu. ii 8 16 To be entombed in the raven or the knight: before them all Gorgias ὄπτει ἐξαψυχοι 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 Tusc. disp. ii 34: this sense it has too in Ovid. l. l.: v, which the Romans pronounced like our v, often in alliteration expresses indignant pity; as Aen. vi 833; Cic. pro Sest. 48 fortissimum virum, ne videret victorem vivus inimicum, eadem sibi manu vitam exhaustisse, and notice just before this the same effect produced by the union of p and v: 59 vivus, ut aiunt, est et videns cum victu ac vestitu suo publicatus. 997 Donique as 708, 723 and ii 1116. vermina: Paulus Fest. p. 374 'vermina dicuntur dolores corporis cum quodam minuto motu quasi a vermibus scindatur. hic dolor Graece στρόφος dicitur.' 998 vellet i.e. poscerent: Bentl. compares Sil. Ital. xi 166 medicinam vulnera poscunt. 999 sub signis duxta: Cic. ad Att. vii 8 2 Antonium cum legione Alaudarum ad urbem pergere... legionem sub signis ducere; Plaut. pseud. 761 Omnii ordine ego sub signis ducam legiones meas Ave sinistra: it means ready for battle. 1000 comp. 95 Una dies dabat exitio: Wak. compares Enn. ann. 297 [Milia] multa dies in bello conficit unus. 1002 temere 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 Quaerentii tunc deinde
viam. leto dubat: with this and 999 Multa milia dubat exitio comp. Aen. v 806 Milia multa daret leto. 1008 copia mersat: vi 1176 siis arida corpora mersans is another bold application of this word.

1011—1027: next the use of huts and skins and fire softened their bodies, marriage and the ties of family their tempers: then neighbours made treaties of friendship and alliance, which mostly they observed, though not always. 1013 Comubium: see n. to iii 776. 1015 alsia: the comparative alsius is found in Cicero, alsiosus in Varro and Pliny. 1016 caeli sub tegmine: i 988 sub caeli tegmine, ii 663 sub tegmine caeli. 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 τὸ τῆς φύσεως δίκαιων ἐστὶ σύμβολον τοῦ συμφέροντος εἰς τὸ μὴ βλάπτειν ἄλλοις μου δέ βλάπτεσθαι. ὅσα τῶν ἔξων μὴ ἥγουντο συνθήκες ποιεῖται τάς ύπέρ τοῦ μὴ βλάπτειν ἄλλα μοῦ δέ βλάπτεσθαι, πρὸς ταῦτα οὐκέν ἐστιν οὐκε δίκαιον οὐτ' ἄδικον. ὅσαύτως δὲ καὶ τῶν ἐμών ὅσα μὴ ἥγουντο ἢ μὴ ἐβούλετο τὰς συνθήκας ποιεῖται τάς ύπέρ τοῦ μὴ βλάπτειν μοῦ δέ βλάπτεσθαι k.t.l. Lucr. presents only the fair side of the theory: the speaker in Plato de rep. ii 2 gives a harsher explanation than Epicurus does why men think λυσιτελέων ἔξωεσθαι ἄλλοις μοῦ' ἀδικεῖν μοῦ' ἀδικείσθαι. 1022 balbe seems here to denote mere inarticulate cries. 1025 bona magnaque pars: Wak. quotes from Terence and Valerius Max. instances of this pleonasm: Lucr. as we have seen loves the like. 1027 comp. 856 and 850.

1028—1090: nature and need prompted men to the use of speech; for all creatures feel their natural powers: the calf will butt before his horns protrude; and so with other beasts birds etc.: it is absurd to suppose that one man could have invented speech; for how could he himself know what he wanted to teach, or persuaded 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 φυσεῖ τὰ ὄνοματα sint ἡ θέσει.' Epic. himself in Diog. Laer. x 75 says τὰ ὄνοματα ἕξ ἀρχῆς μὴ θέσει γενέσθαι, ἀλλ' αὐτᾶς τὰς φύσεις τῶν ἀνθρώπων καθ' ἐκκατα ἔνθη ἔδια παρούσας πάθη καὶ ἔδια λαμβανόντας φαντάσματα ἴδιως τὸν ἄφρα ἐκπέμπειν k.t.l. Plato in the Cratylus appears to agree pretty nearly with Epicurus and Lucr. as well as Lucetius' contemporary the learned pythagorean Nigidius Figulus: Gellius l. l. nomina verbaque non positu 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 Dopex verba quibus voces sensusque notarent, Nominique invenere; then with Hor. l. l. 100 Cum proreperunt primis animalia terris, Mutum et turpe pecus comp. 791 foll.; with glandem atque cubilia prop- ter Unguibus et pugnis, dein fustibus, atque ita porro Pugnabunt armis quaes post fabricaverat usus comp. 1416 Sic odium coepit glandis, sic illa relietca Strata cubilia sunt—obiret, 1283 Arma antiqua manus ungues cet.; with Oppida coeperunt munire comp. 1108 Condere coepe- runt urbis; with 109 rapientes more ferarum comp. 932 vitam tracta- bant more ferarum; with 111 Iura inventa metu comp. 1144 Iuraque constituerse and all that follows; then Horace concludes with the fa- vourite Lucretian expression fateare nescere est.

1031 infantia in its primary sense; Cicero uses it metaphorically, but with much the same force: see Forc. 1033 quod or quod, as II 248 quod cernere possis, = quatenus. abutit = uti. 1035 inurget, if found anywhere else, appears to occur only in a very doubtful passage of Appul. met. p. 536. 1036 scymni, a curious use of the Greek syno- nyme of catuli. 1040 auxiliatum: lexicons cite no other instance of this word. 1041 tum, when speech first came into use. 1045 Temp. ed.: comp. 765 and 756. 1047 unde insita cet.: 182 Notities divis hominum unde est insita primam, Quid vellent facere ut scirent animoque viderent, where see notes: notities here, as there, is a poetical substitute for Epicurus' technical πρόληψις. 1049 scirēt: see notes 1, where this reading is shewn to be necessary; and n. to II 27 fulgēt. 1061 gaudia gliscunt: Pacuv. 294 gliscit gaudium. 1063 Inritata, magna, Molilia, nudantia: see n. to 13. Inritata, ricta, 1065 restricta: Plaut. capt. 485 Ne canem quidem inritatam voluit quisquam imitarier, Saltem, si non adrierent, dentes ut restringerent: Wak. well compares Donatus to Andr. 597 'inritatus. ducitur autem verbum a canibus qui restrictis dentibus hanc litteram r imitantur'. 1064 ricta: vii 1195 rictum; and so Cic. Verr. iv 94: iv 1213 vult. restricta by drawing back the soft lips: Appul. apol. p. 392 Restrictis forte si labellis riseris. 1066 Et cum, 1071 Et cum, 1077 Et cum, 1083 Et quom: see n. to I 281 Et cum mollis. 1069 Suspensis: III 196 aura suspensa levisque: so sus- penso pede, gradu and the like: it seems to mean hardly allowed to fall. teneros seems proleptic, they make a pretence of biting, but so as to shew at the same time that they mean no harm. 1070 gannitū, adulant, 1071 baubantur all express primarily sounds made by dogs, as Nonius explains s. vv. with reference to Lucr. 1074 equus iuvenicus: Hor. od. ii 8 21 Te suis matres metuunt iuvencis, of young men. 1075
Notes II

Pinn. am.: Virgil has aligerum amorem.  
1080 in salso: often as salsus is an epithet to mare, gurges, fluctus and the like, I do not elsewhere find it, as here, used for a subst.  
1084 cornicium 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 inappropriate to the primary sense of corvi.  
1088 Muta, as 1059 pecudes mutae, has its proper force, the uttering inarticulate sounds.

1091—1104: lightning first gave fire to men; or else the friction of trees rubbing together: cooking they would learn from the sun, which they would see softening and ripening things.— Every one will agree with Lach. that 1091—1160 are subsequent additions by the poet, of the same nature as those we have already so often had; these three paragraphs have no connexion with the context, either before or after: 1161 Nunc quae naturally follows 1090; for at 73 he promised to discuss the question of the gods immediately after that of the invention of speech: again in this our present passage he speaks of the first discovery of fire, though 1011 it was already in general use: again 1105—1160 he mentions cities kings magistrates laws, though not till 1361 does he treat of the beginning of agriculture; and then 1440 he speaks of fortresses and the division of lands, though above 1108 all this and much more was assumed.  
1091 tacitus has much the same force it has Hor. sat. i 3 65 ut forte legentem Aut tacitum impellat quovis sermone molestus; epist. i 4 4 tacitum silvas inter reipare salubres; II 2 145 mecum loquor haec tacitusque recordor: it is then almost the same as tecum.  
1095 Fulgère: see n. to II 41 Fervère.  
1096 Et tamen: see 1125 and n. to I 1050.  
1097 Aestuat of the swaying movement of a tree in the wind is natural enough; not unlike Catul. xxv 12 Et insolenter aestues velut minuta magno Deprensas 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 methods of life: cities were built, lands and cattle allotted at first according to merit; but soon the discovery of gold gave all power to the wealthy: men would not learn how little was needed for happiness; they therefore sacrificed everything for power and eminence, often when they had reached the summit, only to be again dashed down: let men thus struggle on along the path of ambition, since they have no true enjoyment, being really the slaves of their own dependents.  
1107 corde: cor habere was a common phrase: see Forc.  
1111 facie = 1116 pulchro corpore, and means personal appearance, éidos, generally.  
1117 gubernet is potential.  
1118 foll. as Epicurus himself so often inculcates: Diog. Laer.
1144 partim i.e. ex iis hominibus partim or aliqui docuere: a use common in the best writers; 1083 Et partim mutant; 1310 partim prae se misere leones; III 78 Intercurrunt 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 pa-
trum 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. 1145 and 1150 colere aevom: so Plautus and Terence vitam colere for vivere. 1152 quaeque i.e. every one who perpetrates the vis et iniuria. 1156 there is probably some sarcasm in the divom; though it may be a mere conventional term of speech, and said with reference to the offender's thoughts.

1157 id fore clam: Plaut. trucul. iv 3 21 Mea nunc facinora aperiuntur, clam quae speravi fore; Ter. adel. 71 Si sperat fore clam: see n. to II 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 ἧ ἀδύκια όυ καθ' ἐαυτὴν κακὸν, ἀλλ' ἐν τῷ κατὰ τὴν ὑποψίαν φόβω εἰ μὴ λήσει τοὺς ὑπὲρ τῶν τοιούτων ἐφεστικότας κολαστάς. οὐκ ἔστι τὸν λάβρα τι πιστοίν τα ὄν συνέθετο πρὸς ἀλλήλους εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεσθαι, πιστεῖν ὅτι λήσει, κἂν μερικῶς ἐπὶ τοῦ παρόντος λανθάνῃν: μέχρι γὰρ καταστροφῆς ἀδηλὸν εἰ καὶ λήσει: Sen. epist. 97 makes much of this theme, eleganter itaque ab Epicuro dictum puto potest nocenti contingere ut lateat, latendi fides non potest... tuta scelera esse possunt, secura non possunt, and more to the same purpose: timere semper et expavescere et securitati diffidere: and so the epicurean in Cic. de fin. I 50 quamvis occulte fecerit, numquam tamen id confidit fore semper occultum cet. 1139 prostraxe: see n. to I 233 consumpse, and comp. III 650 abstraxe.

1161—1193: men believed in and worshipped gods, because they saw with their waking minds and still more in sleep shapes of preter-human size and beauty and strength: as these shapes were ever present and as their might appeared so great, they deemed them to be immortal; and to be blessed, because they could do such deeds and had no fear of death: they saw too the seasons change, and all the wonders of the heaven; they therefore placed their gods in heaven and believed all things to be governed by their providence. 1163 sacrā, 1164 sacrā: see n. to IV 1259 liquidis et liquida. 1169 divom cet.: something has been said already of the gods of Epicurus, 146 foll. and II 646 foll. and many passages quoted: Sextus adv. math. ix 25 exactly agrees with Lucr. Ἐπίκουρος δέ ἐκ τῶν κατὰ τοὺς ὑπόσων φαντασών οὔτα τοὺς ἀνδρόπους ἐννοιαν ἐπισκέπατα θεοῖ. μεγάλων γὰρ εἰδώλων, φησί, καὶ ἄνθρωπομορφῶν κατὰ τοὺς ὑπόσων προσπιεστῶν ὑπέλαβον καὶ ταῖς ἀληθείαις ὑπάρχειν τοῖς τοιούτοις θεοῖς ἄνθρωπομορφῶν. 1170 animo vigilante, 1171 in somnis: Velleius in Cic. de nat. deor. I 46 a natura habemus omnes omnium gentium speciem nullam aliam nisi humanam deorum. quae enim alia forma occurrit unquam aut vigilanti cu quam aut dormienti? all this part of Cicero will illustrate Lucr. who means to say that all these sensible impressions of the form size and beauty
of the gods are true, even that of their immortality: it is only the
temporal inferences added to these impressions which are false, that of
their power and strength and providence. 1177 Et tamen: comp.
1125 and n. to I 1050: ‘putting all the previous considerations aside,
this that’: Cic. de sen. 16 supplies a good instance of this force, notum
evem vobis carmen est; et tamen ipsius Appii extat oratio i.e. and even
if the verses of Ennius were not known to you, yet Appius’ own
speech is extant to inform you. I am astonished that the latest editor
Halm says to et tamen of all mss. ‘malim etiam.’ 1178 convinci:
he has often used vinco for convinci; here he uses convinci for vinco;
and I can find no second instance. putabant, 1179 putabant, 1181
videbant, 1176 manebat, 1170 videbant: this monotony of terminations
is common in the older poets who were more unconcerned about such
points than the later. 1180 mortis timor which Lucr. and Epicurus
so often insist on as the main cause of man’s misery. vexaret: the subj.
of course expresses their thought. 1183 caeli rationes cet.: Sextus
1.1. ένιοι δε ἐπὶ τήν ἀπαράβατον και ἐκτακτὸν τῶν οὐρανίων κίνησιν παρα-
gνώμενοι φασὶ τήν ἀρχήν ταῖς τῶν θεών ἑπισκέπτες ἀπὸ ταῦτης γεγονέναι
πρῶτον. 1187 tradere, facere = accus. subst.: see n. to i 418. 1188
devum templo seems here to have much the same force as 948 silves-
tria templo Nympharum. 1189 nox et luna, Luna dies et nox et
noctis signa: Lach. to support his weak alteration says ‘si poeta in
utroque ἐπανάληψιν voluisset, debebat scribere nox et luna, Nox et
luna, dies; quibus non poterat subici . . . et noctis signa’; but it was
probably in order that he might add et noctis that he has made this vari-
ation; and though Lach. says debebat scribere, the poet thought differ-
cently, supported as he was by the authority of the great exemplar of
all poets, who says Π. B 837 Τῶν αἰθ’ Ἰερακίδης ἦρχ’ Ἀσιω, ὀρχαίος
ἀνδρῶν, Ἀσιως Ἰερακίδης δν, 870 Τῶν μὲν ἄρ’ Ἀμφιμάχος καὶ Νάστης
γῆγοράθην, Νάστης Ἀμφιμάχος τε, Νομίμος ἁγιάσα τέκνα: Aen. vii 138
τούτων δεσμίοις diec causa orientia signa. 1190 severa: comp. iv 460
severa silentia noctis, and n. to ν 35 pelageaque severa. 1191 Nocti-
vagae cet.: π 206 Nocturnasque facies caeli sublimis volantis cet.: see n.
there. 1192 why sol has this unostentatious position assigned to it,
I cannot tell. 1193 murmura minarum seems like in principle to
369 cladem pericii: see n. there: Sextus 1.1. 24: ὀρὸντες γὰρ, φησί [
Ἀμικρῖτος], τά ἐν τοῖς μετεώροις παθήματα οἱ παλαιοὶ τῶν ἀνθρώπων,
kathaper βροντὰς καὶ ἀστραπάς κεραυνοὺς θεοὺς καὶ τοιούθεν συνοίκους ἥλιον τε
καὶ σελήνης ἐκλείψεις ἐδειματώτα, θεοὺς οἴμονες τοιῶν αἵτινες εἶναι.
1194—1240: what misery men brought on themselves by assigning
to the gods such powers and passions! the ceremonies of superstition
shew not genuine piety which consists rather in despising such things:
true when we look up to heaven and think of its beginning and end, this
fear of the gods is apt to seize on us: nay who does not dread the thunder, lest it be a presage of divine vengeance? think too of generals and armies whelmed in the sea; of all man's glories dashed down to the dust by some hidden power; no wonder that men abuse themselves before the gods. 1194 O genus cet.: the form of expression recalls Emped. 14 Ω τόποι, ὧ δειλὸν θυτήτων γένος, ὧ δυσάνολβον, Όιῶν ἕξ ἐρίδον ἐκ τε στοναχίων ἐγένετο. 1195 iras cet. : neque tangitur ira was an essential of the divine nature according to Epicurus and Lucr. 1197 Volnere: III 63 haec vulnera vitae; Cic. de off. III 85 hunc tu quas conscientiae labes in animo censes habuisse, quae vulnera? 1198 velatum alludes to the well-known Roman custom of praying velato or operto capite, the Greek custom being aperto capite: Dionysius and Plutarch as Greeks both dwell on this to them curious fashion: it was traditionally traced back to Aeneas by them and others as well as by Virg. Aen. III 405 Purpuroe velare comas adopertus amictu. 1199 Vertier alludes to another habit of Roman worship: the suppliant approached in such a way as to have the statue of the god on his right and then after praying wheeled to the right so as to front it, and then prostrated himself: προσκυνεῖν περιφερομένους: Suet. Vitellius 2 primus C. Caesaremadorare ut deum instituit, cum reversus ex Syria non aliter adire ausus esset quam capite velato circumvertentesque se, deinde procumbens: Plaut. curc. 69 quo me vertam nescio. PA. Si deos salutas, dextrovorsum censeo: Valer. Flaccus has dextrum vertuntur in orbem; Livy 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 trivio florea serta lapis. 1200 procumbere: see Suet. l. l. pandere palmas: Aen. III 263 passis de litore palmis Umnia magna vocat: so tendere palmas, manus duplices, etc. etc. 1202 vota are here the voticia tabulae or tabellae, hung up on the wall of a temple or elsewhere, Aen. XII 766 on an oleaster, nautis olim venerabile lignum, 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 multa 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 haec portis pendent mea noxia vota; and Lucretius' vague words may refer to either practice or to both. 1203 pacata: 1154 pacatam deger e 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 terreur of nature. 1205 fixum only means fast in its place.
and abiding, for he grants it to be probable that the sphere of ether and the stars revolve: Ovid met. ii 204 *altoque sub aethere fixis 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 pectora caput erigere* i.e. assurgere et invadere pectora. 1208 *caput*; l 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 rutionis 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 vicissim laetificat.* correptus, 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.* 1223 *Corripiunt = contrahunt,* but is stronger: iv 83 *correpta luce dici.* 1225 *Poenarum solvendi,* a constr. found not only in Plautus and Terence, nominandi istorum copia, *lucis tuendi copiam,* novarum spectandi copiam; but also in Cicero: phil. v 6 *facultas agrorum suis latronibus condonandi;* de inv. ii 5 *ex maiore enim copia nobis, quam illi, fuit exemplorum eligendi potestas:* it is curious that in all these instances the subst. governing the gerund is the same or has the same meaning. 1227 *Induperatorum...* Cum leg.: Enn. ann. 552 *Cum legionibus quom profisciscitur induperator.* 1229 *divom pacem,* grace, favour, pardon of the gods, is copiously illustrated by Forc. from Virgil and others: *deum pacem exposcere, inventa pace deum* and the like are common in Livy; and I find two instances of *pax* thus used in the new corp. inscr. Lat. *adit:* Cicero has *deos,* aras *adire.* *quaesit:* this old form, always retained in the familiar *quaeso* and in *quaesivi quaesitus,* is found in Ennius several times: Cic. Arat. 18 *si quaesere perges.* 1230 *must* certainly be retained; *for repetitions like pacem, paces* are very common in Lucr. and the older writers: Hor. epist. ii 1 102 *Hoc paces habuere bona ventique secundi* looks like a reminiscence of Lucr.: the plur. *paces* is common enough. *animas:* see n. to i 715. 1231 *saeepe* appears to be idiomatical, as in Aen. i 148, where see Prof. Conington: Lucr. does not mean to say ‘in vain, since he often perishes none the less’; but what he means is this ‘since in every case he perishes none the less for all his prayers, as we see by many examples’; *saeepe* therefore means *id quod saeepe fieri videmus:* though less marked, it has essentially the same force in such passages as ii 85 and iv 34 where *cum saeepe* means *cum, ut saeepe fit:* iii 912 *ubi discubuere tenentque Pocula saeepe homines* i.e. *ut saeepe fit.* turbine
corr.: vi 395 Turbine caelesti subito correptus; Aen. i 45 Turbine corri-puit. 1233 vis abdita quaedam, the secret power and working of nature; the effect of which in particular cases no man can foretell, however unvarying and inexorable her laws: vi 29 Quidve mali foret in rebus mortalibus passim, Quod fieret naturali varieque volaret Seu caso seu vi, quod sic natura parasset. Bayle art. Lucrèce 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 atoms, 'cause qui ne sait où 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 Masinissa: M. Marcellus, qui ter consul fuit, summa virtute pietate gloria militari, periiit 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 coorta tempestate fluctibus obrutus est. 1234 fascis cet.: see n. to iii 996. 1237 du-biaeque: comp. 985 validique leonis, and n. to ii 825 uno varioque colore. 1239 relinquent: Madvig at end of Henrichsen de frag. Gottorp. 'non quaeritur quid relinquant, nihil enim tollunt, sed quid necessarium pu-tent et propterea excoquitent. scrib. requirunt': but relinquent here means to admit, hold, believe, a sense it has again and again in Lucr. with or without an infin.: i 742 motus exempto rebus inani Constituunt et res mollis ravasque relinquent.

1241—1280: the metals were discovered through the burning of woods which baked the earth and caused the ore to run: with these they made arms and tools; brass at first was rated more highly than useless gold and silver; now it is the contrary: thus things in turn flour-ish and decay. 1242 plum. pot.: so venti, animae, animi, corporis potestas and the like: a favourite periphrasis, with the same force as vis. 1246 form. ergo i.e. formidinis inuiciendae causa. 1248 pandere must mean to open up and clear of trees. passus is the adj. 1251 saepire...cieire: Virg. ecl. x 57 and geor. i 140 canibus circumdare saltus. 1256 argenti cet.: Virg. geor. ii 165 argenti rivos aerisque metallà 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. penetrabat in animos eorum: I do not find an exactly similar instance, but Wak. quotes Tac. ann. iii 4 nihil tamen
BOOK V

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Tiberium magis penetravit quam cet.  
1266 darent i.e. haes res, pos-  
sent i.e. ipsi.  1268 terebrare, pertundere, perforare: I do not know if  
Lucr. meant accurately to distinguish these words, or whether he uses them  
tautologically more or less. terebra appears to mean gimlet and auger and  
drill; and I find terebra pertundere, and terebra perforare in good authors:  
perhaps 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 summam succedere 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 ant-
tique fuerit status.  1276 foll. comp. 831 Omnia commutat natura et  
vertere cogit. Namque aliut putrescit et aevo debile languet, Porro aliut  
clarescit et e contemptibus exit.

1281—1307: for arms men used at first hands nails teeth clubs,  
then fire, then copper or brass, at last iron; horses next, then chariots,  
then elephants were employed in war, strife begetting one horror after  
another.  1283 Arma cet.: Hor. sat. i 3 101 Unguibus et pugnis,  
dein justibus, atque ita porro Pugnabant armis, has been quoted above.  
1289 Aere cet.: doubtless, as Lamb. says, he was thinking of Hecliad  
works and days 150 Τοῖς δ' ἤν χάλκεα μὲν τεῖχα, χάλκεοι δὲ τε ὀἴκοι,  
χαλκῷ δ' εἰργάζοντο· μέλας δ' οἴκ ἐσκε σίδηρος.  1290 Miscebant: 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 belli mag-
nos commovit funditus aestus. vasta seems to unite the ideas of huge  
and ugly misshappen. serebant: it is not clear to me from which of the  
two verbs this comes: it may mean ‘scattered broadcast’, a stronger  
term than spargebant: comp. lumine consertit arca; or, as Livy and  
others have levia certamina serens, certamina serebant, etc. with the  
force of consere, Lucr. may extend this meaning to severe vulnera,  
they joined applied or the like: but sermones, colloquia, circulos, haec  
sermonibus, Haec inter sese vario sermone serebant, seem equally ambi-
guous.  1294 Versaque cet. must allude, as Bentl. says, to its use in  
magical and unlawful rites: Aen. iv 513 Falcibus et messae ad lunam  
quaruntur aenis Pubentes herbae; Ovid met. vii 227 Partim succidit  
curvarmine fulcis aenae.  1296 Exaequata, by the equality of weapons.  
1297 consedere and the following infinitives, as 1250 venarier, 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 elephantos Italia primum  
vidit Pyrri regis bello et boves lucas appellavit in Lucania visos anno  
urbis 472: Varro de ling. Lat. vii 39, in trying to controvert, really

24
confirms this tradition. 1302 turrito, thus applied in prose: see Forc. 1303 Anguimanus: 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. 1318 iac. cor. sal.: Aen. ii 565 corpora saltu Ad terram misere. 1321 deplexae appears not to occur elsewhere, but expresses very vividly the action in question, ‘de eis pendentes cisque implicatae’ Turneb. adv. xxx 22. 1327 1328 an ἐπανάληψις; as in Catul. lxii 21 Qui natam possis complexu avellere matris, Complexu matris retinentem avellere natam: In se fracta then defines more precisely infracta of 1327 ‘broken off, yes broken off in their own body’. 1327 Tela infr.: Aen. x 731 infractaque tela cruentat. 1330 exi- bant adactus: vi 1205 Profluvium porro qui...Exierat; 1317 ut aecrem exeiret odorem: Virgil Terence and others have the same constr.: Vitruvius uses the personal passive in the sense of passed through or over: x 9 (14) 3 quantum diurni itineris miliario rum numero cum raeda possit exiri; and so Paulus Fest. p. 28 ‘ad exitam aetatem, ad ultimam aeta- tem’. 1332 succisa, the technical word for ham-strung: Livy xlv 28 14 equi pars in mari fractis navibus absump ti, partim nervos succide- runt 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 pectore; Caes. de bell. Gall. vi 28 5 haec studiose conquista ab labris argento circumcludunt atque cet.: such expressions as Livy xxvii 14 3 sinistra ala ab Romanis are like in principle. 1333 terram const.: Aen. xii 543 late terram consternere terto. 1334 domi domitos, an intentional assonance: see n. to i 826 sonitu sonanti. 1335 varium genus omne: vi 363 Tum variae causae concurrent fulminis omnes. 1339 male mactae: some editions and lexicons refer mactae to macte without shewing what connexion either in form or sense there is be- tween the two; others make it the same as mactatae without any explana- tion: I cannot doubt that it is the partic. of a verb mactère: see notes i to i 451 permiciiali, where Koch’s proofs of this form, accepted by Ritschl, are referred to. Mueller Festus p. 397 seems rightly to restore a fragment of Naevius thus, namque nullum Peius maci hom- nem quamde mare saevum, and to defend permacère in Ennius, with which permiciialis will be connected: mactae then will be ‘mauled’ ‘hacked about’: comp. macellum. 1340 fata dedere, as 1329 dabant ruins: see n. to iv 41. 1341 adducor ut for adducor ad credendum ut, though not from Lucer., is good Latin: comp. Cic. de fin. i 14 illud quidem adduci vix possum ut ea quae sensorit 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 Neexitis vestis would be a garment of skins fastened on the body by tying. 1353 Insilia might be supposed to be connected with insilio and to answer to the treadle, pressed by the weaver's foot: but 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-rods which open the warp, as Rich records; and this is probable enough. The word is not found elsewhere and its meaning must be guessed. radii seem to have performed the office both of shuttle and batten or pecten or κερκίς: 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 ipsa dedit specimen natura creandi. 1364 pullorum: Cato de re rust. 51 ab arbo re abs terr a 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 fer o s mollite colendo. 1368 mansu- seere 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 γλανκάς φύλλον ἰδαίας. 1377 Omnia: 1066 latrant et vocibus omnia compleunt. 1378 Arbustis: see n. to i 187: Lucr. uses arbusta continually for arbores, never arbustis for arboribus which suits his v.; arbustis therefore has here its usual meaning, and is nowhere else found in his poem. opsita circum and intersita are of course set in contrast. Wordsworth scenery of the lakes quotes 1370—1378 and says of them 'Lucretius has charmingly described a scene of this kind'. The description is likewise 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 strive for purple and gold: lust of gain and cares came next to vex life. 1380 levia: Quintil. inst. ii 5 9 qua e levis et quadrata, sed virilis tamen compositio : v 12 18 he shews whence the metaphor comes: dum levia sint ac nitida, quantum valeant, nihil in teresse arbitramur: levitas and λεύτης are used in the same way. 1381

24—2
Concelebrare seems to have the sense it has in Cic. de inv. I 4 mihi videntur postea cetera studia recta atque honesta, per otium concelebrata ab optimis, entuisse: see also n. to I 4 Concebrases: the sense of often practising or resorting to a thing readily comes from its primary sense. 1383 cicutas: Virg. ecl. II 36 dispersibus septem compacta cicutis Fis-
tula. 1386 nemora, silvas, saltus: see n. to 41. 1387 oitia dia: the meaning of dia here is not easy to determine: see n. to I 22 dias in lym. oras: does it denote that strange preternatural silence and repose, which you find for instance at the present time in passing on a fine day over the higher table-lands of Arcadia, so eminently now as always loca pastorum deserta? or is it oitia sub divo, if indeed dia can bear that meaning? dia may indeed have much the same meaning as divinus in Aen. III 442 Divinosque lacus; Prop. I 18 27 divini fontes. 1391 Cum sat. cibi i.e. ἐπεὶ πάσιος καὶ ἐδηνῶς ἕξ ἐρυο ἐντο: 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, proinde illum illi curaverit. 1399 plexis cet.: Catul. LXIV 283 Hos [flores] indistinctis plexos tulit ipse corollis, with another constr.: comp. the various ways in which circumdatus and so many similar words are used in Latin. 1401 extra numerum, the opposite of in numerum, is found in Cicero: parad. III 26 histrio si paulum se movit extra numerum: see n. to II 631 and 636 in numerum. 1402 terram cet.: Hor. od. III 18 15 Gaudet invi-
sam pepulisse fossor Ter pede terram. 1405 vigilantibus, whether be-
cause they could not go to sleep or because they were obliged to watch. solacia somni: Lach. well compares Aeschylus' ἐπινον ἀντιμολον ἀκος: but as somnus here = somnus negatus anyhow, I am not sure that the somno of ms. will not stand; but the judgment of Lamb. and Lach. on such a point when they agree is very weighty. 1406 Ducere, flectere appear to be technical terms: Ox. amores II 4 25 Ἡνεκ γυια δυσε κανι 
flectitque facillima vocem; Pliny xvi 171 speaking of tibiae says apertiori-
bus earum lingulis ad flectendos sonos. 1407 comp. IV 588 Unco saepo 
labro calamos percurrit hiantis. 1408 vigiles must be official watch-
men, whether of the camp or the town. 1414 Wak. gives us the 
choice of two constructions: illa melior res posterior reperta perdit sen-
sus, 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 suffi-
ciently indifferent to such ambiguities; comp. 1382 Et zephyri, cava per 
calamorum, sibila; and two lines below, illa relicta Strata cubilia sunt 
herbis, and 1418 vestis coming between Pellis and ferinae, and iv 193 
parvola [neut.] causa: in all these cases we are left to the sense alone 
to guide us. 1421 Et tamen, and after all when they had killed the
BOOK V

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 conversa fuerit multitudo. 1428 auro cet. i.e. large figures worked in with gold. 1433 quoad crescat, after which it becomes excess. 1434 provezit, a technical expression for carrying a ship out to sea.

1436—1439: the sun and moon taught men the seasons of the year. 1436 magnum versatile: for the double epithet see n. to 13 and i 258. versatile: 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 revolve. 1437 lustrantes cet.: comp. Cic. Arat. 237 Quattuor aeterno lustrantes illum mundum Orbes stelligeri cet.

1440—1447: then came walled towns, division of lands, ships, treaties between states; and, when letters were invented, poetry. 1442 florebant: i 255 laetas urbes pueris floretr videmus. 1445 folli: comp. 326 foll.

1448—1457: thus by degrees experience taught men all the useful and graceful arts, one advance suggesting another, till perfection was attained. 1450 Praemia: iii 956 Omnia perfunctus vitai praemia. 1452 Usus cet.: Virg. geor. i 133 Ut varias usus meditando extunderet artes Paulatim; Manil. i 61 Per varios usus artem experientia fecit, Exemplo monstrante viam. 1453 ped. progr.: 533 hautquaquam pedetemtim progredientis. 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 Dulcia permancet animos solacia vitae. 5 cum corde: see n. to i 755. 7 et; there is no real distinction between et for etiam, and, as Lach. explains it, et eius extincti: it is in vain to dispute Lucretius’ use of et for etiam. 8 ad caelum: κλέος ουρανον ικε. 11 proquam: see n. to ii 1137.
excellere seems used in the sense it has in Cato, cited by Gellius twice: see Fore.: scio solere plerisque hominibus rebus secundis atque prolixis atque prosperis animum excellere cet. 14 Nec cet. i.e. et tamen nemini minus esse. 15 ingratis: see n. to III 935 gratis. animi ingratis: Plaut. merc. 479 tueis ingratiæs; Cas. II 5 7 Vobis invitis atque amborum ingratiis. corda appears to be the subject of vexare, though it may be homines. 16 Pausa we have had already five times. infestis has pretty nearly the force of saevis: they are complimenting expressing hatred and hostility towards nature and the condition of things. 17 Intellégit: the best mss. of Sallust have intellégit in Iug. 6 2, and intellégerint in hist. I 41 23: Lach. gives examples of neglégi also. vas cet. III 936 Et non omnia pertusum congeta quasi in vas Commoda perfluxere atque ingrata interiere: Hor. epist. I 2 54 Sincerus est nisi vas, quodcumque infundis accestit. Here again stoic and epicurean meet: Gellius xvii 19 ἀνθρώπε, τοῦ βάλλεις; σκέψαι εἰ κεκάθαρται τὸ ἀγγείον· ἄν γὰρ εἰς τὴν οὕσων αὐτὰ βάλλης, ἀπώλετο· ἣν σαφῆ, οὖρον ἢ δόξος γένοιτο εἰ τὶ τοῦτον χείρον. nil protesto his verbis gravius, nil verius, quibus declarabat maximus philosophorum [Epictetus] litteras atque doctrinas philosophiae, cum in hominem falsum atque degenerem, tamquam in vas spurcurn atque pollutum, influissent, verti mutari corrumpi et, quod ipse κνικότερον αιτ, urinam fieri aut si quid est urina spurcius. 19 conleta foris and commoda are opposed to illius vitio corrumpier intus: they come from without and they are too in themselves good and salutary; therefore it is the vas ipsum alone that is in fault, and not the things which come into it: thus the heart of man is to blame, not what nature gives to it: the copula et adds much to the force of the antithesis. 20 fluxum which means loose, falling to pieces and the like, applied to an earthen vessel can hardly have any other sense than leaky: III 1099 laticem pertusum congerere in vas, Quod tamen expleri nulla ratione potestur. 23 with the position of intus comp. v 572 videri, Nil adeo ut possis plus aut minus addere, vere: on intus see n. to III 171: there and i 223, ii 711 and iv 1091 intus has its proper force; though to join intus with 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 scripitori non esse insitutum iam ante admonuimus.' Ovid met. x 457 Iamque fores aperit, iam ducitur intus, intus must surely = intro. 24 purgavit: v 43 At nisi purgatumst pectus, quae proelia .. Quantae tum scindunt hominem cuppedinis aeres Sollicitum curaequantique periinde timores: Epic. Diog. Laer. x 142 says more harshly εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδόνων ἐλε τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετέωρων καὶ θανάτου καὶ ἀλγηδῶν, ἔτι τε τὸ πένας τῶν ἐπιθυμιῶν ἐδι-
THE PROJECT GUTENBERG EDITION OF THE ENGLISH TRANSLATION OF THE "ŒUVRES DE EPICURE" BY CHARLES RICHELIEU.

BOOK VI

δασκεν, οὖκ ἂν ποτ' εἴχομεν ὅ τι μεμψαμέθα αὐτοῖς πανταχόθεν εἰσπληρομένους τῶν ἡδονῶν κ.τ.λ.: Hor. epist. 1 65 qui cupidet, metuet quoque: Seneca has many similar common-places. 25 finem within which they may be indulged; beyond which peace of mind cannot exist. 26 bonum summum, being in great measure the finem capp. atque tim. of 25: Epic. l. 1. 128 refers this ἐπί τήν τοῦ σώματος υγίειαν καὶ τήν τῆς ψυχῆς ἀπαραξίαν, ἐπεὶ τούτο τοῦ μακάριος ἔξω ἐστί τέλος...τήν ἡδονὴν ἀρχὴν καὶ τέλος λέγομεν εἶναι τοῦ μακάριος ἔξω. But, like Lucret., he goes on to explain that, when he says pleasure is the end and chief good, he does not mean such pleasure as the ignorant or malevolent allege he does, but, l. 1. 131 τὸ μήτ' ἀγαθὸν κατὰ σώμα μήτε ταράττεσθαι κατὰ ψυχήν, and 132 νήφων λογισμὸς καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἰρέσεως καὶ φυγῆς καὶ τὰς δόξας ἐξελαύνων κ.τ.λ., but above all φρόνησις ἐξ ὑμᾶς αἱ λοιπαὶ πάσαι πεφύκασιν ἀρεταί, διδάσκονσαι ὡς οὖν ἐστὶν ἡδέως ἔξω ἄνευ τοῦ φρονίμου καὶ καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέωσ. συμπεφύκασι γὰρ αἱ ἀρεταί τῷ ἔξω ἡδέως καὶ τῷ ἔξω ἡδέως τούτων ἐστὶν ἀχώριστον: when to this is added what the stoical Seneca records epist. 66 18 Epicurus quoque ait sapientem, si in Phalaridis tauro peratur, exclamaturum 'dulce est et ad me nil pertinet,' we may doubt whether a stoic could go much farther. 27 trimit parvo: see Lach.: doubtless Epicurus, and probably in his work περὶ τέλους, taught that to true wisdom and happiness there was but one narrow way, to error many broad ones: Hor. sat. II 3 48 ubi passim Palantes error certo de tramite pellit cet. 31 Seu casu seu vi are two expressions for the same thing, the inexorable chance or necessity, called ν 77 natura gubernans, 107 fortuna gubernans, by which all things go on; δῶς τρόπον μὴ εἶναι μηδὲ εἰμαρμένον, ἀλλὰ πάντα κατὰ αὐτοματομον γίνεσθαι, says Hip-pol. ref. haer. I 22 of Epicurus: see n. to ν 77: the κατ' αὐτοματομον is naturali casu; or II 1059 Sponte sua forte offensando semina rerum Multimodis temere incassum frustraque cooecta. nat. par.: I. 1. hic sit natura factus [oribus], and yet by mere chance at first. 32 quibus e portis cet. an obvious military metaphor. 34 Volvere cet.: 74 magnos irarum volvere fluctus; III 298 Nec capere irarum fluctus in pectore possunt, where see n. 35 — 41 = II 55 — 61. 42 comp. I 418 ut repetam coeptum pertexere 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 causeless fears of men who believe such things to be tokens of divine wrath: the gods will indeed plague you, if you so believe; not that they will themselves do you any hurt, but the images proceeding from their holy bodies will stir up these vain fears and poison existence. I have now therefore to sing of thunder, of tempests, of other things that take place in the sky. 43 docui cet. ν 91 — 415. 46 resolvi: see notes 1 and n. to ν 773
NOTES II

resolvi: dissoluei cannot be defended by iv 500 dissolvere causam, which
has there a technical and quite different force. percipe porro occurs
Aen. ix 190. 47 comp. Manil. v 10 Cum semel aethereos iussus con-
scendere currus Sumnum contigerim sua per fastigia culmen; for he is
commencing his last book. 48 ex ira ut plac. : Aen. vi 407 tumida
ex ira tum corda residunt. 51 saepe here too seems to mean ut saepe
fit: see n. to v 1231. 52 Et [quae] faciunt: the nom. quae supplied
from the quae of 50 : see Madv. Cic. de fin. p. 659 ; and comp. Plant.
rud. 291 Praesertim quibus nec quaestus est nec arte dicere ullam:
also v 898: Aen. vi 283 is very similar, but harsher, quam sedem som-
nia volgo Vana tenere furett foliisque sub omnibus haerent. 53 De-
presso, premunt: perhaps the difference of form makes 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 dis-
jointed 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 inter-
polator; or they may have been marginal annotations of the author,
who felt this portion of his poem to be unfinished, and thought that
these vss. which come from i 153 154, might in the end adapt them-
selves 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 nomine and solutei virtutei faenisicei, as well as the more usual
parti partei lucre luci sorti silici. 69 putare is for an accus. subst.: see n. to i 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. vii 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 com-
pares auctor ad Heren. iv 68 ille nulla voce delibans insitam virtute
concidit tacitus. 72 petere inbibat: ii 996 Qui petere a populo fasces
seavasque secures Imbibi. 73 cum pace: see n. to i 287 validis cum
viribus. 74 volvere cet. : 34 Volvere curarum tristis in pectore fluctus,
where see note. 75 plac. cum pecore: comp. 5 tali cum corde, and n.
to i 775; though perhaps this resembles more the use of cum illustrated
to i 287 validis cum viribus, being a modal abl. rather than one of qual-
ity; 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 = intellegenda: see n. to p 1173 Nec tenet. 86 caeli div. par. cet.: comp. Cic. de div. p 42 quid est igitur quod observatum sit in fulgure? caelum in sedecim partis diviserunt Etrusci. facile id quidem fuit, quattuor quas nos habemus duplicare; post idem iterum facere ut ex eo dicerent, fulmen qua ex parte venisset; 45 caeli enim distributo quam ante dixi et certarum rerum notatio docet unde fulmen venerit, quo concesserit; quid significet autem nulla ratio docet: Pliny p 143 is even more precise, in sedecim partes caelum in eo respectu divisere Tusci. prima est a septentrionibus ad æquinoccialem exortum cet. itaque plurimum refert unde venerint fulmina et quo concesserint. optimum est cet.: comp. too 381 foll. where these vss. are repeated. 87 in utram appears to be explained by Pliny l.1. ex quibus [sedecim partibus] octo ab ortu sinistras, totidem e contrario appellavere dextras: it will mean, whether into the half on the right or on the left; unless it is rather into which of two disputed quarters. 88 partim, as 334: see n. to p 1111: corp. inscr. Lat. 187 aidiles vicesma parti Apolones dederi i.e. vicesimam partim Apollinis dedere: it is found even in Livy xxvi 46 8 partim copiarum ad tumulum expugnandum mittit, partim ipse ad arcem ducit. quo pacto, 89 ut: because on minute observation of all the above points hung the interpretation of what the lightning portended: for a notion of the subtleties connected with this art read Sen. nat. quaest. p 49, 50. 89 dominatus: 224 Et celeri flamma dominantur in aedibus ipsis. 92 præscripserunt: v 489 elabas: 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. p 200 sublabasa M P and the new frag. A published by Pertz: the above remarks apply to adque for atque: see n. to p 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 ἄμβροτος μοῦσα... νῦν αὕτε παριστάσασα, Καλλιώταια, κ.τ.λ. 95 ins. laude: Wak. cites Aen. i 625 insigni laude ferebat.

96—120: thunder comes from the collision of clouds: the denser they are, the deeper the rumbling: sometimes the noise is like that of a sheet of canvass 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 are equally true: the remarks appended to v 533 will apply here and to what follows. 99 Nec fit enim i.e. nec enim, or necque enim. 105 Nam cadere aut for nam aut cadere, an idiomatical irregularity such as all Latin and Greek writers allow themselves, and which cannot be refused to Lucr: indeed 114 Aut ubi...chartasve is of much the same character; and v 383 vel cum sol is more violent: see n. there. bruto: Paulus Fest. p. 31 ‘brutum antiqui gravem dicebant.’

108 aeq. mun.: Attius 223 Sed quid tonitrur turbida torvo Concussa repente aequora caeli Sensimur'. sonere. 109 Carbasus c.t.: iv 75 lutea russaque vela Et ferrugina cum magnis intenta theatris Per malos volgata trabesque trementia fluant, where see notes. 112 commeditatur seems not to occur for certain anywhere else: it must mean to get up and practise a subject, and thus represent or imitate it. 114 Aut ubi i.e. ubi aut s. v. aut chartas c.t. or, vel. vel: Plant. asin. 522 Quotientes te vetui Argyrippum...Compellare aut contractare concloure aut contu. 119 Aridus—ducitur: the sound well represents the sense. Aridus: Virg. geor. i 357 aridis altis Montibus audiri fragor.

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

132—159: thunder may likewise come from winds blowing through rough branchy clouds; or from the wind bursting the cloud by a direct onset: or waves may break in the clouds, like those on the sea; or the 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 Expirent ignes: a very rare constr. which Wak. calls ‘pervagata dicendi formula’; not needing then illustration, as he gives none: v 715 on the
other hand Est etiam 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 1 566 cum constant. 141 evolvens = eruenes: see Seneca Lucan Plantus in Fore. 147 trucidet, a bold and telling metaphor. 148 Ut calidis cet.: Pliny ii 112 cum vero in num-bem pervenient, vaporem dissonum gigni ut candente ferro in aquam demerso et fumidum vorticem volvi; hinc nasi procellas: the words are very like those of Lucretius: he just before uses stridunt, as Lucr. Stridit; but this form of the verb seems to have been always in common use. olim, ubi: so Aen. v 125 olim, ubi: olim, cum is also often so used. 149 imbrem: see n. to i 715. 155 flamma cet.: Aen. vii 74 flamma crepitante cremari. 156 geli: see n. to v 205. 158 confercit: except in the partic. confertus, this verb is rare: for the constr. of this v. comp. n. to iii 843; and Catul. xlv 7 expuli tussim, Non in-merenti quam mihi mens venter, Dum sumptuosus appeto, dedit, cenas; 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 accident, fulgurationes fulmina tonitrua quae una facta serius audiantur. fulguratio ostendit ignem, fulminatio emitit. illa, ut ita dicam, comminatio est, conatio sine ictu; ista iacu-latio cum ictu; and 16 fulgurationi est late ignis explicitus, fulmen est coactus ignis et impetu ictus; and 21 he says the fulguratio would be fulmen, si plus haussisset virium. non natura ista, sed impetu distant; and 57 3 fulmen est fulgur intentum. βροντῆς, δαρματῆς, κεφανύς are the corresponding Greek words. 160 Fulgit: Sen. l. l. 56 2 illo verbo utebantur antiqui correcto, quo nos producta una syllaba utimur; dici-mus enim ut splendère sic fulgere. at illis ad significandum hanc e nubibus subitae lucis erupcionem mos erat corrupta media syllaba uti, ut dicerent fulgere. Lucretius' practice seems to bear out what he says: 160, 174, 214, 218 fulgit; 165 fulgere: also v 1095 Fulgère, cum coeli donavit plaga vapore, is virtually in point: but ii 27, where see note, v 768 fulget; vi 213 quae faciunt flammae fulgere colores; ii 800 re-fulget: I confess that on a point like this I prefer the authority of Seneca backed up by our mss. to that of Lachmann who arbitrarily changes the 2nd conj. of the mss. to the 3rd just in those cases where Seneca and common usage support the former. Epic. l. l. 101 foll. treats of δαρματῆς or lightning. 164 tonitrum: Sen. l. l. 56 nos tonitrua pluraliter dicitus, antiqui autem tonitrum dixerunt aut tonum.
166 there is a slight anacoluthon here: visum quae moveant for ad visum; so that you must supply adventiant [res quae aures moveant] quam [ad visum] visum quae moveant res. Wherever the point depends on an inference from personal observation, Lucretius, as here, puts it well and clearly and truly. Pliny i 142 fulgetrum prius cerni quam tontitur audiri, cum simul fiant, certum est, nec mirum, quoniam lux sonitu velocior. 168 arboris auctum seems a poetical periphrasis for arborom; but it probably implies at the same time a large object; as II 482 infinito corporis auctu; v 1171 mirando corporis auctu. 170 fulgorem: Lach. quotes Cic. de div. II 82 fulgoribus in a translation from Homer, and Aen. viii 524 fulgor for lightning; but he adds that Lucr. here and 217 uses it in its literal sense, rather than in that of lightning: the latest editor reads in Cicero’s prose l. l. 43 fulgoribus, 44 fulgores, 49 fulgoribus; but in each case the reading seems doubtful. 171 pariter—eodem: Pliny l. l. expresses by cum simul fiant what Lucr. emphasises in a line and a half.

173—203: I explained before how the wind eddying about within a cloud would hollow it out: well the rapid motion heats this wind; and when it escapes from the cloud, it scatters about its seeds of fire: thus you first see the flash, and then hear the noise: this takes place when the clouds are piled up high one on the other: the winds within these make a great roaring and gather flame within them, as in a furnace, till at last they burst out. 176 Fecit ut ante cavam docui: Lamb. compares for the involved structure i 758 quid a vero iam distet habebis: see also vi 158 cum confercit franguntur in artum Concreti montes; and n. to iii 843. ante, i.e. 124 foll. spissescere, a rare word found also in Celsus. 177 Mobilitate cet.: another acute inference drawn from personal observation. 179 voltenda: see n. to v 514. liquescit: Sen. nat. quae. II 57 2 sic liquescit excusca glans funda et adritu aeris velut igne distillat; Ovid met. xiv 825 lata plumbea funda Missa solet medio glans intabescere caelo; Lucan vii 513 ut calido liquefactae pondere glandes. 182 nictantia: the fitful force with which the seeds are driven out cause this bickering. 184 twice before we have had oculorum lumina, and once oculorum lumine. 186 impete: see n. to iv 416. 187 frudi: Aen. iv 675 frude P; ecl. iv 31 frusdis R: for frudare and defrudare in Terence and Plautus see Ritschel trin. 413 and parergon p. 541. 188 lata, extracta: on these neuters referring to nubibus comp. 757 Quadripedes, 759 si sint mactata; and n. to i 332 totas, referring to arbusta: on the other hand 215 eas, though nubila, not nubes, immediately precedes. quid = quantum. 189 Contemplator enim, cum occurred ii 114. adsimulata, and simulata in same sense, always spelt in our mss. with u. 191 cumul. Insuper aliis alia: 521 aliis aliae nubes nimboque rigantes Insuper...feruntur; 1283
suos consanguineos aliena rogorum Insuper extracta... locabant; auctor
dirarum 170 Purpureos flores, quos insuper accumbebat: for insuper
with accus. and abl. in Cato and Vitruvius see Forc. 193 sepultis:
Cicero has more than once bellum sepultum. 195 Speluncasque:
Ennius (!) in Cic. Tusc. disp. I 37 Per spelunca saevis structas asperis
pendentibus; Aen. I 166 scopulis pendentibus antrum. 197 for
rhythm comp. n. to II 1059. magno cet., 199 fremitus: Aen. I 55 Illi
indignantes magno cum murmure montis Circum claustra fremitunt.
199 fremitus, keeping up the illustration of wild-beasts. 201 convolv-
vunt: comp. Sen. epist. 94 67 turbinum more qui rapta convolvunt, 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
Hoc 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 contrusit,
Compressit, cogens his favourite pleonastical assonance; followed by ex-
pressa which answers to compressit. 213 fulgere: see n. to 160
Fulgit, and II 27 fulget: Lach. to maintain his own consistency in re-
gard to the conjugation of fulgere forces on Lucr. a monstrous incon-
sistency; for fulgore can only mean that the atoms of fire produce the
colour of flame by their own brightness, though Lucr. in II took such
vast pains to prove that atoms could not have colour or any other
secondary quality: the atoms by their action 182 faciunt nictantia ful-
gura flammeae, and 217 faciunt fulgorem: so here too faciunt flammæ
fulgere colores, which is the same thing. 216 ingratis: see n. to
III 935.

219—238: the marks left by the thunderbolts themselves prove
them to be of the nature of fire: this fire consists of atoms of extreme
finess, which nothing is able to stop: they are far more powerful than
those of the sun.—He now, as we observed at 160, comes to the ful-
mina, having discussed first the 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 auras sul-
puris. sulpiris: Pliny xxxv 177 fulmina et fulgura quoque sulphuris
odorem habent, ac lux ipsa eorum sulphurea est; Sen. nat. quaest. II 53 2
Quécumque decidit fulmen, ibi odorém esse sulphuris certum est, qui quia gravis est cet. 224 dominantur: 89 and 385 hinc dominatus ut extulerit se. 225 cum primis ignibus is the same as cum primis. Plut. sympos. iv 665 F τὸ κεραίνων ἀκρίβειά καὶ λεπτότητι θαναματῶν ἔστω, αὐτὸδεν περὶ τὴν γένεσιν ἐκ καθαρᾶς καὶ ἀγνῆς ἔχον οὐσίας κ.τ.λ. 228 Transit cet.: comp. i 489 Transit enim fulmen caeli per septa domorum, Clamor ut ac voces with 354 Inter septa meant voces et clausa dom. Transvolitant; ii 384 caelestis fulminis ignem Suptilem magis e parvis constare figuris Atque ideo transire foramina quae nequit ignis Noster hic cet. 230 liquidum cet.: Sen. nat. quae. ii 31 loculis integris conflatur argentum. manente vagina gladius ipse liquescit cet; and so Pliny ii 137 aurum et aes et argentum liquatur intus cet. 231 Curat cet.: Pliny l.1. fulminum ipsorum plura genera traduntur...tertium est quod clarum vocant, mirificea maxime naturae, quo doliæ exhauriuntur intactis ope experimentis nulloque alio vestigio relictæ. Curat, Diffugiant is a constr. sufficiently attested, as by Hor. od. i 38 5 nihil additores Sedulus, curo; sat. ii 6 38 Imprimat his cura. 233 Conlaxat seems not to be found elsewhere. rareque facit: comp. 962 the yet bolder et facit are. laterāmina does not elsewhere occur except in Marcianus Capella’s quotation: the meaning must be guessed, but can hardly be doubtful. 236 aetatem thus used is common in Plautus and Terence, and appears to have been a conversational idiom like our ‘an age’.

239—245: now to explain the origin and prodigious force of thunderbolts. 240 discludere: iii 171 Ossibus ac nervis disclusis intus. 242 monim. vir.: Aen. viii 311 singula laetus Exquisitque auditaque virum monimenta priorum; 356 Reliquias veterumque vides monimenta viorum. demol. atque crem.: Livy xxviii 19 12 cremata et diruta urbe: to burn what will burn, and throw down what will not. 245 neque cet.: v 91 ne te in promissis plura moremur.

246—322: that thunderbolts are formed in dense masses of clouds our eyesight tells us: the wind gathers the seeds of fire in these clouds, and gets ignited by them and the heat from its own rapid motion, till it bursts forth with flashes and loud rattlings followed by heavy rain: sometimes a wind from without bursts a cloud charged with thunder: sometimes the wind gets fired on its journey, losing some of its own atoms and gathering from the air atoms of fire: sometimes the mere force of its blow strikes out fire, as cold steel strikes fire out of a stone; though the wind after such rapid motion can never be quite without warmth. 250 Quod introduces not the cause, but merely an illustration of the case in point, as iii 208 Haec quoque res etiam naturam dedicat eius,...Quod simul atque cet.: see n. there: iv 211 Quod simul ac primum sub divi splendor aquai Penitut cer.; v 285 id licet hinc cognoscere possis, Quod simul ac primum nubes cet.: vi 335 Deinde, quod
commoliri tempestas fulmina probably suggested to Virgil Fulmina molitur 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 imbribus atri Collectae ex alto nubes. 259 tempestatem comprises all ingredients of the storm; procellis are furious winds: 124 validi venti conlecta procella; 293 discidio nubis ventique procella; Sen. nat. quaest. v 12 2 et erumpit in ventum qui fere procellosus est. 266 venientes i.e nubes, understood from 268 nubibus in the dependent clause: a favourite usage of Lucr.: see n. to i 15; with venientes comp. i 285 venientis aquai: the object of opprimere is of course the terras of 264. 267 cam. nat.: see n. to v 488. 268 extractis foret nubibus: with this abl. comp. ii 909 Aut similis [sensu] totis animalibus esse putari; iii 620 Atque ita multimodis partitis artibus esse. 271 supra, i.e. 206 and 209. 276 cum eo: see n. to ii 404. 278 acuit, poetically treating it as a bolt, βῆλος, telum. 279 sua cum mobil.: see n. to i 287. 285 sonitus cet.: 294 ardenti sonitus cum provolat icu; comp. ii 1100 caelique serena Concitiat sonitu, and n. there. 287 tremor pertemptat: Virg. geor. iii 250 Nonne vides ut tota tremor pertemptet equorum Corpora. 290 de=ex: both after and in consequence of: Ovid met. x 49 incessit passu de vulnere tardo; trist. iii 3 82 Deque tuis lacrimitis umida sorta dato. 291 Omnis cet.: Virg. geor. i 324 ruit ardus aether; Aen. v 693 ruit aetheric toto Turbidus imber aqua; Martial iii 100 3 Imbris imm modicis caelum nam forte ruebat. 292 comp. v 255 Pars etiam glebarum ad diluviem revocatur. 295 Est cum, ἐστὶν ὦρα: his contemporary the auctor ad Heren. ii 30 est cum complexione supersedendum est...est cum excornatio praetermittenda est; iv 36 est cum non est satius, si cet.; Hor. epist. ii 1 63 Interdum vulgus rectum videt, est ubi peccat. 297 igneus ille Vertex appears to be forked lightning. 298 quem: see n. to iii 94. 301 Igniscat: the mss. of Cicero and Virgil write ignesco. 302 Dum venit, amittens, 304 Atque...portat: a change from the participle to the finite verb, an idiom so common in Greek: see also n. to v 383. 306 plumbea cet.: Ovid met. ii 727 cum Balearica plumbum Funda iacit. volat illud et incandescit eundo: comp. too n. to 178 plumbea cet. 313 ex illa quae tum res: see n. to i 15. 316 ad icum: comp. i 185 Seminis ad coitum, and n. there. 319 tem. om. plane: comp. n. to ii 1060 temere incassum frustaque.

323—376: the thunderbolt derives its velocity from a union of causes: it acquires momenta 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 supera calamos unco percurrere labro; but iv 588 Unco saepe labro calamos percurririt; Proper. iii (ii) 16 49 Vidianis toto sonitus percurrere caelo. 326 con. sumit: 1041 partem in vacuum conamina sumsit. 327 inpetis he uses only here, fond as he is of impete: notice 327 inpetis, 328 impete, 334 impete, 337 impetus, 340 impete. 333 in remorando has precisely the force of a pres. partic., remoratur et haesitat: iv 720 in remorando Laedere ne possint ex uilla lumina parte. 335 quod does not assign the cause, but merely states the fact, and is like in principle to the cases given in n. to 250 and iii 208. 339 itiner: see n. to v 653 itere. 341 Mobilitatem cet.: Aen. iv 175 Mobilitate viget viresque adquirit eundo. 344 E regione: iv 374 e regione eadem nos usque secuta: comp. also vi 742, 823, 833; and Cic. de fin. i 19 and de fato; where ad lineam and rectis lineis are given as synonyms for it: it is merely an extension to a thing in motion of the common meaning, ‘over against’, ‘directly opposite’. 345 volventia: comp. v 931 per caelum solis volventia lustra, and n. there. 347 incendunt is much more poetical that the old vulgate intendunt: Wak. and Lach. comp. Virgil’s pudor incendit vires, Illum incendentem luctus. 350 perfringit, because it falls on all the joinings of the thing, and so breaks it up into its constituent atoms: perfrigit 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 Dissolutit: see 230. 353 Conervefacit seems not to occur elsewhere. 357 st. fulg. apt.: Enn. ann. 30 Qui caelum versat stellis fulgentibus aptum; 162 Caelum suspexit stellis fulgentibus aptum; 343 nox processit stellis ardentibus apta: the last phrase is twice used by Virgil. 358 caeli domus: Hor. od. ii 12 8 has Fulgens contremuit domus Saturni veteris. 359 comp. i 10 simul ac species patefactast verna diei; and Manil. ii 182 alter florentia tempora veris Sufficit. 364 fretus expresses at once the strait joining two seas and the swell and surging common in such cross-seas: for the form see n. to i 720 fretu. 365 Lach. compares Manil. i 852 Sunt autem cunctis permixti partibus ignes, Qui gravidas habitant fabricantes fulmina rubis. 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: ‘quaeritur’ 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 freitus ipse anni cet. nomini-tanda: this word five times used by Lucr. seems scarcely to be found elsewhere.

379—422: such is the true explanation of thunder, not the follies taught in the Tuscan rolls: if the gods do hurl the bolts, why do they pass over the guilty and so often strike the innocent? why does Jupiter thunder only when the sky is clouded? why does he waste his bolts on the sea? why not tell us to beware, if he wishes us to escape? why thunder, if he wishes to take us unawares? how can he hurl at once in so many places? why destroy his own temples and statues? why so often strike the mountain-tops? 379 Hoc, what I have just said: Wak. prefers to take hoc as the abl. 'ut magis Lucretianum'; so that est will be for licet, a sense it never bears in Lucr. and the older writers: see notes 1 to v 533. 380 Perspicere and videre have, as so often in Lucr., the force of substantives: see 415 416 and n. to i 331: Perspicere cet. est hoc, non...perquirere cet. ipsam, in its reality. 381 Tyrrhena cet.: see Cicero and Pliny quoted in notes to 86 foll. and Sen. nat. quaeat. ii 32 quid, quod futura portendunt cet. hoc inter nos et Tuscos quibus summa est fulgurum perse- quendorum scientia interest: nos putamus, quia nubes conlissae sunt, ful- mina emittit. 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 haruspicii et fulgurales et rituales libri. retro volventem 'shew that in his time the Etruscan books were still read in the original, from right to left, retro' Niebuhr hist. 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 be- longed to the purest form of the old Roman worship. 383—385 =87 —89, which were copiously illustrated. 386 de caelo: see n. to ii 51.

388 comp. Terence quoted to ii 1100. 390 quibus incautum seclus est i.e. qui non caverunt seclusus: Tac. ann. i 50 hostibus incautum [iter]. aversable seems to occur only here. 392 perficio: see n. to ii 360: with this and 395 Turbine cet. comp. Aen. i 44 Illum expirantem trans- fixo pectore flammas Turbine corripuit. document seems to be in apposition with the preceding sentence: Socrates in the clouds 399 feels the same difficulty, Εἶπερ βαλλει τοῦς ἐπιόρκους, πῶς οὐχί Σήμων ἐνέτρησεν Οἰδὶ Κλεώνυμον οὐδὲ Θέωντο; καίτοι σφέδρα γ' εἰδ' ἐπιόρκου. 393 sibi
conscius in re appears to be like Cic. ad Att. 1 18 1 nisi in privatis omnibus conscius, quoted by Forc.: he is self-conscious in the thing, that is conscious that he has done it. 395 comp. v 1231 violento turbine saepe Correctus. 390—396 are expressed more briefly 1102 foll. 396 Cur etiam loca sola cet., 404 In mare qua cet., 421 Atque 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: silicet si ista Iuppiter significaret, tam multa frustra fulmina emitteret! quid enim proficiscum in medium mare fulmen icerit? quid, cum in altissimos montis, quod plerumque fit? quid, cum in desertas solitudines? 397 consuescunt: see n. to IV 1282 insuescat te. 402 simul ac nub. succ.: v 286 simul ac nubes primum succedere soli Coepera. 403 determinet, 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. I. l. esset mirabile quo modo id Iuppiter totiens iaceret, cum unum haberet; nec vero fulminibus homines quid aut faciendum esset aut cavendum moneret. 413, 416 uno sub tem.: Ovid fast. IV 491 haec tria sunt sub eodem tempore feste. 415 plure, 416 fieri are used as subst.: see 380, v 979 Non erat ut fieri posset mirarier; and n. to I 331: just above he has factum, Ut fierent, the usual constr.: notice the indifferency with which he repeats fieri, fieri; factum fierent: 727 he has fit uti fiat, 729 fit uti fiat. 417 foll.: II 1101 more briefly fulmina mittat et aedisaepe suas disturbet: Socrates I. I. Ἁλλὰ τὸν αὐτὸν γε νεὼν βάλλει καὶ Σωῦνον ἄκρον Ἀθῆνων: Cic. I. I. 45 and I 19 quotes his own verses, Ἕκαστος αὐτοῖς παρατηρεῖ οὐκ ὧδε ἄφθινω...Et divinum simulacra peremitt fulminis ardor. 421 eiusmod 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 I. I. 132 praecipua navigantium pestis, non antennas modo verum ipsa navigia contorta frangens; Sen. nat. quae. v 13 3 totae naves in sublime tolluntur. 431 Hoc fet 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 προστήριον 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 maiore depressae nubis eruperit specu, sed minus latu quam procella nec sine fragore, turbinem vocant proxima quaeque prostermentem; idem ardentior accensusque dum furti, proster vocatur amburens contacta pariter et proterens...quod si simul rupit nubem exaristiqua et ignem habuit, non postea conceptum, fulmen est. distat a presterre quo flamma ab igni; hic late fiunditur flatu, illud conglobatur impetu. vertex autem remeando distat a turbine et quo stridor a fragore; procella latitudine ab utroque, disiecta nube verius quam rupta: Seneca l.l. hic ventus circumactus et eundem ambiens locum ac se ipsa vertigine concitans turbo est. qui si pugnacior est ac diutius volutatur, inflammatur et efficet quod presterre Graeci vocant: hic est igneus turbo. 432 coepit: see n. to i 55 incipiam, and comp. coeptum. 438 Versabundus: 582 Versabundaque portatur. 439 cum: see n. to i 755. 440 simul ac gravidam, the only instance in Lucr. of ac before a guttural: for the reason of this exception see n. to i 281. 443 involvat cet. i.e. does not get enclosed in the dense clouds, but eddying about catches up stray particles of cloud and makes a case for itself. 446 Hic refers to prestera of 445; though it may include the imitation, as well as the genuine prester. 447 Turbinis and procellae as well as vertex are discriminated by Pliny cited above: turbinis then will denote the tornado in the neighbourhood of the place where the prester bursts; procellae the storm of wind spreading itself far and near. 447 provomit appears not to occur elsewhere. 450 Prosp. maris in magno i.e. in mari quod late prospectum praebet: Ovid her. x 27 atque ita late Aequora 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 shewn through space, come into this heaven of ours, and increase the mass from all sides.—Epic. in Diog. Laer. x 99 gives a brief explanation of clouds, agreeing essentially with this of Lucr. 453 moris, properly whatever holds or detains, and thence it has the force of nexus: Lach. compares 531 mora quae fluvios passim refrenat euntis; Æn. x 485 Loricaeque moras; and refers to Sen. de benef. v 12 2 quia commisuras eorum et moras novit: comp. also Plaut. Stichus 309 fores facite ut pateant: removete moram. 456 haec is fem. plur. as it appears to be III 601; but see n. there: hae does not occur in Lucr., and in his time
haec must have been the usual form, and is sometimes preserved in the best mss. of Cicero Virgil Livy and others. *comprendunt inter se = mutuo se comprehendunt:* comp. i 787 *inter se mutare,* and n. there. 458 *temp. saeva co.:* Virg. geor. iii 478 miserranda coorta est Tempestas, with quite another sense. 460 *Quam quoque magis:* comp. iii 700 *Tanto quiique magis,* and n. there. 474 *quoque clearly belongs in strictness to multa or e salso momine:* see n. to v 192. 482 *comp. v 466 Corpore concreto subtexunt nubila caelum.* 483 *hue,* into the heaven of our mundus from some other part of space. 485 *numerus of corpora or atoms.* *inn. num.:* ii 1054 Seminaque innúmero numero summaque profundus Multimodis volitent; but here summam profundi refers to infinite space; *so 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 *impensa = quae inpendent:* see n. to ii 363. 495—526: *rain comes in this way:* many particles of matter rise with the clouds from all things; then the clouds suck up much moisture from the sea and rivers: thus the clouds both by their own weight and the pressure of the wind emit rains; and these are increased by the sun helping to dissolve the clouds: rains are heavy and lasting, when these causes combine, and the reeking earth sends its moisture back: the rainbow comes from the sun shining right upon a mass of cloud. 496 *ut imber:* 1099 *Aut extrinsecus ut nubes nebulaeque cet.* 499 *utrumque Et nubis et aquam,* like the ἄφιέρεων 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 Lucil. xi 1 *Et formosus homo fuit et famousus utrumque;* auctor dirarum 96 Sive eris, et si non, mecum morieris utrumque. 503 *Concipiunt i.e. nubila,* understood from the accus. nubila of 505: see n. to i 15. 507 *bene cet. i.e. bene multa semina.* 512 *de supero:* comp. *de subito and the like:* it is the older and correcter form of desuper. 513 *rarescunt cet.* : 214 *Fulgit item, cum rarescunt quoque nubila caeli; Num cum ventus eas leviter diducit euntis Dissoluuitque 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 cognuntur vrique premuntur.* 519 *tenera:* Lach. compares Livy xxiii 44 6 *imber continens per noctem totam usque ad horum 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, xxii 44, xxiv 47, xxv 39, xxxii 22, xxxvi 43. 521 *aliis aliae...Insuper:* comp. 191 *cumulata videbis Insuper esse aliis alia;* and n. there. 523 *redhalat* seems not to occur elsewhere: for form comp.
BOOK VI

redhibeo: relahlo of old eds. is a barbarism. 525 Adversa asp. = aspargini nimb. ex adverso. aspargine: comp. i 719 aspargit, and n. there. 526 arqui: the best mss. of Cic. de nat. deor. ii 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 crescent is intended to be a verbal as well as real antithesis to inconcrescent. 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 aquarum. 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—536: 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 πλείους τὰς κινήσεις ταῦτας τῆς γῆς γένεσαί: Seneca devotes the whole of the sixth book of his nat. quae. to the same subject: chap. 20 recounts first the theories of Democritus, and then of Epicurus: Seneca here and in what precedes and follows illustrates Lucr. better than Epicurus does, having had access of course to larger works of the latter: veniamus nunc ad eos qui omnia ista quae rettuli in causa esse dixerunt aut ex his plura. Democritus plura putat. ait enim motum aliquando spiritu fieri, aliquando aqua, aliquando utroque, just as Lucr.: then 20 5 omnes istas posse esse causas Epicurus ait pluresque alias temptat et alios qui aliquid unum ex istis esse adfirmaverunt corripit etc.: he then proceeds to employ wind and water in much the same way as Lucr. does. 538 and 552 lucunas: see n. to iii 1031. 538 lucunas, to distinguish it from lacus, may mean here chasms not filled with water, a sense it often bears, though 552 he says in magnas aqüae vastasque lucunas; which would also shew that lucunas cannot well mean small pools in contradistinction to lacus; so that in fact it may be a mere poetical tautology, as 539 rupes deruptaque saxa. 542 similem cet.: this appears to follow from Epicurus' πέτωμα or as Cicero de nat. deor. i 50 translates it aequabilis tributio. ut omnibus omnia paribus paria respondeant. 543 subi. supp. must surely have their literal sense, referring to what he has just said is below ground. Creech plainly and Lamb. apparently take the meaning to be, 'those points being assumed and taken for granted': the latter
says τούτων δὴ ὑποκειμένων καὶ ὑποτεθέντων: 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 aliqua pars terrae velut columnis quibusdam ac pilis sustinetur, quibus visitiatis ac recedentibus tremit pondus impositum. 547 disserpunt I find only here. 549 non magno pondere and tota gain point and force by being placed together and divided from plaustri and Tecta respectively; but yet the wide separation of plaustri and non magno pondere is harsh. 550 scrupus viai would be a rough loose stone on the public way. 551 Virg. geor. iii 361 has ferratos sustinet orbes, just following another imitation of Lucr. succitut: Ovid met. ii 166 Succituturque alte similesque est currus inani. 552 aquae: so 868 aquae, 1072 aquai: ‘similiter Horatius, isque unus inter omnes, siluæ tribus syllabis dixit’ Lach.: but there there is a difference in quantity, and siluæ more resembles the solûo dissolûo which so often in Lucr. alternate with solvo dissolvo: he also compares larüa larva, militûs milîus: his examples of aqua from Plantus and others are very uncertain; neither Ritschl nor Fleckeisen I see recognises the one from the miles. 554 aquae fluctu quoque, as well as the other causes given above: but this second quoque is not wanted.

557—576: again when the wind underground presses on these caverns, the earth above leans in the same direction, so as to bring things within an ace of destruction; a 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. prodita = proiecta or procumbentia: 606 it has the same meaning, but is there more emphatic. 565 Et metuunt = et dubitant: Catul. lxiv 146 Nil metuunt iurare, nihil promittere parcunt: comp. Virg. geor. ii 433 Et dubitant homines serere atque inpendere curam? Aen. vi 806 Et dubitamus adhuc virtute extendere vires! 568 vis nulla cet.: i 850 neque ab exitio res ulla refrenat. 569 reprehendere: iii 599 Extremum cupiunt vitae reprehendere vinculum: a common sense, as Cic. acad. pr. ii 139 revocat virtus vel potius reprendit manu; Livy xxxiv 14 8 adeo turbati erant dextrae alae pedites equitesque, ut quosdam consul manu ipsa reprenderit et oversos 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 dat ruinas. recellit = reclinat: Festus p. 274 ‘recellere reclinare, et excellere in altum extollere’: so ii 219 Lachmann’s fine emendation
decellere = declinare. 574 prolapsa answers to inclinatur, recipit sedes in pondere to retro recellit: falling forward out of its place is the natural force of prolapsa: see Forc. and comp. 1006 primordia ferri In vacuum prolapsa cadunt contiuncta: recipit sedes in pondere then is a proper expression, not prolapsa in pondere: a thing prolabitur trans pondera, tumbles beyond its balance or centre of gravity: Lach. well illustrates this sense of the plur. pondera: 11218 Ponderibus propriis... decellere paulum: but when he adds ‘sed pondus singulari numero ita dici non posse Turnebus [advers. iv 17] recte observavit’, he and Turnebus are both greatly mistaken: Ovid met. 112 writes Nec circumfuso pendebat in aere tellus Ponderibus librata suis, and Lucan 1157 Sentiet axis onus; librati pondera caeli Orbe tene medio; but then with precisely the same force Manil. 11173 has Quodni librato penderet pondere tellus, Petron. sat. 11124 v. 314 Sentit terra deos mutataque sidera pondus Quaesivere suum: Hor. epist. 11651 says cogat trans pondera dextrum Porrigere; but then with just the same meaning Petron. 11136 fracta est putris sella, quae staturae altitudinem adiecerat, anunque pondere suo detectam super foculum mitti: reason and authority are both for pondere. 576 per-hilum seems a δισαν λεγού. 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 l. l. seems briefly to allude to the same cause: potest terram commovere impressio spiritus: fortasse enim aer alio intrante aere agitatur. 577 haec eiusdem quoque: quoque seems manifestly to belong to haec: haec quoque causa est eiusdem cet.: see n. to v 192: he appears not to avoid allowing one or more words to come between quoque and the word to which it belongs: see also n. to iv 732. 579 ipsa tell.: see n. to iv 736. 584 concinnat hiatum: he has also concinnat fervorem, amorem, id. 585 In Syria Sidone probably alludes to the earthquake which Strabo p. 585 recounts on the authority of Posidonius, καταποθῆα τόλμων ἰδρυμένην ὑπὲρ Σιδώνως, καὶ αὐτῇς ἐπί Σιδώνως σχέδιον τὰ δύο μέρη πεσεῖν...τὸ δ’ αὐτῷ πάθος καὶ ἕτερον Σιδών ὀλυν διέτευε. Aegi: 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. xv 293 Si quaeas Helicien et Burin, Achaides urbes, Invenies sub aquis: it is mentioned by many Greek and Latin writers, by Seneca l. l. more than once, as 23 4 Callisthenes in libris quibus describit quemadmodum Helice Burisque mersae sunt, quis illas casus in mare vel in illas mare immersit, dicit id quod in priore parte dictum est, ‘spiritus intrat terram per occulta foramina cet.’: Lucr. mentions Aegium no doubt because it
was in his time the chief town of Achaia and is near the two in question: Sen. 1.1. 25 4 illa vasta concussio quae duas suppressit urbes Helicon et Burin, circa Aegium constituit: Lucr. probably had read Callisthenes. 587 Disturbat: see n. to 1 70 Invitat. 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 membura moventur; if no cause be apparent, then you may say membura 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 mss. but reads moveri 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. deor. III 88 quamvis licet menti delubra et virtuti et fidei consecrernus; tamen haec in nobis cet.; Tusc. disp. iv 53 quamvis licet insectemur istorus, ut Carneades solebat: metuo ne soli philosophi sint; where Bentl. 'bene quidem, quod lectionem hanc quamvis licet in textum recepi: sed dum ultramque particularum eiusdem potestatis esse credis, erras cum aliis qui-busdam viris doctissimis. quamvis enim hic valet quanumvis, non quamquam': 'they may as much as they please' is the force of the words. 602 aet. mand. sal.: II 570 neque in aeternum sepelire salutem. 604 Subdit cet.: Sen. Agam. 133 Mistus dolori subdidit stimulos timor. qu. de parte: 820 Ut spatium caeli quadam de parte venetum. 605 comp. 1 1106 Terraque se pedibus raptim subducat. 606 rerumque cet.: 1 1104 Et ne cetera consimili ratione sequantur, 1107 Inter permixtas rerum caelique ruinas: rerum summa here = haec rerum summa or mundus, as the context shews: see n. to 1 1008. He loses no occasion of reminding us how great the delusion of many is in supposing that our world is eternal: this he has refuted at great length in the early part of V: our mundus and every other mundus will perish as certainly as the universe, the summarum summa, will be immortal and unchangeable for everlasting.

608—638: the sea does not grow larger, because its size is enormous compared with the supplies from rivers and springs and rains: the sun and winds too and clouds all draw off much, as they act upon so wide a surface: then as water comes through the porous earth into the sea, it passes in like manner from the sea back to the earth.—Manifestly, as Lach. shews, this paragraph has no connexion in language and not much in meaning with what precedes and follows, and must be a later addition of the poet's, not properly embodied with the rest. 612 vigant in sense can only apply to terras. 614 adaugmen another ἀπαξ λεγόμ. : see n. to 1 435 Augmine. 615 magnum seems intended
BOOK VI

by its position to be emphatic, utpote magnum: then magnam immediately follows with his usual indifference to such repetitions. 619 pelage: v 35 pelageque severa. 626 comp. Virg. geor. iii 360 Con-
crescunt subitae currenti in flumine crustae, with a quite different appli-
cation; as is so common in his imitations. luti coner. crust. : Frontinus
de aquis 122 aut enim limo concrescente qui interdum in crustam indu-
rescit cet. 627 docui, 473 foll. and 503 foll. 630 Cum cet.: Aen. x 807 Dum pluit in terris; where Servius ‘si iunxeris Dum pluit in terris erit archaismos, debuit enim dicere in terras. tamen
sciendum hemistichium hoc Lucretii esse cet.’: it is better with Lach.
to look upon in terris as a pleonasm natural in an old writer. 631 cum: see n. to i 755. 635—638 = v 269—272, except that for 637
Confluit, redit v 271 has Convenit, fluit: the reason of the change
to redit is obvious.

639—646: now to explain the eruptions of Aetna, one of which
struck neighbouring nations with such fear and awe. 639 fauces: 702 he says that fauces and ora are the proper Latin terms for craters.
642 dominata: dominantur, dominatus, dominantior he has already
applied in this book to the power of lightning. 646 moliretur: Cic.
de nat. deor. ii 59 nec ea quae agunt molientium [deorum] cum labore
operoso ac molesto. Cicero l. i. 96 thus describes an eruption, nos aut-
tem tenebras cogitemus tantas quantas quondam erupzione Aetnaeorum
ignium finitimas regiones obscuravisse dicuntur, ut per biduum nemo
hominem homo agnosceret cet.: what the eruption is or whether it
is the same to which the two allude, I do not know.

647—679: to understand such eruptions, reflect that our world is a
smaller fraction of the universe than a man is of the whole world: now
we are not surprised when a man is seized with any one of numerous
diseases, the seeds of which our world supplies: why then wonder that
out of the universe should rise up the seeds of these or any other great
natural convulsions? if you say the conflagration is here too great to
comprehend, I reply that its rarity only makes it so appear; as we are
creatures of habit, and wonder at what is strange and cease to wonder
at what is common. 649 summam rerum has here its proper force:
see n. to i 1008. profundam: see n. to iv 63. 651 multesima pars
is quoted by Nonius p. 136, as ‘nove posita’: Lucr. has formed it on
the analogy of millesimus, with the sense of πολλοστός. 652 tota
pars, quota is found in Manil. iii 420: totus is a very rare word having
the same relation to quotus, that totius has to quotiens. 653 con-
tueare means perhaps the act of examining, and videas the seeing and
understanding which thence results; otherwise the phrase would be very
tautological. 660 comp. 1167 ut est per membra sacer dum diditur
ignis; Celsus v 28 4 sacer quoque ignis malis ulceribus adnumerari
debet: he proceeds to describe at length two kinds: above 26 31 and 33 he had described what ἐπιγερσάς Graeci nominant; so that if the latter correspond to our erysipelas, the sacer ignis must be different: Celsus by sacer ignis appears to understand one kind of the ἐπιγερσάς of the Greek physicians; others certainly make it to be erysipelas, as Isidor. orig. iv 8 4 erysipelas est quem Latinī sacrum ignem appellant, id est execrandum per antiphrasin. 665 Sic igitur cet.: as this world is sufficient to supply endless disorders to man; so can the whole universe furnish the materials for endless disorders to our world, such as earthquakes, volcanic eruptions and the like. 666 Ex inf. cet.: 5 996 suppeditantur Ex infinito cita corpora materiā; 1035 nisi materiā Ex infinito suboriri copia posset. 669 Ig. ab. Aetn.: Sen. nat. quaest. ii 30 Aetna aliquidando multō igne abundavit. flammescere is found in no other writer of authority. flam. cael.: Aen. III 574 Attollitque globos flammarum et sidera lambit: but flammescere caelum and ardescunt caelestia templo strike me as somewhat frigid hyperboles in what is intended for a philosophical description, as no one could take the flaming heaven to be anything more than a mere ocular deception; unless indeed Lucr. allude to something like what Seneca l.l. records of the eruption of Aetna: illo tempore aëunt tunc plurima fuisse tonitrua et fulmina quae concursu aridorum corporum facta sunt, non nubium quas verisimile est in tanto fercore aeris nullas fuisse. 671 coortu: this word, which occurs ii 1106, is also Lucretian. 672 tetulerunt: this form is common enough in the older writers. 678 omnia cet.: not only this fire of Aetna, but all things in the world together with the world itself are as nothing compared with the universe; and should therefore excite no wonder.

680—702: Aetna emits its flames in this way: caverns of rock run under it, full of wind which heats first itself and then the rocks and earth with which it comes in contact, and then bursts out with flame ashes smoke and huge stones: again caverns reach from the sea to the mountain: through these pass from the sea water and wind mixed: this wind and water force up flame and rocks and clouds of sand. 680 tamen after this digression or preface. 681 Aet. forn.: Virg. geor. i 472 undantem ruptis fornicibus Aetnam. 683 fere: see n. to i 14 ferae (fere). 689 rectis: see n. to ii 217. 690 foll.: geor. i 471 foll. and still more Aen. III 571—577 shew many traces of imitation. 697 hoc ire cet.: Justin iv 1 will throw much light on the meaning here and shew the nature of the hiatus: est autem terra ipsa [Siciliae] tenuis ac fragilis et cavernis quibusdam fistulisque ita penetrabilis ut ventorum tota ferme flatibus pateat; nec non et ignibus generandis nutriendisque soli ipsius naturalis materia, quippe intrinsecus stratum sulpure et bitumine traditur: quae res facit ut spiritu cum igne in materia luctante
frequenter et compluribus locis nunc flammas, nunc vaporem, nunc fun-
num eructet. inde denique Aetnae montis per tot saecula durat incen-
dium, et ubi acior per spiramenta cavernarum ventus incubuit, hare-
navum moles egeruntur...eadem causa etiam Aetnae montis perpetuos
ignes facit: nam aguarum ille concursus ruptum secum spiritum in
inum fundum trahit atque iibi suffocatum tam diu tenet, donec per spi-
ramenta terrae diffusus nutrimenta ignis incendat. 

698 penetrare
penitus, a favourite assonance: i 529 penitus penetrata retexi; ii 539
Ut penitus nequeat penetrari: Lachmann's remark 'hoc enim [penitus]
ad penetrare pertinere non est veri simile' strikes me as very strange;
as well as the union of confidence and ill-success with which he treats
the whole passage. 700 arenae: comp. Justin and Seneca quoted
above. Lucr. shews here his habitual accuracy of observation and
vividness of description: all the principal features of an eruption are
brought into clear relief. Virg. geor. iii 241 nigramque ale subiectat
harenam with a quite different application. 701 crateres gives a
lively picture of the thing, which neither fauces nor ora does.

703—711: in the case of many things you must state several causes,
to be sure of including the actual cause: for instance if you see a dead
body at some distance, you may have to suggest this and that cause,
though you are sure only one has occasioned the death.—Such an intro-
duction 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 δὲ μίαν αἰτίαν
τοῦτων ἀποδόναι, πλεναχῶς τῶν φαινομένων ἐκκαλουμένων, μανίκον κ.τ.λ.
says Epic. l. l. 113. 704 satīs 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 unā, appears to be the adjective: ut dicatur unā causa leti illius
hominis: the ellipse is harsh anyhow, and it might be simpler to take
unā as the adverb, that among these various causes the cause of his
death may be stated. 710 genere ex hoc, the whole class of causes of
death.

712—737: the Nile may rise from various causes: from the etesian
winds blowing up the stream and stopping the waters: or from sand ac-
cumulating at the mouth: or perhaps rather from the rains at its source
caused by these winds collecting the clouds there against the high moun-
tains: or from snow melting on the lofty Ethiopian hills. 712 in
aestatem = aestate: 875 in lucem tremulo rarescit ab aestu: the usage
seems to be archaic: Plaut. Bacch. 130 Magis unum in memtemst (?)
nihni nunc: see Ritschl there and praef. p. xii, and Fleckeisen: Schnei-
der index script. rei rust. notes from Cato and Varro in fornacem, in
villam, in arborem, in hominem, in parietes stantes: in older times there
would be little difference in sound and often none in writing between aestatem lucem villam etc. and aestate etc.: Madvig gram. 230, 2 quotes habere in potestatem, in amicitiam dicionemque populi Romani, and in a note suggests this as the origin of the idiom, adding that you never find in vincula habere: there is probably truth in this, but it would not apply to in parietes quoted above: another explanation will of course apply to the idiom which we find in Petronius sat. 42 fui enim hodie in funus; and Prop. iv (iii) 9 60 ferar in partes ipse fuisses tuas. 714 comp. Manil. iii 271 oras, Quas rigat aestivis gravidus torrentibus annmis Nilus. saepe: you would expect semper: Bentl. in consequence thinks the v. spurious; but saepe seems sometimes to be used vaguely by Lucr. as if it were almost an expletive: v 430 saepe answers to ii 1062 semper. 715 Aut quia cet.: Sen. nat. quaeat. iv 2 22 si Thaleti credis, etesiae descendenti Nilo resistunt et cursus eius acto contra ostia mari sustinent; and so Diodorus i 38 2, who gives a very detailed account of the causes assigned. 716 quia: see n. to ii 404. etesiae esse: 743 Remigi obtita: Cic. orator 152 sed Graeci viderint: nobis ne si cupiamus quidem distrahere voce conceditur...at Ennius semel Scipio invicte, et quidem nos [Arat. frag. 21] Hoc motu radiantis etesiae in vada ponti: hoc idem nostri saepius non tulissent, quod Graeci laudare etiam solent. Virgil brought the bad habit somewhat more into fashion: see Wagner quaeat. xi 3. 718 Cogentes, cogunt: see n. to i 875, and comp. Aen. vi 684 tendentem, 685 tetendit. 725 Fluctibus, i.e. of the river. ostia appears to be the accus. after oppilare: Cic. phil. ii 21 iiisque oppilatis impetum tuum compressisset. 726 ruit: Virg. geor. i 105 in the opposite sense cumulosque ruit male pinguis harenae: ruit, levels, whereas ruam acerces Hor. sat. ii 5 22 means to heap up’ Conington. 727 Quo fit uti pacto = quo pacto fit uti: comp. 204 and n. to ii 1004: fit uti has become so entirely a single particle in force, that he here says fit uti fiat for fit, 729 Fit uti fiant for fiant: see also n. to i 442 erit ut possint. 729—734 he gives the theory of Democritus which is narrated with much clearness and fulness by Diodorus i 39, who throws great light on Lucr.: Democritus intended to refute the common opinion, which Lucr. gives last: the snows melted in summer not on the Ethiopian mountains, but at the north pole, and were carried by the etesian winds all the way up to the sources of the Nile where they were stopped and collected by the high mountains and descended in rain. 730 et. fl. aq. occurred v 742. 735—737 he concludes with the common theory: Sen. i. i. 17 Anaxagoras ait ex Aethiopiae iugis solutae nives ad Nilum usque decurrere. in eadem opinione omnis vetustas fuit. hoc Aeschylus Sophocles Euripides tradunt. sed falsum esse plurimis argumentis patet: Lucr. having never journeyed to the sources, is less positive than Seneca: comp. the opening of Eurip. Hel. and Valekenaer diatr.
BOOK VI

p. 30. 737 Tabificis is a common enough word, but hardly occurs elsewhere in this sense.

738—768: Avernian districts are so called because birds cannot live there: there is one at Cumae, another in the acropolis of Athens, another in Syria: the effects are quite natural, so that you need not look on them as the gates of hell. 740 quod Averna cet.: quod has here much the same force as iv 885 Id quod providet and the passages quoted in n. there: the explanation of why they are called by the name of Averna is this: without Averna Lachmann's quo for quod would be very well; with it his reading is scarcely intelligible. 742 loca venere: the accus. after venio, except in the case of domum or the name of a town, is not common: Aen. ii 742 Quam tumulum antiquae Cereris sedemque sacratam Venimus. 743 Remigii: see n. to 716 etesiae: this licence also he employs only twice: see n. to iv 741. Rem. pen.: Aen. i 301 Remigio alarum, vi 19 Remigium alarum. 744 profusae: Festus p. 229 'profusus...alias abiectus iacens, ut Pacuvius in Teucro Profusus gemitu cet.' 747 Is locus cet.: 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. Daubeny quoted in Murray's handbook 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 by thick woods by a traveller Bosc in the early part of this century. 753 fugitam non i.e. non fugitam cet., Sed natura cet. 754 Pervigili is the gen. of pervigilium: he doubtless alludes to the famous story told at length by Antigonus of Carystus quoted by Lamb. and Ovid met. ii 542—565, how the daughters of Cecrops disobeying the orders of Pallas opened the chest in which the infant Erithonius was shut up, how the watchful crow espied them and flew away and told it to Pallas, who in anger at the bad news expelled that and all other crows for ever from her acropolis. 'As to the crow, the explanation seems to be that these birds, which are seen in great numbers around the rocks of the acropolis, seldom rise to the summit' Leake Athens i p. 206: at all events no Avernian exhalations are now perceived there. To what Greek poets Lucr. alludes I do not know. 755 loci ope: see n. to iii 374 animae elementa, and iv 741. ope suapte i.e. sua ipsius opera: Festus p. 310 'suopte suo ipsius, ut meo meo ipsius, tuopte tuo ipsius'. 756 In Syria quoque: Cic. de div. i 79 non videmus quam sint varia terrarum genera? ex quibus et mortifera quaedam pars est, ut et Ampsancti in Hircinis et in Asia Plutonia quae vidimus cet.: these latter may be the same to which Lucr. alludes. fer-
tur esse videri i.e. ut ferunt, videtur esse: videtur esse is almost a periphrasis for est, is seen, found to be, 
faíverar ów: so 977 videtur, and elsewhere. 757 Quadrupedes quoque, as well as birds. 758 vís 
ipsa, without anything else. 759 mactata, i.e. haec animalia: see 188 
lata, extracta, with nubes for antecedent; and n. to i. 352. 761 effi-
•
ant: see n. to ii. 1004. 762 his reg. i.e. in all these various places, not at the Avernian lake alone; for instance at the 
Plutonia of Cicero l.l. and Amphanstus, of which Aen. vii. 568 Híc specus horrendum et 
saevi spiracula Ditis Monstrantur, ruptoque ingens Acheronte vorago 
Peterfbras aperit faucées. 763 post hinc: see n. to iii. 529 post inde; 
and comp. Aen. viii. 546 Post hinc ad navis graditur. 765 Naribus 
cet.: Aelian Pliny and others relate this or similar stories: Martial xii 
29 5 Cervinus gelidum sorbet sic halitus anguem. Greech observes that 
there is a manifest scoff in this illustration. 766 férarum: Hyginus 
also applies this word to serpents, Martial vi. 15 2 to a formica, as cited 
by Forc.

769—780: let me repeat that the earth has atoms of all shapes, 
some pleasant, some offensive to the taste, and to all the other senses. 769 saepe ante: especially ii. 398—477, and iv. 522—721. 770 and 
776 formas are atoms: see n. to ii. 385. 771 cibo quae sunt: 1095 
quae sint morbo mortique necesset Multa volare; Virg. geor. iii. 511 
Mox erat hoc ipsum exitio. 774 ante: iv. 633 Nunc aliis alius qui 
sit cibus cet.: he adopts the language of iv. 677, where smell is spoken 
of, Verum aliis alius magis est animantibus aptus Dissimilis propter 
formas. 778 iactu: see notes 1, and comp. ii. 846 Nec iacentium ulum 
proprium de corpore odorem; iv. 673 adiectus odoris is the same thing: 
naris adiectus odoris Tangat: comp. too ii. 1047 animi iactus = iniectus. 
780 tristia: see n. to i. 944 Tristior.

781—817: then many things are noxious, often fatal, either to men 
generally or to men in certain conditions of health; as the shade of 
certain trees, steam of hot water, fumes of charcoal, sulphureous ex-
halations, still more those from mines. 783 Arboribus: Pliny xvii 
89 mentions the walnut and juniper. 787 Floris odore: Plut. sym-
pos. iii. 1 p. 647 F ἵστορον γάρ ὅτι καὶ σκιὰ σμιλακὸς ἀποκτῆναιν 
ἀνθρώπους ἐγκαταδρομήνας ὅταν ὅργα μάλιστα πρὸς τὴν ἀνθρωπίνην: Dicæarchus 
frag. 60 in Mueller frag. hist. Graec. ii. 261 tells the same of 
a plant on Pelion, τοῦ ὕφαρμάνους αὐτῆς ἀναφέρει τῇ ὀσμῆ. 789 Multa 
•
cet. 790 Quod: Lucr. seeks emphasis by placing many words before 
the introductory conjunction; as v. 440 Propter dissimilis formas varias-
que formes Quod non omnia cet. 793 describes of course one labour-
ing under epilepsy or morbus comitialis: comp. iii. 487 foll.: Lachmann's 
treatment of this v. is quite preposterous: some diseased condition is 
clearly required, as a healthy person is not acted upon in the way
stated. 795 man. efl.: Ovid met. III 39 Effluxere urnae manibus. 796 sI od.: see n. to II 404. 797 per artus here is simply per totum corpus, or membra per artus = omnia membra: see also n. to II 271. 799 lavabris is to labris, as lavatrina to latrina. 800 solio, which properly means the seat in the bath on which the bather sat, here, as often, seems to denote the whole basin which held the hot water. 804 membra domus: Gronov. obs. III 5 p. 467 quotes Cic. ad Q. frat. III 11 nec habere poterat adjuncta cubicula et eiusmodi membra, and Pliny epist. II 17 9 dormitorium membrum: comp. also v 6 15 multa in hac membra; atrium etiam ex more veterum. But as said in notes 1, the reading is very very uncertain: I doubt whether I am right even in adopting viri for vini; for Lach. is certainly wrong in saying that At proves he has not passed to a new question: Lucr. like Cicero often uses at to introduce a fresh illustration: see the many instances given in n. to IV 414 At conlectus. 805 mactabilis is another Ærae leignu.: Lach. compares Attius 421 leto tabificabili. 810 Scaptensula is the σκαπτηνη ιλη of Macedonian Thrace: Lach. explains the strange Latin form with much probability: the s he supposes to be like the s in silica, and to represent an older form of the Greek ιλη, always retained by the inhabitants of the place; the n then in Latin merely marks the lengthened vowel, as in thensaurus Termensium and the like: comp. too totiens toties, vicensimus vicesimus, and the numerous instances in which the Greeks express the Latin -ens by -ς, shewing the pronunciation of the former: Lach. then conjectures that the short u is due to the Roman soldiers confounding the end of the word with one of their own diminutives. Qualis cet. depends on Nonne vides of course. 815 [iis] Quos: see n. to I 883. necessis is gen. of necessae: Lach. compares and emends Donatus to Ter. eun. 998, and quotes from the senatus cons. de bacchan. corp. inscr. Lat. I 196 4 necesus 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 co, and connects impediatur with Ut of 820. 823 derigit is neuter and = derigit se: see n. to III 502: Forc. quotes from the auctor bellii Hispaniensis 29 hine dirigens proxima planities aequabatur; 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 dirigio than between diminuo and diminuo: IV 609 viis derectis: Lucr. does not use the form dirigio: from
Ribbeck's edition I find that the mss. of Virgil are ten times in favour of *dirigo*, once only of *derigo*. 826 *aestum*: *III* 173 *mentis qui gignitur aestus*. 828 *vomenda*: *Aen.* ix 349 *vomit ille animam*. 829 comp. v 359 *quia nulla loci fit copia circum.*

830—839: sometimes this exhalation causes a partial void, so that the bird cannot support itself on the wing, but falls down and perishes. 836 *nixari*: see n. to *III* 1000: it is almost or quite a Lucretian word, and is the frequentative of *niti*. 838 *iacentes*, because unable *nixari insisteraque alis*: it has much the same force as 744 molli *servire pro fusae.*

840—847: the water of wells is colder in summer, because they let out their seeds of heat through the earth which is then rarified by heat: the contrary is the case in winter for the contrary reason. 845 *Frigore—concrescit*: see n. to *III* 20 *nix acri concreta pruina.*

848—878: the fountain by the temple of Hammon is cold by day, warm by night, not, as is absurdly said, because the sun below the earth warms it, but because the earth about it condenses at night and so squeezes into the water its seeds of heat; and then by day receives these back again.—Curtius Arrian Pliny Mela and others speak of this property of the fountain: Ovid met. xv 309 *medio tua, corniger Hammon, Unda die gelida est, ortuque obituque calest*. Curtius iv 31 gives the fullest and most precise account. 854 and 863 *corpus aquai*: Emped. 285 *διατος τερεν δημας ἄργυφεων*. 858 *satiare*: *Cic.* *Arat.* 364 *Cum supera sese satiavit luce, where mss. have sociavit*; *Germanicus 588 Siderea vix tum satiatus luce, the words of Aratus being o δ' ἐτην φάγος κορέηται*. 864 *roriferis* et.: *Aen.* iv 351 *quotiens uementibus 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 inurvo 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 *Lurc.* 878 *nodos*, a bold continuation of the metaphor involved in *exolvit*: Hor. epist. i 3 3 *Hebrusque nivali compede vinctus*; Petron. sat. 123 v. 188 *undarum vincula rupit*: comp. too 531 *mora quae fluvios passim refrenat euntis.*

879—905: there is also a cold fountain which ignites tow or pine-wood put over it: it contains many seeds of latent fire, which rise up and set on fire this tow or wood, as flame will light a freshly extinguished wick, before actual contact.—Pliny ii 228 tells this fact of a fountain at Dodona, to which *Lurc.* also probably refers. 890 *endo*: see n. to i 82 *Indugredi*. *Aradi*: *Aradus* or *Arvad* a populous island on the coast of *Phoenicia*: this fountain was very famous: see *Strabo* p. 754 for the use the inhabitants made of it: it is said to be used in the present day. 892 *multis alii* cet.: Pliny ii 227 *dulcis haustus in*
mari plurinis locis, ut ad Chelidonas insulas et Aradum et in Gaditano 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. Tennent describes similar springs in Ceylon. 894 intervomit appears not to be found elsewhere. 901 the language of Pliny l. l. is very similar in Dodone Iovis fons...si extinctae admoveantur [fases], accendit. ubi admoveas: see n. to ii 41 foll. 904 imbuit ignis, an expressive metaphor, though less bold than 1176 sitis arida, corpora mersans: 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 ev τῇ λίβῳ ἐν Εὐρίπειός μὲν Μαγνητῶν ὄνομασεν, οἱ δὲ πολλοί Ἡράκλεαν: what follows is so like Lucr. that Lamb thinks he had Plato before him. 916 permananter appears to be a ἅπαξ λεγόμ. Plato l. l. όστε ὑποκαθίσταται μακρὸς πάνυ σιδήρων καὶ δακτυλίων εἰς ἀλλὴλων ἥρτηται: πάσι δὲ τούτοις εἰς έκείνης τῆς λίβων ή δύναμις ἀνήρτηται.

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 long. amb.: 1081 Nec tibi tam longis opus est ambagibus; Αεν. i 341 longae Ambages; geor. ii 46 Atque per ambages et longa exorsa.

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 speluncis cet.: i 348 In saxis ac speluncis permanat aquarium Liquidus umor et uberibus flent omnia guttis: Wak. compares Lucan iv 301 Antra nec exiguos stillant sudantia rore. 944 Manat cet.: Enn. ann. 399 Tum timidō manat ex omni corpore sudor; Αεν. iii 175 Tum gelidus toto manabat corpore sudor. 950 cum poc. cet.: i 495 retinentes pocula 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. 954 Galli lorica: Lach. cites Varro de ling. Lat. v 116 lorica, quod e loris de corio crudo faciebant. postea subcidit Galli e ferro sub id vocabulum, ex anulis, fere iam tunica. 955 i.e. terra coortae in caelum facessunt, caelo coortae in terram. 956 iura facessunt, ‘work their will’, would suit just as well, if the ms. did not support iure; for both these senses of facessunt are equally common. 957 extrinsecus ins.: this and the two preceding vss. are illustrated and confirmed by 1098 Atque ea vis omnis morborum pestilisque. Aut extrinsecus ut nubes nebulaeque superne Per 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 are, like iv 28 ordia prima, seems to pass the bounds of lawful licence. 965 posta: iii 871 posto, 857 and i 1059 posta; vi 999 praeposta: he also has impostus dispostus and oppostus, as well as repos tus which the metre requires. 968 condurat seems not to be found elsewhere. ab igni: ab has the same force as in primus, secundus, quartus ab and the like: Ovid ex Ponto iv 5 26 a magnis hunc colit ille deis; Stat. sil. i 2 147 Digna deae sedes, nitidis nec sorret ab astris: Hand Turs. p. 45 gives many examples, as Cic. ad Att. i 5 4 ut primum a tuo digressu Romam veni: comp. too Prop. iv (iii) 1 23 Omnia post obitum fingit maiora vetustas: Maius ab exequis nomen in ora venit; which Ovid imitates trist. iv 10 121 vivo sublime dedisti Nomen, ab exequis quod dare fana solet. 971 comp. Odys. i 359 ‘Αλλα τὸ δ’ ἀμβροσίας καὶ τέκταρός ἐστιν ἄπορροζ. ambr. linctus: Aristoph. peace ἀμβροσίαν λέχειν. 973 amaran.: see n. to ii 847: Gellius praeuf. 19 vetus adagium est, nihil cum fidibus graculo, nihil cum amaracino sui: is it a fact that perfumes poison swine, or did the proverb suggest the notion? 977 videtur, ϕαινεται οὐ, not είπαι: 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 allo i.e. in alium sensum: ii 683 Nidor enim penetrat qua fucus non it in artus, Focus item sorsum, sorsum sapor insinuatur Sensibus. 991 lignis, Argento, vitro = per ligna, cet.: ‘lignis, de resina lignis manante accipiendum’ Lach.: to me it seems to be used more generally. 994 transmittere is neuter. 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 i 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 vic emissitur ex re: see n. to I 412. 

1016 compagibus: 1071 Quam laxare queant compages taurea vincla. 

1017 undecumque appears here to have the sense of ubicunque. 

1020 neo ipsa cet. i.e. nam ipsa quidem sponte sua non possunt. 

1022 quare—iuvatur: Lucr. is fond of parenthetical clauses like this: comp. i 1068, 790 and v 134, in all which passages, as here, the text is made clear by this simple method without any change whatever. 

1023 adiumento implies something which adds its assistance to the forces of the thing itself. 

1027 prōpellat: IV 195 a tergo quae provehat atque prōpellat, perhaps the only examples of this quantity: 1029 prōpellat, as elsewhere. 

1032 Parvas here appears to be emphatical, 'to the very smallest parts'. 

1036 rebus circumv.: I 87 circumdata comp-tus, 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 discesserit. 

1040 quo cet. a relative clause coupled with et partem in vacuum, as so often in Lucr.: comp. 1015 Quod facit, et sequitur; II 140, and some of the examples in n. to I 718. 

1041 con. sum.: 326 magnum conamen sumit eundi. 

1042—1064: but if brass come between the magnet and the iron, then the iron is repelled, not attracted; because the stream of particles from the brass first fills the pores of the iron; those from the magnet follow, and finding the iron already occupied, beat on it and repel it: other things are not thus repelled like iron for various reasons: gold is too heavy, wood too porous, iron is the due mean. 

1044 Samothracia seem to be mentioned by Pliny xxxiii 23, a most obscure passage: Isidor. orig. xix 32 5 says that the Samothracian ring is aureus quidem, sed capituló ferreo: whether this is meant by Lucr. I cannot say. 

26—2
1048 *Aere interp.* cet.: Lucr. is here completely mistaken from too hasty an induction: neither the attractive nor the repulsive power of a magnet is sensibly affected by the interposition of any body which is not sensibly magnetic, be it metal glass wood paper or whatever else: nay the magnet works equally in a vacuum, the absence or presence of air making no difference: this by the way overthrows the poet’s argument 1022—1041, where he brings in his favourite air to assist in explaining the attraction between the loadstone and iron. But if Lucr. has failed in solving the mystery, no one seems to have succeeded. 1050 *Praecepit*: 803 nisi aquam praecipimus ante. 1053 *fluctu* is the same as the *aestus* of 1051 1056 and 1059, and the *flumine* of 1064. 1054 *respuit* and 1055 *resorbet* appear to be used in designed contrast. 1056—1064 I have joined with what precedes, as manifestly belonging to the same argument, the repulsive power of the magnet through *aes*: comp. 1063 *Aeris ubi* cet.: this is shewn too by 1057 *impellere*, 1060 *impellier*, which imply driving from, not drawing to: the purpose of these lines is plainly this: he has shewn above why iron is attracted and not other metals: if now it is repelled in the way stated, it might be thought that other substances which cannot be attracted, would a fortiori be repelled where iron is repelled: this inference he attempts to obviate in these vss. by asserting that gold is too heavy, wood too porous. 1057 *impellere* to push on and so repel. 1058 *stant*: Lach. p. 85 compares II 181 and v 199 *tanta stat praedita culpa*, where *stat = est*; but here *stant* seems to have its proper force of standing still, the opposite of *impelli*. 1059 *cum*: see n. to I 755. 1064 *flumine*, as 1053 *fluctu*.

1065—1089: the fact that only iron is attracted by the loadstone need not excite wonder: many things can be joined together only by some one substance, stones woods various metals: then some liquids will mix, others will not: in all cases of mixture and adhesion the cavities of one substance must mutually come in contact with and fit the solid parts of the other: sometimes too the union is like that of hooks and eyes, as indeed seems to be the case with this stone and iron. 1065 *haec*, such cases of attraction; alluding not to the exceptional case which immediately precedes, but to 998—1041. 1067 *singlariter*: though no other instance is known of this contraction, it must be genuine; and does not seem harsher than 1088 *coplata*, which appears only in Lucr., or than *perviglansa strigilbus frigdaria* and the like: Lucr. three times has *aquiia*, a form probably peculiar to him and found too only in this book. 1068 *colescre*: see n. to II 1061 *coluerint*. 1069 *taurino*: Pliny xxviii 236 *glatinum praeastantissimum fit ex auribus taurorum et genitalibus*. 1072 *Vit. lat.*: v 14 *liquoris Vitigeni laticem.* *aquiia*: see n. to 552 *aquiia.* *audent = non dubitant*: 1191
succedere frigus Non dubitabant. 1078 res una, hence called chrysocolla or gold-solder. 1080 iam quam multa: i 104 quam multa tibi iam fingere possunt Somnia. 1081 comp. 919: the one seems almost to be written with reference to the other. 1084 Quorum, 1086 iunctura haec: strict syntax would require horum, as Lamb. has written: perhaps the turn of expression has been caused by 1085 Ut cara cet: such expressions as ex eo genere quae prosunt; ex eo numero qui consules fuerunt seem of the same nature; and are common in Cicero and others: see Madv. de fin. p. 469: comp. too ib. p. 213 sententias eorum, in quibus nulla est cet. 'mire et dure. relativum 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 π 1050. 1087 plicata: the particip. seems hardly to occur elsewhere. 1088 coplata: see n. to 1067 singulariter. 1089, after dwelling at inordinate length on the early parts of this question, 919 Et nimium longis ambagibus est adeundum, he hurries on at the end, 1081 Nec 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.

1090—1137: now to explain the cause of diseases: many particles, both salutary and noxious, are ever flying about: sometimes the latter are able to corrupt the air; then comes pestilence, either in clouds and vapours, or out of the corrupted earth: it is seen what effects change of climate has on men, and how much climates differ, and how particular diseases infest particular countries: thus a strange atmosphere can come to us in mists and vapours and corrupt our air, and fall on the water we drink or the food we and other creatures eat, or make us inhale infection: thus it comes to the same thing whether the bad atmosphere travels to us or we travel to it. 1094 supra, 771 foll. 1095 quae sint morbo mortique: 771 Multa, cibo quae sunt: see n. there. 1098, 1125 and 1132 pestilitia is another Lucretian word, pestilentia not suiting the metre. 1099 extrinsecus cet.: 957 Morbida visque simul, cum extrinsecus insinuatur: see n. there. 1101 ubi putorem cet.: π 872 putorem cum sibi nacta est Intempestivis ex imbribus umida tellus; 928 terram Intempestivos quom putor cepit ob imbris: here he adds solibus, so powerful in producing such epidemics. 1104 Temptari, a technical word for the attack of disease: comp. 1116 temptantur, 1137 temptare. 1105 disc. res: π 1018 verum positura discrepitant res: the little word res is made to perform a legion of functions. 1106 Britannii: Britannis has manifestly no sense; for caelum would then be quite indefinite, and quod in Aegypto est must refer to Britannis: the length of the first syll. appears unexampled;
whereas that is the usual quantity of Brīto. 1107 claudicat seems to mean is depressed, lies low, and so leans over like a limping man: comp. Virg. geor. i 240 Mundus, ut ad Scythiam Riphaeasque arduus arces Consurgit, premitur Libyae devexus in austros. Upper Egypt and Britain seem almost proverbial in this matter: Cleomedes i p. 42 παρὰ μὲν Συρνίτας καὶ Αθηναῖς Ἐλλήστον φαίνεται τὸ τῶν πόλων ὄψος, μέγιστον δὲ ἐν Βρεταννοῖς: claudicat may have the same force as iv 436 clauda: see n. there. 1108 et [id quod est] Gadibus. 1109 comp. 722 Inter nigra virum percoeto saecla colore. 1111 Quat. a ventis: Virg. geor. iv 298 Quattuor a ventis: the usual force of a ventis is on the side exposed to the wind; here a ventis, partibus are rather used, as a fronte, a tergo: Livy xxvii 48 15 ita ex omnibus partibus, ab fronte, ab latere, ab tergo trucidantur: it means therefore in the regions where these winds and quarters of heaven are. 1114 Seren. Samon. 133 Est elephas morbus tristi quoque nomine dirus. elephas or elephantisias, 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 elephantisias at the present day. 1116 Attlīde is used for Attica more than once by Mela. gressus: is this gout, or the τὰν τοῦν ἄντικηνηλῶς ἀλίβρα of Aristophanes? the expression would seem to point to gout; but Virg. geor. ii 94 Temptatura pedes and Sen. epist. 83 at end temptatur pedes are said of the reeling of drunkenness. 1119 quod—Commovet must apparently be taken together; as the verb substantive cannot well be understood in Lucr.; and then cælum, as well as aer, is nom. to coepit. 1121 comp. 1099. 1122 immutare, neut.: see n. to iii 502. coactat: 1161 coactans: a Lucretian word. 1126 ipsas seems only to distinguish fruges from aquas; at all events aquas and fruges seem to be exactly coordinate, and the one to have no preeminence over the other. 1127 hom. pastus pec. cibatus: pecudum pastus hominumque cibatus would be more usual. 1128 aere in ipso, i.e. intus in aere; see n. to iv 736. 1132 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 relatives frightened by the infection often deserted the sick.—The poet wishing to illustrate what he has laid down as the causes of disease, concludes
his poem with this description which is an imitation, in many parts a
close translation, of Thucydides ii 47—54. One would infer from the
words of Lucretius, that he had no practical or scientific knowledge of any
such like form of disease: he is content to take on trust whatever the
historian says and, as we shall see, more than once misapprehends or
misinterprets his words. I have looked into many professional accounts
of this famous plague: the writers almost without exception praise Thu-
cydides' accuracy and precision, and yet differ most strangely in the
conclusions they draw from his words: I can name physicians, English
French and German, who after examining the symptoms have decided
that it was each of the following maladies, typhus scarlet putrid yellow
camp hospital jail fever, scarlatina maligna, the black death, erysipelas,
smallpox, the oriental plague, some wholly extinct form of disease: each
succeeding writer succeeds at least in throwing doubts on his predecessors' diagnosis. Lucretius' copy must manifestly be even more vague
and inconclusive. The truth is that having laid down his general prin-
ciples of disease and vindicated his philosophy, he seeks now to satisfy
his poetical feeling by a powerful and pathetical description which he
has plainly left in an unfinished state. He has been imitated in turn
by Virgil geor. iii 478—566, closely by Ovid met. vii 523—613, by
Livy more than once, and by others.

mortifer aestus has no reference I think to Haec: Haec ratio
is the law of diseases just mentioned, which at this time caused a morti-
fer aestus; so that Lachmann's objection 'quis enim has res diversissi-
mas coniungat, haec ratio et mortifer aestus morborum' has no force.
The first words of Virgil's description Hic quondam morbo are evidently
suggested by Lucretius and it is not unlikely that the aestus of 479, used in
a different sense, is a reminiscence of our aestus; and it is nearly certain
that Ovid i. 529 et ignavos inclusit nubibus aestus comes from Lucretius
when we recollect the mode in which he makes pestilence approach,
1099 ut nubes nebulaque, 1121 Ut nebula ac nubes. aestus has essen-
tially the same force as in 1049, 1051, 1056 and elsewhere, a copious
emanation of particles: auctor dirarum 23 Mutent pestiferos aestus.
fun. red. i.e. funestavat, morte pollut: Virgil i. 481 Corruptique
lacus, infecitpalubaro, the rhythm is evidently modelled on Lucretius as
Prof. Conington has pointed out: comp. n. to v 202: Livy iii 32 2 vasta-
tali agri sunt, arbs assiduis exhausta funeribus. Vast. vias.: II. E 642
χηρωσε δ' αγνια. exh. civ. ur.: Aen. viii 571 tam multis viduasset civibus
urbem: Stat. sil. iii 5 73 quoted by Wak. has the very words of Lucretius
Litur—1143 Lucretius adapts his description to his general theory: comp.
especially 1119 ubi se caelum quod nobis forte alienum Communet cet.: the
strange atmosphere of Egypt put itself in motion, travelled gradu-
ally over much sea and air and at last arrived at Athens: Thuc. says no
such thing: with his usual caution he tells us that it began, ὥς λέγεται, in Aethiopia, and descended to Egypt and Persia; and suddenly broke out in Athens beginning with the Piraeus; so that it is possible a ship carried it direct from Egypt. 1141 veniens, ortus, permensus: see notes 1 and 2 to v 692 693: Lach. plays sad havoc with the participle of Lucr. 1143 Incubuit: Hor. od. 1 3 30 nova februm Terris incubuit cohors: Thuc. l. l. 48 2 has ἐνέτεισε, Ovid l. l. 524 Incidit. 1144 cat. dab.: Virgil l. l. 556 Iamque cateretanim dat stragem. 1145 Principio cet.: Thuc. 49 2 πρῶτον μὲν τῆς κεφαλῆς θέρμαν ἴσχυαί κ.τ.λ.: θέρμαι and fervore appear to have nothing special in them, as Arnold seems to imply of the former, but to denote heat generally. gerebant simply in the sense of having is common in the best writers: Virgil Virginiis os habitumque gerens; Ovid centum oculos serviceregerbat, and corpora nudagerebant. 1146 sulf. luce expresses the φλόγωσις of Thuc. and means I presume the glare of inflammation. 1149 an. int.: Hor. ars 111 Post effert animi motus interpreta lingua. 1151 Inde ubi cet.: it cannot fairly be questioned that in these vss. Lucr. misrepresents Thuc. who says that the disease first attacked the head, then the throat and tongue, then l. l. ἐν οὐ πολλῇ χρώμῃ κατέβαινεν ἐς τὰ στήθη 6 τόνος, and then always descending, ὅποτε ἐς τὴν καρδίαν στηρίζαι, ἀνέστρεφε τε αὐτήν καὶ ἀποκαθάρσεις χολῆς πᾶσα ὅσα ὑπὸ ιατρῶν ὀνομασμένα εἰσὶν ἵπτέσων, i.e. as all the commentators of Thuc. explain it, when it got below the breast and reached the stomach, discharges of bile of every sort took place; it being expressly stated on good authority that by καρδία the ancients, particularly Hippocrates and Thuc., denoted τὸ στόμα τῆς γαστρὸς. But Lucr. has evidently taken καρδία in its usual sense: such a mistake was not unlikely to occur; but it has caused him sadly to misrepresent the case: he makes the disease not merely descend into the breast, but wholly fill the breast, and stream together into the sad heart, and thus at the very commencement of its course force all the fastnesses of life, though the patients afterwards go through many stages of suffering and live at least eight or nine days: Thuc. says some sentences later διεξῆς γὰρ διὰ ταῖς τοῦ σώματος ἀνωθὲν ἀρχάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρύθην κακόν. This error of Lucr. was pointed out by Victorius three centuries ago in his variae lectiones xxviii 17 and more fully in a letter to Hieronymus Mercurialis published by Passow in 1832: Lamb. in vain asserts that Lucr. here uses cor for stomachus after the Greeks: his wide departure from Thuc. and the whole turn of his language prove that cor here, as elsewhere, means the seat of life; nor is there the least authority for supposing that cor could have any other meaning. 1153 vit. cl.: i 415 vitae claustra resolvat: see n. to i 71. 1155 perolent seems not to occur elsewhere. 1157 leti lim.: 1208 metuentes limina leti; v 960 leti iam limine ab ipso.
1158 1159: Thuc. adds to the words last quoted καὶ αὐτὴν μετὰ ταλαπτωρίας μεγάλης, referring to the great distress caused by the violent vomitings: Lucr. having as we saw quite misrepresented the rest of the sentence, would not understand these last words: he has therefore given quite a different turn to the words of Thuc. in these two vss.: he certainly does not refer to the sentence here quoted by Wak.: his translation of it comes later, as we shall see. 1158 ancius angor occurred above πί 993. 1160 Singultus frequens represents Thucydides’ ἀνγές κενή, which is commonly explained to be an empty retching, where nothing is brought up. 1167 uit est cet.: ‘ut est sacer ignis, dum per membra diditur’ Lach. sacer ignis: see n. to 660. 1172 partim = nonnulli, as often in the best writers: 1211 partim = 1210 nonnulli; 1208 partim metuentes...Vivebant; πί 78 Interaret partim, and elsewhere. 1175 ἵσσο defines the part with which they eagerly sought the water. 1176 Insedabiliter seems not to be found elsewhere. sitis, mersans: a bold but expressive metaphor: thirst so drenches the body, that no after drenching of water can overcome it. 1177 εν τῷ ὅμοιῳ καθεστήκει τὸ τε πλέον καὶ ἐλασσὸν πότον. 1179 mussabat, another fine metaphor, muttering under breath, as not knowing what to prescribe and therefore not daring to speak out: see Prof. Conington to geor. πί 550. 1180 patentia, ardentia, expertia: see notes 1 and 2 to ν 692 693. ardentia morbis Lumina, 1186 Creber spiritus cet., 1203 Corruptus sanguis cet.: Virg. l. l. 504 Sin in processu coepit cru-descere morbus, Tum vero ardentes oculi atque attractus ab alto Spiritus ...it naribus ater Sanguis: this would serve to defend ardentia, if it needs defence: morbis seems to mean each with his own disease: but with 1180 1181 comp. Ovid met. vi 246 simul suprema iacentes Lumina versarunt, animam simul exhalarunt, and vii 579 Lassaque versantes supremo lumina motu; which might seem in favour of Lachmann’s subtle and possibly true emendation: the peculiar rolling of the eyes before death is a very marked symptom. This symptom and most of those which follow down to 1195 are not found in Thuc.: they appear, most of them at all events, to be derived from the writings of Hippocrates which Lucr. must have been well acquainted with; and not to have any special reference to this plague: Lucr. indeed seems to forget for the time that he is describing the gradual progress of a disease in which some died and others recovered as is told farther on; and to think only of drawing a moving picture of the signs of coming death.

1183 Perturbata cet.: παραφροσύνη in various forms is mentioned by Hippocrates as θανάσιμον. animi mens: see n. to πί 615. 1184 Triste sup. cet.: Hippocr. prorrhet. 1 49 mentions the προσώπῳ το λίθν σκυθροτόν as a very bad symptom. 1185 so Hippocr. praenot. Coac. 193 βόμβος ἐν ὄξει καὶ ἢχος ἐν ὠσὶ θανάσιμον. 1186 Hippocr.
progn. 8 μέγα δὲ ἀναπνεόμενον [πνεῦμα] καὶ διὰ πολλοῦ χρόνου παραφροσύνης ὑπὸ ὅρλοι. 1187 Sudorius...per collum: Hippocr. progn. 9 mentions sweats on the head and neck only as very bad, and adds οἵ δὲ κεφροειδεῖς καὶ μούνον περὶ τοῦ πράξασθν γνώμενοι πυρηνοί: the latest editor Ermerins omits these words because Galen says some mss. want them: Lucr. was less critical. 1188 croci cet.: Hippocr. l. l. 24 τὸ τε γὰρ ξανθὸν [πτέλεον] ἄκρητον ἔδων κινδυνώδες, and elsewhere speaks of saltiness of spittle as a dangerous symptom. 1190 In manibus cet.: Hippocr. l. l. 7 mentions at length nervous twitchings of the hands, κροκίδας ἀπὸ τῶν ἵματῶν ἀποτυλλούσας, 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 505 movere: Lach. says the trahere for trahi is admissible, when the act is involuntary and there is no external and apparent cause for the contraction. tremere artus: this shivering Hippocr. mentions as a bad sign in fever. 1191 they were as cold as any stone; then I felt to his knees, and so upward, and all was cold as any stone’. 1192 Non dub.: iv 188 Non dubitant transire: vi 1072 aquai fontibus audent Misseri. item ad supremum cet.: these signs of approaching death seem almost translated from Hippocr. progn. 2 μὲς ὀξεῖα, ὀφθαλμοὶ καλλοὶ, κρόταφοι ἥμπετπτωκότες...καὶ τὸ δέρμα τὸ περὶ τὸ μέτωπον σκληρὸν τε καὶ περιτεταμένον καὶ καρφαλέον ἔδω: these words recur little changed in the praen. Coacae: Celsus ii 6 translates him thus ‘ad ultima vero ian ventum esse testantur narex acutae, collapsa tempora, oscil concavi,...cutis circa frontem dura et intenta. 1193 uasti acumen: his nose was as sharp as a pen. 1195 in ore trucei vixtum, another well-marked symptom: 2 Hen. vi 3 3 24 See how the pangs of death do make him grin; par. lost ii 845 and death Grinnd horrible a gasty smile. 1196 Nec nimi post: see n. to v 988 Nec nimi plus. rigidi mor. iac.: you can say vir iacet merita morte i.e cecidit or occisus est mer. morte: thus Odys. a 46 Καὶ λόγος γε άτοκάτι κεῖσαν όληροι, which Ovid fasti iii 707 translates Morte iacent merita; but scarcely artus iacent rigida morte: this a Lambinus and Lachmann felt instinctively, a Wakefield never could feel.

1197 Octavo cet.: he now returns to Thuc. who says 49 8 οὔτε ἥ διεφθείροντο οἱ πλεῖοι ἔντατοι καὶ ἐβδομαίν κ.τ.λ. meaning of course that the seventh and the ninth were the two critical days: the sad necessity of the metre I fear has caused Lucr. thus seriously to vary the statement. 1198 lampade: see n. to v 402 lampada. 1199 fun. lovi: iii 42 Tartara leti. 1200 nigra prolocie alvi is the διαρροὰς ἀφαῖτων of Thuc.: Galen quoted there by Arnold explains one kind of ἄκρητος ὑποχώρησις to be the τὸν τῆς μελανῆς χολῆς χύκον unmixed with any watery matter. 1202—1204: there is nothing in Thuc. corresponding to these vss., but just before he has, as we saw, been
copying him: thus 1201 expresses Thuc. l. l. οί πολλοί ύστερον δι’ αυτήν ἀδενεσ' ἀπεφθείροντο: 1205 foll. he again takes him up, καὶ εἰ τις ἐκ τῶν μεγάτων περιγένειοι κ.τ.λ.: what comes between the words just quoted is as follows, διεῖχε γὰρ διὰ παντὸς τοῦ σώματος ἀνωθέν ἀφείμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθέν κακόν, the disease took its course through the whole body beginning in the head: is it not then probable that the poet, having a corrupt copy or an imperfect recollection of his author, has misapprehended his meaning, confounding τὸ ἐν τῇ κεφαλῇ κακόν with capitis dolor, and making the whole substance of the body run into the head instead of letting the disease pass from the head through the whole body. 1203 sanguis: see iv 1050. 1204 Ηυκ, ‘in alvum aut nares’ Lach.: I believe it refers only to nares: besides Thuc. says nothing at all here of the nares, nor is it easy to see why Lucr. should do so except from misapprehending Thuc. in the way suggested above. 1205 Profl. exierat, 1217 exierat odorem: see n. to v 1330 exibant adactus.

1209 ferro priv.: the words of Thuc. which Lucr. represents in 1206—1211 are these, τῶν γε ἀκρωτηρίων αὐτοῦ ἐπεστημονεῖ κατέσκηπτε γὰρ ἐς αἰδώσι καὶ ἐς ἀκρας χείρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέφευγον, εἰσὶ δ’ εἰ καὶ τῶν ὀφθαλμῶν: the disease passed through the body from the head downwards ἐς τὴν κολλαν, and if a man was not killed by the terrible ulceration and diarrhoea, it fastened on the extremities, the toes fingers genitals; and some escaped with the loss of these, στερισκόμενοι τούτων, or of the eyes: Lucr. however has understood στερισκόμενοι to mean ferro privati, and this has given an awkward turn to his whole sentence: this misapprehension was pointed out centuries ago by Victorius var. lect. xxxv 8, and in the letter above referred to, and seems to have brought upon him no small obloquy, from Lamb. and his correspondent Mercurialis among others: in those days, while everybody had ostentatiously to protest against the religion of Lucr., it seems to have been deemed an impertinence to question his knowledge of Greek or his clinical and surgical skill. 1211 tamen, quamvis sine manibus cet. 1212 Usque adeo mortis cet.: he takes advantage of his own error to point his favourite moral. incesserat is of course from incedo, not incesso. 1213 1214 are a very literal translation of Thuc. τοὺς δὲ καὶ λήθη ἐλάμβανε παρανικὰ ἀναστάντας τῶν πάντων ὀμοίως, καὶ ἠγνώσαν σφάς τε αὐτοῖς καὶ τοὺς ἐπιτηδείους, with the omission however of παρανικὰ ἀναστάντας, which seem of importance in the account: see the commentators of Thuc. rer. cunct. neque cet. i.e. et rerum ceterarum, et ut ipsi se non pos. cog.

1215 supra goes with inaceret, as the prepos. only governs an accus. 1219 foll. comp. Livy xli 21 7 cadaver a intacta a canibus ac vulturibus tabes absomubat, satisque constabat nec illo nec priore anno in tanta strage boum hominumque vulturium usquam visum. 1219 solibus:
soles for dies occurs in Virgil and others. 1222 *fula 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 Virgil. geor. iii 85 *volvit sub narisbus ignem*, quoted by Wak. *licere* is used as an accus. subst.: see n. to i 418: but here it has a second infin. depending on it, *Volvere* and *tueri*: dederat ut liceret volvere. *cae. tem. tu.: Aen. iv 451 *taedet caeli convexa tueri*. 1229 comp. Virgil. geor. iii 511 *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 *morti damn.: a very rare constr.: damnari in metal- lum, in opus publicum, ad bestias are legal terms, for which Appul. met. x p. 748 has *bestiis eset damnatam*; and Stat. Theb. vi 55 has *Damnatus flammae torus*: in the following passages of Lucan is the subst. in the dative? ii 733 *Phariae busto damnantur harenae*; viii 483 *Aeus Pompeium leto damnare Polethinus*; ix 363 *Et numquam somno damnatus lumina serpens*: or are they all ablatives? *ut eset* must surely be for *ut ei, quasi, tamquam eset*, though it is a very rare use: Lach. quotes Val. Flaccus v 92 *fulserunt unlae, sol magnus ut orbem Tolleret aut rubem quateret polus*. 1234 an. am.: *actor ad Herenn. iv 57 amissit vitam, at non perdidit...amisit animam, potitus est gloriam. respectans*, as v 975 *taciti respectabant*. 1235 *Quippe etenim cet.*: what is the meaning of these conjunctions? the poet has just been saying that the most piteous thing of all was to see how those who caught the disease at once lost heart, gave themselves over, and made no effort for life: he then goes on to say *for they at no time ceased to catch the infection* and so on. Why this *for*: how can the fear or danger of infection add to the grief and despair of those who are already stricken? both in these vss. and in what precedes and follows the poet is treading closely on the steps of the historian? now read the words he is here translating: 516 *δεινότατον δὲ παντὸς Ἡν τοῦ κακοῦ ἡ τε ἀθυμία (πρὸς γὰρ τὸ ἀνέλπιστον εὑθὺς τραπόμενοι τῇ γνώμῃ πολλῷ μᾶλλον πρόειντο σφᾶς αὐτοῦς καὶ οὐκ ἀντείχον), καὶ ὅτι ἑτέρος ἄφ' ἑτέρου θεραπείας ἀναπυμπλάμενοι, ὡσπερ τὰ πρόβατα, ἐβνυσκον· καὶ τὸν πλείστον φθόρον τούτῳ ἑνεπιέ: that is to say, the most fearful feature of the plague was this, on the one hand the despondency and utter mental prostration of those who were attacked, on the other hand the great danger of contagion which scared away or else struck down the healthy, ἡ τε ἀθυμία and καὶ οὕτι both of course being subjects of *δεινότατον Ἡν*; now is it not plain that Lucr. has care- lessly made καὶ οὕτι depend on what immediately precedes, and has not referred it back to *δεινότατον Ἡν*? and hence the strange paralogism in- volved in his *Quippe etenim*. 1235 *apiscit*: this seems a not unra-
tural, but yet unusual application of the word: Plautus however in his epitaph has mortem aptus est. 1238 cum. fun. fun.: see n. to III 71 caedem caede accumulantes. 1239 visere ad.: see n. to II 339 revisit Ad stabulum. But here too the argument is strange: 'this above all heaped death upon death; for those who refused to attend their own sick, killing neglect soon after would punish for their too great love of life and fear of death by a foul and evil end, left to themselves without help': he then adds naturally enough that they who did stay, caught the infection and died. He is here following closely the order of Thuc. who continues, εἰτε γάρ μη θέλοις δεδοίτες ἀλλήλοις προσεῖναι, ἀπώλειντο ἔρημοι: but instead of making οἱ πάσχοντες nom. of ἀπώλειντο, he took οἱ δεδοίτες προσεῖναι for its subject; and feeling the weakness of the argument he has tricked it out with these embellishments, and given three lines to express the two words of Thuc. The educated Romans of Lucretius' time had an exquisite knowledge of their own tongue, its syntax, its grammar, its prosody, all its refinements and capabilities; they were also well acquainted with Greek, such as Greek then was; but the Attic of Thucydides and Sophocles, of Plato and Demosthenes had been dead for centuries; and Greek had become the lingua franca of the civilised world. 1240 mortis timentis: I find no other instance of this construction. 1241 Posnibat: see n. to IV 220 moerorum. 1242 mactans: 805 plagae mactabilis. 1243 ibant: see n. to III 526 ire.

1247—1251 appear like 1225 to be out of place and unconnected with what precedes and follows: they refer also to the same matter as that verse, to the neglect of the usual rites of burial: Lucr. in all this part of his poem follows the order of Thuc.: well 1246 concludes the topics contained in Thuc. 51; 1252 commences the questions with which Thuc. 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 συμπεράχθησαν, οῖς ἔρωντο πρότερον περὶ τὰς ταφὰς, ἔθαπτον δὲ ὅσον ἐκαστὸς εὐώνα: so too Lucr. 1278, as if like Thuc. he were entering on a new question, begins Nec mos ille sepulcrum cet. and in four verses paraphrases the words just cited: Thuc. then continues, καὶ πολλοὶ ἐξ ἀναισχύνσι πῆκας ἐτράπτωσι οὐδὲ τῶν ἐπιτηδείων διὰ τὸ συχνὸς ἐπὶ προτεθνάαι οὐφορίων: and similarly Lucr. 1282 continues his paraphrase, Multaeque res subita cet.: Thuc. then goes on ἐπὶ παρὰς γὰρ ἀλλοτρίας, φθάναντες τοὺς νόσαντας, οἱ μὲν ἐπιθέντες τὸν έαυτῶν νεκρὸν ὕψητον: 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 καιομένου ἄλλου ἀνωθεν ἐπιβαλόντες
the meaning of these words is given with similar embellishment in the vss. 1247—1251 which we are now considering. As the end of the poem is in an unfinished state, and as these vss. as well as 1225 are clearly out of place having no connexion either of sense or grammar with the context, is it not probable that they, like so many others, are incomplete sketches and marginal additions of the poet's, which he intended, but did not live, to embody with the rest of the poem, and which his editors, not knowing what else to do, put into their present place, almost it may be at hap-hazard? Lachmann's treatment of these vss. is highly unsatisfactory: cernebant is a violent change; and the lacrimis lossi luctuque redibant he refers to these lookers on who had something else to do in attending on their sick; not to those who had struggled to bury their dear, though that must be their meaning: nay it seems to me almost certain that the poet means by these words to express the ἀπήγεσαν of Thuc. l.l. 1247 Inque aliiis alium has at present nothing to govern it, perhaps never had; for the poet may never have completed the sentence. populum suorum: besides Ovid met. vi 198 quoted by Lach., comp. ib. xi 633 At pater e populo natorum mille suorum Excitat cet.; heroid. 9 51 sorores, Quam de populo nulla relicta tibi; Pliny xxxv 6 semperque defuncto aliquo totus aderat familiæ eius qui unquam fuerat populus. 1249 bonam partem, 1259 Nec minimam partem: see n. to iii 64 Non minimam partem. 1251 luctus for the sickness or death of friends.

1252—1286: the country-people flocked into the town and increased the misery: all public places, even the temples, were crowded with the dead and dying: religion and all the decencies of burial were neglected. 1253 comp. v 933 Nec robustus erat curvi moderator aratri Quisquam. 1255 ded. mor.: Virg. geor. iv 90 Dede neci. 1260 languens, conveniens: see notes 1 and 2 to v 692 693. 1262 astus as Lach. has sufficiently shewn can be used for the abl.: he quotes Priscian inst. xv 16; and Vitruv. præf. 17 to vii in asty vero Olympium cet.; viii 3 6 haec maxime consideratur Athenis; ibi enim ex eiusmodi locis et fontibus in asty et ad portum Piraeum ducti sunt salientes: see also Forc.: yet, as said in notes 1, aestus may be Lucretius' word; for the heat must have been a very marked cause of mortality; comp. too the words of Thuc. here imitated, ἄλλ' ἐν καλύβαις πνευματίῳ ὑπὸ ἑτοὺς διατενμένοιν ὁ φθόρος ἐγίγνετο οὐδενί κόσμῳ: and Livy iii 6 3 ea colluvio mixtorum omnis generis animantium et odore insolito urbanos et agrestemque in arta tecta aestu ac vigiliis angebat, ministeriae in vicem ac contagio ipsa vulgant morbos; one would not wish to lose either aestus or Con-fertos. 1264 Thuc. 52 2 καὶ ἐν ταῖς ὅδοις ἐκαλυθοῦντο καὶ περὶ τῶν κρήνας ἀπάσας: so that the silanos ag. are these κρήναι, and must have got their name from the water coming out of the mouth or body of a
Silenus: see also Festus and Celsus in Forc. Livy xxiii 7 3 ubi fervore atque aequo anima interclusa foedum in modum expirarent. Cic. Tusc. disp. iii 26 cites from an old poet barba paedere horrida atque Intonsa infuscate pectus inluiue scabrum, which, if defence is needed, seems to defend the second v., which Lach. encloses in [ ]. 1270 pet. sup. os. un. appears to be proverbial: Plaut. capt. 135 Ossa atque pellis sum miser aegritudine; aulul. iii 6 28 Qui ossa atque pellis totust : ita cura macet; Virg. ecl. iii 102 vix ossibus haerent. Gellius xii 10 8 Titus autem Lucretius in carmine suo pro aedituis aedituentes appellat. foll. : it would not be easy to say what feeling was uppermost in the mind of Lucr. when following in the footsteps of Thuc. he wrote these vss. 1277 enim see n. to i 419. 1282 res sub.: Livy iii 8 7 magis in re subita, quam quod ad arcendum vim parum virium esset. rogorum depends on extracta, as 561 quae sunt extracta domorum; iv 361 saxorum structa. 1284 Insuper followed by an accus.: see n. to 192: Lucr. uses also the abl. after it. 1286 Rixantes cet. i. e. et rixabantur potius quam desererent corpora.
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