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TITI LUCRETI CARI
DE RERUM NATURA

LIBRI SEX

WITH A TRANSLATION AND NOTES

BY

H. A. J. MUNRO M.A.

FELLOW OF TRINITY COLLEGE CAMBRIDGE



VOLUME II

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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 keenness 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.

LUCRETII:

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 II 888 in this way, *Ex insensilibus me credas senile 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 latter, 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 bell. Trojano, who lived in the same century, I noticed several expressions which at the time struck me as Lucretian, but on further consideration this appeared to be more than doubtful.

In Italy he was even more completely unknown. A catalogue which Muratori antiq. iii. p. 870 assigns to the tenth century, proves that the famous library of Ebbio contained at that time *librum Lucretii* 1., but before the fifteenth no Italian poet or writer shows any knowledge of him whatever. In the year 1414 our celebrated Poggio Bracciolini went as apostolic secretary to the council of Constance and remained on this side the Alps in different countries, Switzerland, Germany, France and England, until 1420. During these years he procured from various monasteries many most important Latin works hitherto totally unknown in Italy: see Melus' 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 Niccolò Niccoli, a most zealous scholar and patron of the revived classical studies. This manuscript which Poggio wrongly supposed to be only a part of the poem, has itself disappeared, but was the parent of every copy written during the 15th century, that is to say of every one now extant with the exception of those specified above: it must have very closely resembled the Leyden folio. 'Et te, Lucreti, longo post tempore tandem Civibus et patriæ, reddidit habere suæ' 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

1842. 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 Fernandus 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 edition of Genard at the end of the Glasgow edition of Wakefield. As it was printed from a manuscript a good deal corrected, but yet inferior to such amended copies as the Cambridge ms. for instance or that which I call Flor. 31, it is of little importance in the history of the text of far less than the two next editions, since they by accident came to be the foundation of the vulgate. The former of these was published by Paulus Frakapergar at Verona in 1486 'the vigesimo octavo septembris calen. octobris'. It was printed from a ms. closely resembling the one written by Niccolò, 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 under the name of 'ragazonibus de asola dictum bresatum' 4 september 1487. From some elegant verses at the end one C. Lymanus 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 12: 191 (190) are wanting in the Verona, but not in the Venice. The reason why I dwell on this fact will appear presently.

In December 1500 Aldus published his first edition of our poem, the first systematic endeavour to make it intelligible throughout. The editor was Hieronymus Avancius of Verona, who dates his dedication 'kalendis Martii. m. d.' old style I presume, and really therefore 1500: an interval of twenty two months between the two dates would not be easy to understand. Avancius is known by other works also, especially the Aldine edition of Catullus. A slight inspection will show that he took either the Verona or the Venice edition, upon which to form his text, a more careful examination will prove that it must have been the latter. Our critical notes will furnish many other instances; let me here only mention that in iii 994 he and Ven. have *torpedine* for *cupressine*, while Ver. reads *turpidine*; 1011 he takes from Ven. its remarkable reading *cygnus*, which Lachmann adopts and wrongly assigns to Marcellanus. Ver. follows the Leyden and all other known mss. in reading *cygnus*, 1115 he and Ven. have the absurd reading *numata* for *luella*, where Ver. has the equally unmeaning *diela*. Ven. therefore is the 'editio impressus' spoken of by Aldus. Avancius' preface shows that for

his day he was a good and well-read Latin scholar, and had studied Priscian Nonius and Macrobius for the illustration of his author. A. d. as in his preatory 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, show that this was true at least to a certain extent. At the same time he adverts with a seeming candour that owing to the immense difficulty of the work he has left much for others to do. Much indeed he has left undone, and it would have been a Herculean task for one man fully to correct the desperately corrupt Venice edition, especially in those days when there were but few extraneous aids and the art of systematic criticism was yet in its infancy, two generations having yet to elapse, before it reached its full growth in the hands of the illustrious school of French critics. What he has done however is very great and entitles him to high praise, if it is indeed his own. But this shall be considered presently. The next edition is that of the well-known scholar Ioannes Baptista Pius, published 1511 'kal Mai' in his native Bologna. Lucretius' text is embedded in an enormous commentary which displays amid much cambrous learning no slight acquaintance with the Latin poets, several of which he edited before and after his Lucretius. He thus describes what he has done: 'contulimus non sine aerumnis vigilisque diutinis codicem veneti Hermolai: et Pomponii romani: codicemque non cuiusdam malum. qui servatur Mantuae in bibliotheca quidam suburbani qui fuit viri non indocti gentis clarissimae Strotiorum. non defuit illi pprii Bernardi preceptoris quondam mei nunc collegae: impressus quidem, sed tamen peripse examinatus. Codici quoque grammatici Bononiensis citius copia mihi per Bartolomeum Blaudinum virum equi excellentissimi facta est: Marulique poetae in iustria iura castigatum non defuit exemplar Severo Monaco Piacentino graece latineque perdocto musarum atleta non graviter oblorente'. 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 A. d. one, 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 leaved it may be presumed in many cases from one or other of the sources just mentioned. But strange to say when he makes a change in the text, the lemma of his note nearly always contains not this reading, but that of Avancius as if he had meant it to stand: thus 19 he rightly reads *diffuso lumine*; but his lemma has *diffuso lumine* with Avancius, which the latter however corrects at the end of his Citulus: and he adds 'sunt qui legunt *lumine*'. 15 for *capula* he wrongly inserts in the text *quodque*: but his lemma has *capula*, and his note rightly explains the construction, and makes no mention of *quodque*. 34 His text properly has *laxat*, his lemma *Reflectit* after Avancius. 35 his text wrongly gives *suspiciens*, the lemma *suspicione*: and so throughout the poem. This very singular circumstance I explain in this way: he was living at Rome when his edition was printed and seems to have sent the text and commentary separately, for the bookseller prints at the end a long page of errors with this notice prefixed, 'Hieronymus Platonicus Bononiensis bibliopola ad lectorem. contuli Pii exemplar cum edito Lucretio: lubeculasque pauculas notavi

oct.' 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 n.d.xiii mense martio'. Whether this means 1513 new style I cannot tell; but I know that he dates a Gellius and a Rosualdi vita as published in January 1513, 'Leone pont. max. christianam R. P. moderante' and 'Leouis 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 reperimus, itemet, necesses' and the like: Candidus in his preface that 'in tam culto, tam nitido, tam undecunque castigato poeta' he will not admit archaisms like *volnus*, *volneris*; or *nullast*, *haudquaquamst* and the like. And so in his text while rejecting Avancius' *patifaciant*, *volneris* etc, he keeps his *fragiferentis* *raspans* 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 ambendi rationem Eichstadius studiosè 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, 'præstantissimorum ætate nostra vitam'. 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 XXIVU 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-

probis' and other opprobrious names. That he got much assistance from the labours of Marullus is certain, but by ascribing to the latter everything that is in the *Juntine*, in some respects more in others less credit is given to him than he deserves. As I can throw some light on this interesting question, I will examine it at some length here and in various parts of notes I.

The scholar poet and soldier, Michael Tarchaniota Marullus Constantinopolitanus, as he calls himself in the editions of his poems printed during his life, appears from this title and his epitaph in San Domenico at Ancona, where he and so many of his ancestors are buried, as well as from the epistle Bizantium 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 *Mæccenas* 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 *hæc* in meo Cecinæ undis Laturnum musarum metra cladeque insignis natus est Lucretius receptus' says Candalius 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 'quæ ab eâs quoque sectatoribus receptæ sunt pro verissimis'. This intense love of Lucretius he seems only to have conceived in the latter years of his life. Candalius, whose preface full of feeling shews that he greatly loved Marullus and deeply deplored his untimely end, strives to make the most of what he did: he says 'Lucretianæ adeo veneris per omnem ætatem studiosus fuit, ut cet.' But this must be an exaggeration: the first edition of his poems published without a date, containing only two books of epigrams, shews so far as I can see no trace of any acquaintance with Lucretius. Catullus is chiefly imitated even in the elegies, 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 Miro Terentio Hæcæ Catullus each in his kind are the only good Latin poets: *Hoc si quis inter cæteros ponet vates, Onores 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 *Opulensque late pollens tuis* which recalls *Ipsa suis pollens opibus*. But in these heroics it is to be noticed that the rhythm is Virgilian, not in any respect Lucretian even where he closely follows the latter's language, as in the hymn to earth: *Ante repentina cæcis quam territus haustu Vinctus ætheriam in lucem novus editus infans. Cum proiecitus humi undas*

lacet, indigus, exsora Aurili, infirmusque pedum infirmusque palati
 Then imitating at once and correcting Lucretius' *ut accumat, Cum tantum in vita crearet cetera* he goes on *Atque uno non tantum infelix, quod sua damna Non caput et quantum si prout 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 verbis Lucretii lepore musaeo illius, the heat 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 tale una nuper a nostro Marullo de poetis Latinis egregie perfectum; et prodenter', and Ovid and other poets are blamed; and then it is added 'itaque legendi quidem sunt omnes inquit [Marullus]; sed hi maxime iudicandi pro suo quisque genere, Tibullus Horatius Catullus et in comedia Terentius. Vergiliam vero et Lucretium elucendos asserbat'. Let what has just been said be at once applied to a striking interpolation. After i 13 the Junius first inserted the v. *Illecebrisque suis unius naturae emanantem*, which long kept its place in the common edition. Lachmann of course attributes it to Marullus, as do most editors. Lambinus says of it 'neque enim Naugerius neque Pontanus asserunt. Marullus unus vir doctus ex auctoritate veteris cuiusdam codicis, quera hincdem tibi religiose asseveravit Donatus Janettus, nam eum restituit. amicus quidam meus ingenio et doctrina praestantissimus putat esse ab ipso Marullo factum cet.' What his authority refer that which he says of Pontanus I do not know, but Naugerius 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 21 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 dead y 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 Caninius 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 Caninius' taking it from the margin of Pontan's m.s. is the right explanation of Janettus' assertion that Marullus got it from an ancient codex. It is quite possible indeed that Marullus copied it himself from the mss. which passed to San Marco immediately after Politian's death, and thus robbed him of his verse after death, as he had robbed him of his head during life. Naugerius has in his first page another variation from the Juntine, but that a perverse one in 17 he reads *Adventuque tua* 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 veris facogni Aura suum terras genitalem exuvial avictum*. *Adventuque dei genantia prata colorat. At primum genus omne viget, genus omnia vixitum Perculsi teneras anni ducedine montes*. I can shew in other cases that Marullus corrupted Lucretius, where he has not been followed

by Avancius or Candidus: vi 650—653 are quite correctly given by Avancius, and in his learned preface he says with reference to 652 *Nec tota pars est* 'totus prima brevi, quia quoti redditivus est.' Crinitus l. l. xv 4 quotes 650 651 rightly, and adds 'qua in re grammaticorum nobis auctoritas patrocinatur, quando et *centesimus et millisimus* probe dicitur: *partem nullisimam* inquit Nonius nove positum est a Lucretio pro *minima*, ne quis forte paulo incautius atque audacius a veteribus decedat, quae a me vel ob eam rationem sunt adnotata, quoniam Marullus Bizantius aetate nostra, vir alioqui diligens, paulo improbius delere haec et alia pro ingenio subdere tentavit; quae ab eius quoque sectatoribus recepta sunt pro verisimilis'. 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 *Quasde gravis est*, 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 rurs visum*, Candidus perversely after Marullus *per operis*: 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 Gifanius in preparing his edition had before him a copy of the Venice ed. of 1495, lent to him by the zealous scholar Sambucus, as he testifies both in his preface to Sambucus and in his address to the reader. In the former he says 'exemplum Lucretii ad nos dedisti, non illud quidem calamo exaratum, sed ita vetustum et idoneum, ut vicem optimi manuscripti fuerit, siquidem in eo vidi omnium paene mendorum origines, quae magnam partem a Michaele Marullo, cuius immutationes in eo adscriptae erant omnes, primum parts, mox admiserunt Florentini est.': in the address he speaks of the 'Sambuci liber quem ipsius Marulli manu adnotatum, magno pretio vir ille praestantissimus paravit'. Why then Lachmann p. 6 should write 'neque enim facile Gifanio credere possum Marulli ipsius manu annotatum fuisse illud exemplar impressum quod se ab Iohanne Sambuco utendum accepisse scribit' I cannot comprehend. Gifanius was a dishonest plagiarist, but at the same time a most astute man. Why should he tell a gratuitous falsehood which Sambucus would at once detect? He was writing only two generations after Marullus' death; and even if Sambucus gave his money for what was not the handwriting of Marullus, it was at least a genuine copy of his notes. But notes 1 furnish abundant proof of what I say: see for instance those to i 806 ll 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 Juntus 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 mss. 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 Al line and the Junine 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 publication. Yet Avancius did borrow largely, very largely from Marullus especially in the case of interpolated verses made by the latter. How is this to be explained? Evidently even before his death, Marullus' labours on Lucretius were known, and probably there was more than one copy of these, the one not always agreeing with the other. On this point compare notes 1 to 1551—578, where Candidus makes some perverse transpositions of verses, on the authority of Marullus he says in his note at the end, but the learned annotator of one of the Laurentian MSS. states that some put 551—594 after 578, and adds 'verum Marullo perum referre videtur quomodo legatur'. This annotator and Avancius thus Candidus (of course) can hardly all have had the same copy: perhaps all were different. Avancius then may have had his notes in the very copy of Ven. on which he formed his text—he may have hardly known to whom they belonged, and may have looked on them as public property which he might make use of without acknowledgment according to the practice of the time; for neither Ius nor Candidus acknowledges in his turn what he got from Avancius: nor does Nangerius the editor of Ald. 2 say a syllable of Candidus whose edition he copied with few variations.

But Lachmann to III 98 cites in proof of his charge that Avancius was a dishonest plagiarist three interpolated verses which doubtless were composed by Marullus and are corruptly given in Ald. 1. In notes 1 to III 98 I have attempted to shew from Gratianus that Marullus probably wrote *putari*, and that Avancius intended to read the same. Avancius was probably as good a Latin scholar as Marullus, if less versed in Lucretius. In the line inserted after IV 102 *muttae* for *multae* 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 *suus*, imagining that *osus* 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 Venetian 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 Catalogus published two years later he has taken occasion to give four pages of Lucretian criticism, in which he has proposed many excellent alterations of his former text, though I do not find that any editor before me has noticed these which are very important for his reputation: see notes 1 to II 422 and many other passages. The inference then I draw from all this is that *scilicet* Avancius and Marullus did issue for Lucretius, Marullus doubtless more than Avancius; that much which is peculiar to the Junine is not from Marullus, and much of what Marullus did, is not in the Junine. 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;

... it is always to be ... Marcus. By ...

... in the text ... Marcus ...

... I have ... Marcus ...

compassed 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 mass 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 store-house, from which all have borrowed who have done anything of value for the elucidation of their author. Salger says 'Lambinus avat fort poude livres'; if so, he made good use of them, as his reading is as fast as it is accurate, and its results are given in a style of unsurpassed clearness and beauty. His notes describe 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 named *Lambini* and *Lambiner* classical terms to express what is diffuse and tedious. A second and much smaller edition with only a few pages of notes, but with many variations from the first, was published in 1660.

Strangely could this first edition have issued from the press, when the well-known senator and jurist-consul Obertus Gifanius of Buren began with systematic and unprincipled cunning to pilage it and convert it to his own purposes. His Lucretius was printed by Plantin of Antwerp in 1666 as stated at the end, though of two copies before me the title page of one has on it 1666, the other 1665, which is the date of his own address to Surbadius, and of the two privileges at the end; for the march 1661 of the first must be old style, as it is later than the February 1660 of the second. He brought it nothing new to his task, except the ms. notes of Marullus in the old Venetian fully spoken of above; for the emendations and readings of Antonius Goldengamus from Angles, which he speaks of in his preface, and the *veteres libri* and *ms. libri* 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: *tantum a fore quae in eo Lucretio recta sunt, mea sunt, quae tamen isto est silentio praetermittunt aut maligne laudant 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 others copious. Even the great critic of that generation Joseph Seldiger, who well knew the character of Gifanius and accused him of gross deceit towards himself, says '*Gifanius est otio doctus, seu laetitia est tibi bon.*' Lambinus however knew the truth, and his wrath was as signal as the provocation. In 1670 he brought out a third edition greatly improved and enlarged; much of the additional matter however consists in invectives against the aggressor. In a long preface

of great power and beauty of style he states his wrongs. There and throughout his commentary the whole Latin language, rich in that department, is ransacked for terms of scorn and contumely. The same charges are repeated in a thousand different shapes with various copiousness and variety of expression. Gifannus with consistent cunning at tempted 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 Marcius: 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 Avanis has nothing to say of this much more flagitious case: 'qui quo iure' he observes 'aut Lambinum aut alios conplasse dictus esset non quaesivi'. Gifannus 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 editors followed either Lambinus or Gifannus. 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 the third to the exposition of Lucretius. Much that is curious may be gathered from them, and I have perused them with attention, but to say the truth I have not found much to my purpose in them. The author was utterly devoid of the critical faculty, and all that is of value in him on this head is borrowed from Lambinus, as well as the most useful of his illustrations: his corrections of the text are without exception worthless. In the 17th century several distinguished scholars, Salmasius J. F. Gronovius Nic. Heinsius Isaac Vossius, turned their attention to Lucretius; but their labours were only desultory. Of the mss. notes by the two last which are in my possession I will speak afterwards. In 1662 Thanasius Faber or Tannejay Lefebvre published at Slaur a text of Lucretius followed by *emendationes* and *notulae*. He was a clever but vain man, who seemed to think such work rather beneath him, he takes care however to inform his reader that he spent but little time or pains on it, and had only Lambinus and Gifannus before him, though he owed nothing to either. The truth is that without Lambinus he could not have advanced a step: a 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 Nardus Fayus nothing need be said.

Had Bentley in 1689 or 1679 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 Lambinus: such criticism indeed he seems in his preface to look upon as beneath him. His notes are in most cases mere abridgements of those of Lambinus or copied from Faber, and his illustrations are usually borrowed from the former. All this he does as if it were a matter of course, not thinking it necessary either to avow or conceal his obligations. His *interpretatio* is his own: how far it is of assistance to a student must depend upon what he seeks for in it. His Lucretius however owing to the clearness and brevity of the notes has continued to be the popular one from that time to the present.

The worthy London bookseller Jacob Tonson published in 1712 a finely printed text with various readings at the end collected from many quarters with a good deal of trouble, some of value, most quite worthless. This I chiefly mention on account of what follows. In 1725 Sigebert Havercamp professor at Leyden gave to the world his variorum edition in two huge volumes. Though his reputation has never been great, my readers will hardly perhaps be prepared for what I am going to say. As Professor in Leyden he had the full use of the two Vossian mss. there, the main foundation of a genuine text: how did he use this advantage, which in profession he makes so much of! The chief feature of his edition is a vast and cumbrous apparatus of various readings, derived from about thirty-one sources professedly distinct. Of these thirty-one twenty-two are simply the various readings of the London edition just mentioned which Havercamp has taken and tumbled into his own without changing the notation. Most of these are of the most futile nature, taken from worthless editions which reprint or ignorantly depart from those of Giunta Aldus Lambinus or Gifanius, such as that of Pareus Gryphius Fayus Nardius and the French translator the Baron de Coustures: 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 Beal 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 pr

turned 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 scribbings of a schoolboy. So inordinately careless is he, that the Vossian collations which he borrows from Tisson are or should be those of his Leyden mss. see note l to r 471 for a glaring instance of a false reading which he slavishly copies from Tisson and ascribes to his Leyden quarto. Nay more the Em of the Leyden edition and his own X are one and the same boulean mss., so that we have his ludicrous result, that the same mss. are cited side by side as independent authorities. His various readings are therefore not only entirely useless but are a snare and delusion, and have led astray those who like Wakefield have trusted to them. Thus in his hands the two unvalued 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 Lambinet's learned notes, nay in one case he has given Lambinet's own words as those of Cicero. In his two bulky volumes there is not one week's genuine work beyond what sermons and paste could do: seldom has performance fallen so far short of profession and opportunity.

There is nothing to detain us between Havercamp and Wakefield who in 1796 and 1797 gave his three volumes to the world, rivaling the other's in magnitude. Yet the work, such as it is, is his own, and is not a mere skilful 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 refused to 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 the number Cambridge one, and most of the old editions. This task he executed with incredible carelessness. As he had too full use of the Cambridge mss., one might have expected that his collation of it would be done with some care; but it is quite untrustworthy. From this as well as the evidence of his own notes and the nature of the case I infer that his other collations are not more to be depended upon. Had this labour been faithfully performed, it would still have been of little use, as he had no notion of the true relation of these into one or 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 among the readings of the Leyden mss., and therefore could gain no

their character. As he had no knowledge of the lan-
 guage of his author, he undertook to explain whatever
 was in his text in long turgid notes of unmeaning verbiage,
 not through with a strange precipitancy: when engaged
 on it, he had never read the other parts of the poem; when
 finished, he had forgotten what went before. Morbidly vain
 and unconscious of the immeasurable distance between Lambi-
 ne and the most brilliant and certain emendations of
 a scholar in a hideous jargon and in terms of abuse that
 were even for his own errors. Thus by some fatality or
 accident it fell into the hands of a Gifanius Havercamp Wakefield
 of a Salmasius Gronovius Heinsius Bentley, the criti-
 cism remained for centuries where it had been left by
 him retrograded. And yet Wakefield did display occa-
 sional genius, and our notes will shew that not a few
 are due to him; but from the first to the last of his
 pages there is not a single explanation of the
 error of his author for which a schoolboy would thank
 an accurate and illogical was his mind. Yet owing to
 the fact that he asserted his pretensions he was thought even
 alone something great for his author: he received
 from Heyne and Jacobs, 'hominibus modestis et
 vitate abhorrentibus'; and more than thirty years
 before preparing his compilation for the use of the
 University for his supreme authority. Even later than
 as Ph. Wagner often appeals to him in his notes
 as long in coming the avenger was to be.
 In 1817, in a short academical program, afterwards
 published in the *Annalen*, exposed the futility of Wakefield's cri-
 ticisms of the right course to pursue. Stimu-
 lated by this more than one scholar followed up the attack. The
 first of this kind was made by Jacob Bernays in
 the *Rhenish museum* of 1847. This able paper
 had a greater effect than it did, if it had not been so
 followed by Bernays's more complete and systematical work,
 which, in so many departments of philology, sacred
 to him, he looked upon Latin poetry as his
 chief work was the main occupation
 of his life, from the autumn of 1845 to November
 1850, the full use for many months of the two
 languages, guided by and sharpened by long and
 frequent glances their relations to each other and to
 the languages they were derived, and made clear the arbitrary
 constructions of texts had been constructed. His zeal warm-
 ing truth after another revealed itself to him, so that
 by successive steps a clear insight into the condi-
 tion of the hands of its author in the most essential
 a great scholar he seems to have kept few or
 none. Resolutely after his subject he perused the
 and 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 Foerger, this sternness passes into ferocity: most of his errors that scholar could hardly avoid in the circumstances in which he was placed.

Dr. 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 infrequently strangely blundered and grossly corrupted the poet's words: for examples of this see 1 039—634 II 522—529 1310 foll. & 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, *perfitur quod post nulli arguet actas*.

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, II 757—806 v 928—979 I 734—785 II 253—304. Lachmann has demonstrated that these sections formed each an entire leaf of the lost archetype: 16 29 39 115 are the numbers of these leaves. It is manifest then that after A was copied, these leaves of the archetype had fallen out of their places and been put together without order at the end, before B, or the original of B, was copied from it. More will be said on this point presently. B has had several correctors, but all of the 15th century; one a very brilliant critic for his age, to whom are due many of the finest emendations in the poem, as will be seen in notes I. This ms. was once in the great monastery of St. Bortin near St. Omer. Turnebus collated it in Paris and his collation as we saw was used with much effect by Lambinus: it afterwards came into the possession of Gerard John Vossius, Isaac's father. A large fragment of another ms. closely resembling B in everything double columns and all, except that it is said to be a small folio, not quarto in shape, is now at Copenhagen: it contains book I and II down to 456, omitting however the same sections as B, viz. I 734—785 and II 253—304, and doubtless

for the same reasons, because copied from the same ms. from which B was taken. It usually goes by the name of the Götterpau fragment from the place where it once was. I have three relations of it, one published by Henrichsen in 1843, another in the handwriting of Nic. Heinsius, another in that of Isaac Vossius. Formerly it had a very high reputation: in truth it much resembles, but is more carelessly written than B, and is seldom of much use, except once or twice to confirm A against B. Strangely enough there are in the Vienna library fragments of a precisely similar ms. containing large portions of the later books, viz. II 642 to III 621 inclusive, omitting however in the proper place II 757—806 exactly as B does, then VI 743 to the end, then follow, precisely as in B, the four omitted portions given above, proving this to be copied from the ms. from which B was taken. Naturally enough these Vienna fragments were assumed to belong to our and the same ms. as the Götterpau; but Dr. Ed. Geibel, from whom I have borrowed this description of them, seems to prove in the *Rheinisch Mus.* n. s. XII. p. 449 f. l. that the two portions now bound together are of different sizes and belonged to different mss. However that may be, the former part seems to be the same ms. as the Götterpau, and the other if not the same, is precisely the same in internal character, and in either case is of the same, that is of very little value. Probably therefore a more accurate collation would hardly repay the labour.

All other mss. known to exist were, as has been already said, copied mediately or immediately from Poggio's lost ms. which must have resembled A almost as closely as the Götterpau resembles B. The most important are among the eight preserved at Florence in the Laurentian, numbered 20 26 27 28 29 30 31 32 of desk XXXV. 30 was written by Niccolò Niccoli himself, who had Poggio's ms. so long in his possession: this we are told in the learned Mehus preface to his life of Traversarius p. L. As he was the first to publish so many of Niccoli's manuscript letters, he must have known his writing better than anybody else. There are many corrections in a much later hand, but Niccoli himself seems on the whole to have copied Poggio's ms. faithfully, and not to have made many changes. His ms. therefore, as will be seen in notes I, is of great importance in deciding between A and B. It is unfortunate that Lachmann could make no use of it: I collated it with some care in the summer of 1851: the old Verona and Venice editions have a text closely resembling Niccoli's. 31 is next in importance to 30, but of a widely different character, having a text much more corrected than Niccoli's or even Ver. and Ven. It is clearly written and in excellent preservation, and much resembles in general character the manuscript in our public library which I had open before me all the time I was writing notes I, and which is as well preserved and as distinctly written as the other. It excels the Cambridge on the whole, though the latter has many good corrections not in the other. These two therefore I have used as good examples of corrected mss. From whom come the many excellent emendations contained in these mss. is quite unknown. Lachmann used a not very complete collation of Flor. 31, and to it he attributes the corrections which it has for the most part in common with the Cambridge and doubtless some other mss. Having been told too by

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

As further helps I have had Gifanijus' ed. of 1595 with ms. notes by Six. Heinssius which I bought from H. G. Bohn many years ago: it will be seen that I have derived from it some valuable emendations not in Heinssius' *adversaria* nor elsewhere so far as I know. It has also a complete collation of A all through, of B in the first four books, and of the Gottorpien fragment. It contains too a complete collation of the codex Modii, which Heinssius denotes by *s*: he says of it 'variantes lectiones excerptae sunt ex libello edito Paris. an. 1565 quem Fr. Modius cum ms. suo contulit, ut ipse testatur sine lib. 1 iniquiens: *Collatus cum ms. no. 26 Junii 1579 Coloniae*': it was lent to Heinssius by Liraeus; Liraeus had it from Gruter, Gruter from Nansius, Nansius from Modius himself. Heinssius says 'codex Modii non est idem cum B Vossiano, nam pag. 8 [1 227] ubi ex Modiano notatum *ad lumina*, Vossianus *in*'. Heinssius speaks I presume of the small 2nd ed. of Lambinus, as the one which Modius used: it has like others *in lumina*: if then Modius' codex is B, either he or Heinssius has made a gross mistake. I have noticed several other instances, where *s* is made to differ from B; but in these cases Lambinus' 2nd ed. has the reading which Heinssius gives to *s*, so that Heinssius may have here been misled by Modius' negligence. It would seem then that *s* and B are the same: if they are two, then their agreement is very extraordinary, much closer than between B and the Gottorpien fragment.

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

and some others have in various journals and publications made much ado about a codex 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 medæon 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 209—317 (323—347 205—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 301 pages, or admitting, as seems to be an undoubted fact, that a whole leaf is lost between vi 831 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 1038 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 rubrics 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 line only 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 of us, 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 83). Lachmann's system of pagination would then be set right in this way: only books iv and v have an *index capitulum* prefixed being one page before this index in v Lachmann has shown that the archetype had the 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 confer 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: 144—49 and vii 810—818 are good and incontrovertible examples. But enough need 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 all by [1] A I 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. The bad need to revise his work: the exortium of iv for instance could hardly have been intended to remain.

Some readers may be surprised at the number of verses which have been transposed in the poem, but they should remember that every ancient writing which depends finally on one ms. is in a similar plight. When a scribe omitted by accident a verse, in order not to spoil the look of his book, he wrote it at once after the next verse, if he immediately discovered his error, if not, he omitted it altogether, or added it in some other place, often at the bottom of a page; he would then affix an *a*, *b* to mark the right order; the next scribe would not notice or would purposely omit these and so on: see Bentl. to Hor. ars 46. Every one of these errors has been committed again and again by the copiers of our poems. Most of these transpositions are certain and were made long ago by Lambinus Marullus Avancus and others: many were first made by Iachetanus. 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 two 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—659 682) and iv 1227 1228 (1225 1226), three passages first transposed by me, also ii 1130—1142, 1163—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 n.s. arrangement of iv 299—343 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 vers. of the mss. are omitted from the text, he still allows them to count. For obvious reasons I have followed Lachmann 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 15th 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*, *spulium* or *spiculum*, *species* or *speties* 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 among a part of the present century; neither by an Avaricius in the 15th nor by a Lambinus or Scaliger in the 16th nor by a Gronovius in the 17th nor by a Bentley in the 18th. Yet this system gradually established itself, because it came to be used by scholars in their own writings, some of the barbarisms being gradually eliminated, new ones however being introduced, such as *coelum coena moerco sylva caetera* (or *caelum coena moerco silva caetera* 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 expressed 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 Marvig's spelling in his *de finibus* published in 1830. 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 determine what his author wrote and thus close the door to all future change; but knowing that certainty was not here attainable, he carefully sited the evidence offered by his mss. and made the best approximation he could to what his author might have written, always taking the most ancient form for which his authorities supplied any test more 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 it once to have produced conviction in the minds of the majority of the most thoughtful scholars, in Germany I mean, for in our own country most seem to scout the question as unworthy of serious attention: a great mistake, for Latin orthography is a most interesting and valuable study to those who care to examine it, and touches in a thousand points the history grammar and pronunciation of the language. Let me give two examples of the effect at once produced by Lachmann. Otto Jahn in 1843 published his elaborate edition of Persius in which he adopted throughout the spelling then in common use, though he had so many excellent mss. to guide him to a better course: in 1851, the year after Lachmann's work came out, he published the text of his Juvenal and followed in it most minutely the principles of Lachmann, and fortunately he had a most excellent authority in the codex Palaeoanus, so that the spelling is probably not very far removed from the author's own. In the years just preceding Lachmann Halm published several editions of Cicero with elaborate critical Latin notes, and yet, though his spelling was somewhat better than that of Jahn's Persius, it is still essentially conventional and arbitrary: in the years following Lachmann he published a series of school editions of Cicero's orations with brief German notes, and yet in these the spelling was wholly modelled on the system

pursued by Lachmann. The same system too he has carried out in those volumes of the elaborate edition of Cicero edited by him and 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 *msm.* beyond a certain age prove that there is only one right way and about which the best scholars are all now agreed, there cannot be any doubt what course should be taken: we must write *querella loquella luella collera sollemnis sollicito Iuppiter littera quattuor stappa lamminis braccium*; on the other hand *maia conecto conerus consti conixus conives conubium belua boca oucus latus* and the like; *condicio solacium, actius artus* (adj.) *autumnus suboles*: in many of them an important principle is involved: obeying the almost unanimous testimony of our own and other good *msm.* 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 sumpei sumptum* and a hundred such forms, because they disliked *m* and *s* or *t* to come together without the intervention of a *p* sound; and our *msm.* all attest this: *tempto* likewise is the only true form, which the Italians in the 15th century replaced by *tenta*. Then *msm.* and inscriptions prove that *d* took an *n* before it, *tandem quendam eundem* and the like, with the sole exception of *circumde* in which the *msm.* both of Lucretius 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 *quicque quicquam quicquid* (indef.), but generally *quidquid* (relative); always *permo intermo* etc. etc. Above all we must scout such barbarisms as *coelum moestus sylea 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 *msm.* for preconceived general rules, or Lachmann who here also is content to obey the best evidence he can get? I have unhesitatingly come over to the views of the latter: 'hypotheses non fingo' should be the rule in this as in other matters. As said above, all these uncertain spellings fall under a very few general heads. One of these is the assimilation or non-assimilation of prepositions: *inpero* 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 *imperator*, 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 *imperio* occurs six times, and the mss. always spell it with *m*, and so Lucretius spelt it I have no doubt: indeed many of these common words the silver age I believe more frequently wrote with *n*, than did that of Cicero. Then Virgil uses *imperium* 40 times; and Ribbeck's capital mss. have *m* in every instance, except *M* which twice has *imp.*, though one even of these two cases is doubtful for Aen viii 381 Fogginius prints *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, *commato* occurs 9 times in the corpus inscr. and always with *m*; 12 times in Lucretius and always with *m*. Other words are more uncertain: we find in the mss. *impus* and *inpius*, *immortalis* and *immortals*, *conspere* 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 *esto* and *ecto*, *exsolvo*, *exulto* *expiro* *expecto* &c., *s* being generally omitted, and this agrees with Quintilian 174 who implies that it was a learned affectation of some to write *exspecto* in order to distinguish *ex* and *specto* from *ex* and *pecto*, it agrees too with all other good evidence: the mss. of Virgil furnish precisely the same testimony as those of Lucretius; yet Wagner in all such cases writes *es*: surely we should keep *ex* where the mss. keep it, *es* where they have *es*: and so with *super* or *subter*, *ruptus* or *subtilis*, *ab-* or *ap-*, *ob-* or *op-*, *sub-* or *sup-*, *succo-* or *suec-* and the like: we find *haud* and *hand*, and sometimes *alut* *aliquit* *quicquit* and the like, sound and etymology carrying us an undecided battle in the mss. of Lucretius, as in inscriptions and elsewhere: *adque* is sometimes but rarely found, so and having here as might be expected gained the victory. Wagner cannot be right in always forcing *aliquis* on Virgil. Lucretius seems to have recognised only *zel*: he once has *elabaa*, and once *proscrisita*: see notes 2 to vi 92. In such forms sound must have at an early period prevailed and *b d g* gave way to *p t c* before *s* and *t*. *lapsus* for *labaus* is the same principle as *rex* (*rexi*) *rexi* (*rexi*) written sometimes *rexi*, *rectum* from *rexi*: to judge from the best mss. *labens* 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 *um*, as well as of some other classes, *doloris* or *dolores*, *maioris* or *maiores*: here too Wagner involves himself in inextricable perplexities by his eclectic system, when his mss. were admirable

guides, had be 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 aeres*. Inscriptions quite bear out our mss.; and the sole relic of Latia yet disinterred from Herculaneum contains this v. *Utraque collumnia 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*, *paros scissos amantiss*; of substantives we find *sonoris*, but 4 times *vires*, and *artes menses orates classes aves*, quite bearing out the testimony of our A and B. Varro de ling. Lat. VIII 67 says *quid potest similis esse quam gens mans domi? quom horum aerus patricius et occuatiuus in multitudinis sunt disparitas; nam a primo fit gentium et gentis, utrobique ut sis i; ab secundo mentium et mentes, ut in priors solo sis i; ab tertio dentium et dentes, ut in nostro sis i*: well our mss. six times have the acc. *gentis*, never *gentes*; *dentes* four times, never *dentis*; *mentes* five times, once only, I: 620, *mentis*. As for the nomin. plur. of such words, Varro I. 1. 66 says *sunt reprehensiones vulgo alii dicunt in singulari hae ovi et avi, alii hae oves et aua. in multitudinis hae puppis restas et hae puppes restes*: the fragment of Virgil just cited has the nomin. plur. *putris* and *mensis*, though we saw it had *menses* 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 *-is -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 e* or *q* was used: *quom quom* or *cum*, never *quum*; *linguunt linguunt* or *lincunt, sequuntur, sequuntur* or *secuntur*, *equos* (nom.) *equus* or *acus*; *volgus dico dicom avom* and so on. They appear to have begun soonest to tolerate *uu* in terminations, when both were vowels, *suis tuus* and the like. Now the mss. of Lucretius have retained in very many instances *dicom volnus volgus vivunt* &c.; *equos* (nom.) and *acus acum, accum*; *relinquunt relinquent* or *relucunt* oftener than *relinquunt*, so *sequuntur secuntur acutus locutus 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 *ruccit acut* or *ciecit* &c. and never offering *ruccit acuit* and the like: *Græi Græis*, not *Græci Græis*. 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 *libet* or *libet*, *disrupt* or *disrupt*, *quadrupes* or *quadrupes* 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 vortum diversis vortitur convertere vortex* are all found. The msa too I have always followed in reading *reddenda gignenda dicendum cernam facundum agundis* cet. or the more usual *agendum quereendum* 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 Virg. 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 ludicrous barbarisms of a Wakefield; nor on the other hand, after savoring 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 Virg.

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 Götterpian fragment, Nic. Nicc. the Florentine ms. written by Niccolò Niccoli, Flor. 29, 31, 32 the mss. of the Laurentian library forming Nos. 29, 31, 32 of desk xxxv Camb. our Cambridge mss; 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 Avalenus Candidus Marullus Nauigeris and others are not used instead of that of one or other of these editions. The mss. 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, or 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 lost 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 best edition that of Vahlen, has been used for the fragments of the Roman scenic writers, except Lanius, that of Ribbeck: in citing Cicero the smaller sections are referred to as far as 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 Phily Silig'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, genitabilis* etc.' signifies that *genitabilis* is the right reading and is found in A and B and the other chief authorities, but *genitabilis* 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 Junine 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. 'E1' 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

B *genitabilis, genitabilis* has no authority, but it does not appear to be 'topographi Veronensis peccatum', as I found it in Vat. 1133 Oth. lon. 14 15: Nicola Nocoli followed by all the Flor. mss. (Arab. etc.) has these verses in the right order. 14 Wak proposes *ferre* which is indeed correct the ms. reading. After 16 the v *Illecebrisque tunc omnis natura commutatum* is inserted in the Junine and in most subsequent editions, not however by Naugerius in Alfine 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 Pontano. Nic. Nicc. and the Italians having changed in 18 *quatuor* into *cinque* had rendered the sentence unintelligible without some addition. 34 *fecit* B Guttorp. *Peffit* A Nic. Nicc. Camb. etc. *desinet, desinetus* Lamb. and scholast. of Statius. 35 Nic. Nicc. correctly gives *tereti* for the corrupt *teriti*.

44-49 = II 646-651. Is. Vossius in his ms. notes in my possession well observes that some one has inserted them here 'at ostendat Latet, sibi adversari qui, cum Deos mortalia non curare affirmat [sic], Vestrem tamen invocet'. Junt. omits them. Avancius in the text of Ad 1 places them after 61 and has been followed by most editors before Lach.; but in his preface he well observes 'Unum affirmare aequum *Quatuor enim cum quatuor sequentibus ex prologo, cum abunde, commutatos esse hos apud nos legas, cum de magna matre agit*'. 50 *Quod esseret, vacuas auris animamque sugarem* so Bernays in Rhein. Mus. n. 1 v p. 559 from the interpr. Verg. in Man. class. auct. t. vii p. 262. *quod esseret ut vacuas auris* AB. Nic. Nicc. followed by all the Flor. Camb. and most mss. and all the old editions omitted *ut* and added *esset, Memmiana, et te, Lamb. Memmiana*. At the end of Junt. is proposed *vacuas mihi quærso Memmiana auris Nemotus curis*. Lach. has rightly seen that our reading implies the loss of one or more verses in

which the poet passed from Venus to Memmius: he suggests *animusque, age, Memmi*, which would complete the sentence in a way.

66 *toltera. tendere* Lamb. ed. 3 Lach. from Nonius 'teste nostris antiquiore'. But where our mss. give, as here, a fruitless 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 87 has *quoque* for *quove*, Gellius in 304 *aut* for *et*, 306 Nonius has *caudentis* for *dicpanas* in, II 1001 Lactantius *fulgentis* for *rollatum*. 68 *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*. *Iphianassaeo* 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 *et me suffere possum*: see Cambridge Journal of philology: p. 43 and Lacr. III 271. 111 *timendum* Orelli eclog. in notes, Lach. for *timendum*. 121 *edans. eidem* Lach. without cause. 122 *permanent. permanent* Ang. Politian in marg. of Flor. 29, Var. Ven. Ald. 1 Junt. etc. followed by all before Lach. 130 *tum* Flor. 25 and 31 Camb. p. m. for *tum*. 141 *quemis sufferre* Flor. 33 in margin, Nic. Heinsius in *ma. notes*, and Faber for *quemis offerre*. Dion. Cat. distich. III 6 has *quemis sufferre laborem*, perhaps taken from this. 155—158 Junt. and margin of Camb. have these *va.* in right order, and *et* for *ut* in 157. Avancius *et*, and at end of his edition of Catull. 1503 has right order.

161—164 are rightly thus punctuated by Lach. I find however from his proof sheets that until the final revision he had with Wakef. put a stop after *vulcras* and *armata*, and none after *caelo*. Lamb. puts a colon after *pecudes* and alters *tenerent* to *teneret*. 165 *si s. nila. s. nihilo si* Junt. Lamb. etc.: so 291 *cum flumen. flumen cum* Lamb.; II 36 *si in plebeia. si plebeis* 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 *Est quoniam crescunt omnes et tempore carta*. Lach. awkwardly *ut par est semine certo Crescere, rasque genua. crescendo* Junt. Lamb. etc. 207 *possint* Ald. 1 Junt. for *possent*: a change which will often have to be made: *ms.* like schoolboys are more apt to put *possent* for *possint* than vice versa. 215 *quicque* Lamb. for *quicquid*.

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

271 *portus* all Vat. Flor. 29 and 31 Camb. for *portus. pontus* Ang. Politian in marg. of Flor. 29, and Junt. and apparently Nic. Nicc. *cautes* Lach. which is very weak. 274 '*anerit, Marul.*' says Ulfanius: but Junt. has rightly *sternit*. 276 *ventus* Lach. for *pontus*. 281 *quam* Lach. for *quem. quod* Junt. 289 *ruitq. aqua quidquid* Ed. for *ruil*

qua quidquid: see Camb. Journ. of phil. i p. 375. *ruitq. ita* Lach. *qua quicquam* Nic. Nicc. *ruunt* *quas* Faber. Lamb. Bentl. and Ph. Wagner in Philologus sup. p. 366 in vain defend *qua quidquid*. 294 *rapide* Lach. for *rapidi* which Wak. absurdly retains. *rapidoque rotantis* Lamb. ed. 1 and 2, *rapidoque rotanti* ed. 3. 313: Isidor. Orig. XI. 14 l. 'Vomer...de quo Lucretius *Uncus aratri Ferreus occulto decrevit vomer in arvis* Sumitque per detrimenta fulgorem' (not 'nitorem'). It is odd if the last words are Isidore's own: is a line of this kind lost, *Sumitque ipse vomem per detrimenta nitorem*? 321 *spatium* Lach. for *speciem...videndi*. I formerly proposed *speciem omnem*. 'lege *videndo*' Bentl.

334 Bentl. says 'dele vers.': and Lach. shows that sense and grammar prove him to be right. Spengel in the Münchn. Gel. Anz. and others do not mend the matter by placing it after 345. 349 *festi*, *fest* AB: 386 *fat. fat* AB: 372 *alunt* AB: this confusion of *i* and *o* is perpetual. In the small Roman capital, of the Medicæan of Virgil for instance, in which some ancestor of our *mas* must have been written, these letters are often undistinguishable. 358 *possint* Ed. for *possunt*; by changing the punctuation of 357 I have made the sentence quite plain. Madvig emend. Livianæ p. 302 n. '*possem possim, posses possit* perpetuo errore permutantur', and p. 550 '*possent* scribendum *possint*. non aberratur fere, ut sæpe dixi, nisi ubi una littera formæ distat; *esset* pro *sit* scriptum non reperias'. See 207; and below 593, 597 and 645, in all which places I have written *possint* for *possent*. Whether with Junt. Lamb. Lach. etc. you punctuate *Quod n. i. sint, q. possent a. q. Transit* à. u. f. r. v., or with Gif. Creech Wak. etc. *Quod, n. i. s. q. p. a. q. Transit*, à. u. f. r. v., in either case you get hardly grammar or sense: v 276 is different. in 357 B and Gott. for *feri* have *valeret* which appears to come from ULLA twice written and FIEMMI: yet Bernays in 358 reads *qua corpora quæque valeret* for *qua possent c. q.* 386 *At* Flor. 30 ex corr. (cod. Nic. Nicc.) and Flor. 31 for *aut*. 387 *vacui minus* Junt. Lamb. etc. for *vacuum minus* B and Gott. *vacuum* Wak. Lach. etc. retain with A, the Ital. and Camb. *mas*.

384 *concurru* Gott. p. m. Flor. 30 corr. 31 for *concurra*. 388 *quemque*. *quemque* Ald. l Junt. for *quisque*. 404 *ferai* Nic. Nicc. Flor. 31 Camb. etc. for *ferare. ferarum* A corr. 411 *de plano* Flor. 31 for *deptana*. 412 *magnis* A corr. Nic. Nicc. all the Ital. Camb. etc. for *magnes* of A p. m. *amnes* B and Gott. and also same A corr.; whence Bentl. and Bern. read *largis haudot a. f. amnis*, making 3 changes. *magnis* N. Heins. in ms. notes.

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

451 *nusquam*. *nusquam* Ver. Ven. and eda before Lach. wrongly: comp. Aen. v 852 *clavumque...Nusquam amittebat*, and Conington there. *perniciâli* Ed. for *perniciâli*. Thus Ritschl in Plaut. Mostell.

3 *pernicios* (though in former plays he had left the *n*) referring to Koch exere, crit. in *puisc. poet. Rem.* p. 9 who produces abundant authority for this form *perniciosi* vulg and Lach. 453 *scicist* Lach. *scicist* ed. Wak. for *scicist*, 454 Lach. has proved to be spurious, as a *scicist* *scicist* cannot exist, and the *scicist* are not consistent with the *scicist* of 453. Lamb. reads *scicist*, *color ignibu'*, *liquor aquai* but Lucr. never uses a dat. in *ai*. 465 *Trompetas*, 476 *Trompas*, 477 *Tranquillitas* Lach. w. th. A (477 *Tranquill.* A): see Quint. 1 4 11 'sciat etiam Ciceroni placuisse, avio *Mu* amque geminata i scribere'; and Piusani inst. vii 1 1, who rightly says that in the oldest writings you find *etiam* *Trompetas* *Trompas* *Tranquillitas* and the like: and often so in extant inscriptions. 467 *fuertit* Gott. rightly for *fuertit* of AB. *fuere* Nic. Nic. Flor. 31 Camb. etc. 469 *Terris* Ed. for *terris*. *per seel* Lach. *scicist* Bern. *rebus* Lamb. *terris* and *loquacibus* Wak.

489 *Lana* *strangus* *reus* *caelum*, p. s. *domorum* Cl. it, as if the air, like a stone wall, were a good instance of a very solid thing. All this have *caeli* and *ut*. ac Avanc. first for *cael*. 491 *ferocitas* Junt. and Lamb. ed 1 for *ferrenti*. 492 *tum* Brix Ver Ven for *rum*.

504 *rerum* *longe*. 'leg. *longe rerum*' Bentl. 517 *mans* *quod rerum* seems quite right. *inane* *in rebi* *quod* Lach. *totum* Ald 1 Junt. Lamb. ed. 1 and 2 *rerum* Bern. for *rerum*. 520 *vacaret* is the old form of *vacaret*: see F. Buecheler *Rhein. Mus.* n. f. xiii p. 583 etc. where he after Bergk and Fockeisen shows that *vacans* *vacans* *vacans* *vacans* were in use for *vacans* etc. 525 *Distinct* *inst.* *quod* *iam* Lamb. most rightly for *Dist. netum* *quoniam* which Lach. retains beginning the *quod* *iam* with *aut* *ergo* in 528. Ala. 1 and Junt. seem to take *distinctum* for *distinctum* *et* and to understand the passage rightly. 527 *pleno* Ald. 1 and Junt. for *pleno*, and *inane* for *inane*. 533 *fini* Flor. 31 Ver Ven for *fini*. 542 *que* *renata* Lamb. for *querant*.

551—628. Junt. puts 577—583 after 628, and 551—564 after 583. At the end of his edition Capd. us says 'Marullus non sic loco ordinatus, atque cum alibi in plerisque, ubi inmutatum qua. offendens, scilicet esse. The learned annotator of Flor. 32 says in the margin to 553 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 Capd. us says of Marullus 'quem profecto, si ad amissum rem quaque examinaret, neutquam. (me opinor) reperisveris'. 555 *ad* *unctum* 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 *summa* reads *summa* which he thus awkwardly explains, '*summa*, hoc est universo vivendi actus, aetatis pervenire *finis*, per omne vitae spatium videri. *summa* *florem*, Junt. Lamb. ed 1 and 2, Creech etc. which Lach. proves could only mean 'pass through' not 'arrive at the flower'. *summa*. *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.

or *possunt*, a corruption which *constant* and *omnia* almost inevitably caused. Lach. puts 568 after 585 where it is wholly out of place, Bentl. ejects it. Junt. reads *paucis* and *geruntur*, Lamb. Creech etc. *cupit gerantur*: all corrupting the text and making Lucretius assert the absurd truism that all things which do become soft can become soft.

578 *quaeque quaedam* Lamb. and Lach. without cause. *quaeque corpora sua — corpora rerum sua cuique*: comp. 599. 585 *erescendi* Ver. Ven. for *erescendi* 588 *constant* Lach. for *constant*. 591 *inmutabilis* Lach. first for *inmutabiles*, *inmutabile* Flor 31 Flor 30 corr. Ald. 1 Junt. vulgo obscurely. 593 and 597 *possunt* Ed. for *possent*, which *constat* in 594 shows to be necessary see 356 and note there. Here too *possunt* easily becomes *possent*, though *constat* does not pass into *constaret* so readily.

599 — 634: this passage which is difficult, but not corrupt has been badly mutilated by all editors from Laminius to Lachmann and Bernays, who all in different ways force on Lucretius a succession of absurd and self-contradictory assertions. *illarum* for *illorum* in 611 is the sole change I have made, two or three slight and obvious errors of AB having been corrected in the later mss. or older editions. 599 for *quoniam* Lach. *quoniam*, Bern. *quod iam* 600 for *illius* Lach. and Bern. *illius* Lach. *quoniam est quousque e* Cor *est aliquod* 611 Lach. *illorum* after Junt. Lamb. etc. 628 and 631 Lamb. followed by al. subsequent editors pervert *si* reads *ni* for *si*, *nullis* for *nullis*; though Bentl. says *si ex o. mss. nullis ex o. mss.* 634 *quae res* Junt. rightly for *quas res*.

645 *cur possunt esse requiro*. *et in al. ed. for cur possent requiro* etc.: comp. above 356 593 and 597. 646 *uo* B corr. Turnebus Lamb. ed. 3 *uo* for *uo*. *erro* A corr. Nic. Nic. Flor. 31 Camb. Vat. Lamb. ed. and 3 Creech. 657 *nasci* Ed. for *nasci* A, *na* B Gott. This word is the last in p. 27 of the archetype and therefore on the outside margin, and as in many other cases has become partly illegible. *missant* Flor 31 Camb. Lamb. ed. 2 and 3, etc. without sense. *multa* Junt. Lamb. ed. 1, etc. *stesse* Flor 30 corr. Ver. Ven. A d. 1 Caudinus at end of Junt. *adhae* Lach. *atavissim* Bern. *Memmi* Heins. in ms. notes. '*annuase* e. *annuase*' Is. Voss. in ms. notes. 660 *inani* Junt. for *inane*. 662 *raptae* Avenc. for *raptis*. '*quidam raptum agroscent*. Marullus *natura*' Caudinus at end of Junt. and so Flor 30 corr. 665 *alia* Lach. rightly for *alia* Ald. 1 Junt. etc. *na* Nic. Nice etc. 666 *caer* *attingit* Lamb. Lamb. ed. 2 and 3, etc. for *caer* *is attingit*. *nutare* Junt. for *nutare*. Ver. Ald. 1 Lamb. ed. 1 have absurdly in *coctus strugi nutare* *nutare*, and Flor 31 Camb. *nutare*. 674 *vigesset* N. Heins. in ms. notes. Lach. for *virescent*: comp. 707. *virescat* Nic. Nic. vulg. 680 *discere* Lamb. Lach. etc. for *discere* *discere* A corr. Junt. etc. 681 *alia* Lamb. best rightly for *alia* which Lach. returns. Caudinus at end of Junt. *alia pro alia positum*. *sunt qui alia legunt* 1 Marull. 683 *concedit* Lamb. first for *concedit*. 703 *quidam* Lach. *summam* Nic. Nic. Lamb. before Lach. AB Gott. omit the word.

705 *putant* Nic. Nic. B corr. for *putantur* B, A corr., *putant* A in 711 *longe* *errasse* Vat. 32, 5. and unless I err 113, Othob., for *longe* *errasse*. S. B. Gott. A corr. *longi* *errasse* A p. m. *longe* *errasse* Nic. Nic. etc. 720 *nudis*, *undans* Lach. *almas* Bern., without cause, *almas* v. *almas* confirms *nudis*. 721 *Italae* Nic. Nic. for *Haetae*,

Haeciliae A corr. *Aeciliae* N. Heins in ms. notes and Is. Vossius who says in ms. notes 'ms. habent *Haeciliae* vel *Aeciliae*. Puto olim sic dictam eam partem Italiae quam inhabitavit Iocasta Aech 6 ms. qui ad f. etum Siculum habitabat: vid. Diodorum lib. 5. [ch. 8] G. V.' This 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 omnia*. *ut vis vomat* ed. 1 and 2 after Ald. 1 Junt. etc. 725 N. Heins in ms. notes 'leg. *sursum*,' to avoid the repetition of *fursum*.

744 *frugis* AB Flor. 31 etc. not Nic. Nicc. so iv 577 and 992 *vocis* AB. *fruges* Lach. and l. l. *voces* he says '[membranas] quamvis consentientes imitari aetas non sum hoc loco, ubi habent *fruga*, neque in iv 577 991 1000, ubi *vocis*;' quamquam apud Nonium p. 149 16 e Varro scriptum est *paena*, et Manili exemplaria in iii 448 habent *lucus* Bat Varro de ling. Lat. ix 76 observes '*frugi* rectus est natura *frugis*, et secundum consuetudinem dicimus ut *haec aris*, *haec oris*, 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 old *fruga* was possible. 748 *quicquam* Ald. 1 and Junt. for *qui*. *quere* Flor. 2 Camb. Vat. 1136 (thob. which may be right. 752 *in idis* I have added and these must I think be the actual words of the poet: see Camb. Journ. of phil. i p. 29. *proreum* Lach. who quite misunderstands the argument. *robis* Nic. Nicc. and a l before Lach. 755 *utque* Ed. for *ut qui*. so vi 1007 ms. have *ut qui* for *utque*. Lach. reads 753 *uter* for *item*, and here *funditus usque*. 759 *habeis* A corr. Nic. Nicc. etc. for *habes*. *habebas* Lamb. vulgo wrongly. 769 *veneno* Wak. Lach. for *vene*. *venena* Flor. 31 Camb. vulgo: this l. ended p. 31 of the last archetype, and therefore these four mutilated endings of verses were on the outer margin.

769=762. repeated without meaning. 774 *animas* Junt. first for *animas*. 775 *quique* in *coctu* Junt. for *quique* in *coctum*. 777 *atque* *cum* *roris* Lamb. acutely for *et quodam cum roris*. 778 *rebis* *ignat* *rebis* *necessitat* 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 *eminea*. Nangerius first for *demineat*. 784 785 *hinc imbrem, ex imbri, a terra* Ald. 1 and Junt. probably from Marcellus for *hinc ignem, ex igni, in terram*, and the emendation though bold is pre-emptorily required. 789 *puteo* Ald. 1 and Junt. for *f. cto*.

806 *ut* Prisc. for *et* of ms. this change of a letter as Bern. has seen gives *imbribus* to the preceding sentence and completely restores the fine passage, which Lach. deplorably disfigures by transposing 806 and 807 and changing *arbuta* into *ambusta*, as if non forsooth could like 'frost perform the effect of fire.' Lamb. and G. f. ed. 1 *et* *quiescent* the vulgate. G. f. ed. 2 reads *et vacillant* without sense, and says 'q. v. Marul. et vulg. *facillant*, q. v. *vacillant*, m. c.' Now Ald. 1 has *et tubae* *smillant*. Ver. Yen. read *et de* *facillant*, whence comes *facillant*. But Junt. gives as G. f. does, *et tubae* *vacillant*. 814 *multa modis* I note for *multimodis*. 824 *rebis* Flor. 31 Camb. Vat. etc. for *bellis*: see Lamb.

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*.

834 *quam* 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 se dixit quidem nequam Lucretius, sed rerum principia i 740 1047 ii 789' says Lach. Yea, because his *primordia* are plural; but i 707 he writes *Et qui principium gignendis aera rebus Constitit* of those who have one first-beginning of things. 835 s Ald. l and Junt for *de*. 839 840 *aurique...aurum*. As he immediately enumerates the three other elements, Benth. proposes *auraque...aurum*. 'quid hic aurum? oculos credo interpretum praestruixit...Simplic. tamen [in Arist. phys. fol. 6 b] de Anaxag. *αἴθρα τὰ ἐπινοουμένη οὐρα τὸ ἰόνιον ἢ τῆς ἢ χρῶρος* etc.' This and other passages seem to defend the text: yet comp. 853. 843 *ulla parte idem* Nic. Nica. vulgo for *ulla idem parte*. *ulla idem* on *parte* Lach. because Lucr. he says only omits the preposition when a genitive is added. But in *rebus* seems equivalent to one: comp. Juvon. vi 437 *Adque alia parte in trutina suspendit Homerum*. 848 *illi supra quos* Ald. l Junt. marg. Flor. 32 for *illis supra quod* A, *quo* B Octo. *illis juxta quod* Camb. Vat. 1954 Othob. *illis juxta quos* Flor. 31. *illis iunctis* Ang. Politian in marg. Flor. 29. 852 *effugiat* B corr. Flor. 31 for *effugiat*. 853 *sanguem* on *ocis* marg. Flor. 32 and Lamb. for *sanguis* on *oc*. *sanguis* was unknown to Lucr.: iv 1050 *sanguis unda*; vi 1203 *sanguis arpiatis*: see Lach. and add Sen. Med. 776 and Val. Flacc. iii 234 *sanguis*. Flor. 31 does not as Lach. says read *sanguis* on, on *oc*. *sanguem* or *aurum* Lach. an awkward and improbable correction. 860: the verses lost here Lamb. thus supplies, *Et nervos alienigenis ex partibus ossi*; which must be very like what Lucr. wrote. 866 *sanctus sanieque* Avanc. Lamb. Lach. without necessity I think. Avancius formed his text by correcting Ven. and it as well as Ven. have *sanieque*; hence perhaps *sanis*. misse Lach. after Ald. l Junt. Lamb. which have *misse*. misse Ang. Politian in marg. Flor. 29, which may be right. 873: here there is I believe a hiatus of two or more verses, which I formerly supplied thus, *Ex alienigenis quas tellure enoriuntur. Sic itidem quas lignis emittunt corpora, aluntur* Ex oct: comp. especially 859—866 and notes 2. In 874 I have added *his* after *lignis*. I hardly understand Lach. who reads *quas alienigenis oriuntur*. See also Luc Muller de re metrica p. 284, who seems to prove that a monosyll. diphthong is never elided before a short vowel. Junt. followed by Gil Creech omits both 873 and 874. Lamb. followed by Wak. only 873; which seems absurd. he reads in 874 *lignis enoriuntur* with Flor. Camb. etc.

882 *cum saxi* Ald. l Junt. etc. for *cum in saxi*, 884 *lapidi lapidem* Junt. etc. for *lapidi in lapidem*. 'recte, ut puto, steti cur addita sit [praep. in] non intellego' Lach. *terimus* Nic. Nica. for *tenemus*. 885 *herbia herbas* Ald. l Junt. Lach. vulgo. 886 *laticis* Flor. 31 Camb. for *laticis*. 887 *quali* B, *qualis* A, *quales* A corr. Nic. Nica. Flor. 31 Camb. *ubera ubera* Lamb.: the exact reading is uncertain. 890 *inter terram* Lach. first for *in terram*: other editors have blundered strangely. *us* added by Nic. Nica. B corr. etc. 900 *flammai* Junt. for *flammae*: a simple correction, yet overlooked by many of the later editors. Even Nauger has here deserted Junt. and reads *fulsuerunt flammae fulgore*. 909 *contingantur* Nauger. for *contingantur*. 912 *et* B corr. Wak. for *a*.

932 *animus animos* Lamb. Creech after Lactantius inst. i 16. Pius

says 'modulatus animos leges'. But iv 7 *animum* Lamb. *animos* Creech 942 *facto* N Heins. in ms. notes and Lach. rightly for *facto*. 954 *Necne sit* Lamb. for *nee sit*. 957 *vastique* Nic. Nacc. corrupted into *adusque*; his followers *adusque* into *vel adusque*, or, as Ald. Junt. marg. For 32 *poterunt ad usque* 971 *Id valida* Lamb. first for *Invadit*. Flor. 32 in marg. i explains *invadit* as *valde validis*. 977 *offendit* Lamb. rightly and before him Gryphus Lyons 1534 and 1540 for *effundit*, after the constant usage of Laur 984—987 (998—1001) I have elsewhere proved should come in this place.

991 (987) *confuset* Flor. 31 first for *confuset*. 997 (993) *nulhat* Politian in marg. For 29 Ver. Ven. Heins. in ms. notes for *nulhat*. 1000 (996) *e* supplied by Lach. is better than *in* of older editors. *inferna* is quite right see Camb. Journ. of phil. i p. 33. Lach. wrongly follows Ald. Junt. Lamb. etc. in reading *adternaque* and adds 'rei convenienter. quoniam secus videatur Wakefieldo et Forbigerio. qui quotiens philosopho haetur delirant': an insult quite out of place here.

1008: a new paragraph should commence with this verse. 1009 *inani* Ald. Junt. for *inane*. 1013 Madvig opusc. pr. p. 313 rightly supposes some verses lost here; and long before him Marullus did the same as I find from the margin of Flor. 32: 'credet Marullus deesse hic aliqua carmina, quae continent traditura ab infirmitate manus ad infirmitatem corporum, in his enim *Nec mare nec telus*. procul datio agit de infirmitate corporum, cum supra [953] de utroque intus se distorura pronuntiant'. Lach. places the mark of hiatus after 1012, giving a most involved explanation of the passage. His arrangement moreover is scarcely grammatical, as *poterat* 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 spiritum* is infinite. He now, 1008 etc., shews that matter is finite. I formerly proposed roughly to supply what is wanting thus, *Sed spatium supra docui esse has patere. Si finita videtur summa esset materia, Nec mare cel.* 1023 The last four verses are rightly supplied by Junt. rom. v 421, the mss. here repeat the last three of 1022 Avancus Henders says, doubtless from not understanding what he is taking from others. 1028 *resum* Faber and Bentl. from v 194 most rightly for *rebus*. 1033 *summassaque* Junt. for *summaque*. 1034 *Florant* Flor. 31 Camb. etc. for *florant* 1041 *ruit* Bentl. and vulgo for *est magna* Lach. But *ratione vique* surely means 'by method and system': see Cic. de fin. i 29 *ut ratione et via procedat oratio*. 1047 *principans* Junt. for *principium*.

1061 *fit vultu* Lach. reads *Ademuli* and joins with it the preceding verse, putting a full stop at *postea*. I think him quite wrong: the sense is exactly the same as in 318, where also Lach. makes unnecessary changes. 1068—1075: these 8 mutilated verses came at the beginning of p. 43 of the archetype; and the ends were therefore at the outer margin. B and Gutt. omit them altogether, but append a cross and *vin*. Nic. Nwe. gives them imperfect as in A. The later mss. Ald. Junt. Lamb. complete them in various ways. I formerly suggested in 1063 *error falsa produnt* or *error vana pavid*: 1069 *peru rea rem*

ratione: 1070 *quando omnia constant*, or with *Lach ubi scimus pro-*
ponunt: 1072 *eam magis ob rem*: 1073 *repat.* 1073 *Lach rebus ubi*
for ubi, and proposes *neare ut end*, and *mallo potare* in 1072. he
 decides to prophesy in 1068 and 1069. 1071 *Jant. most tru y neque*
omnis in ubi melium ut for desique omnino in san. 1074: end is
 omitted in A and B and *Jant.* 1075 *debet Wak. oportet eller cor.*
 1076 *neque Jant. for aquis* which *Wak.* absurdly defends. 1078 in
 added by *Ald. I Jant.* 1082 *concordia Jant. for concidium*, the *m* coming
 from *medi. concidium. rectas Lach.* which seems less poetical. *vinetis*
Lent.

1085 1086 are transposed in *Jant.* 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 *seaba 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 aethetyp, the
 eight unprinted lines above having headed the page on the other side of
 the leaf. *Lach* therefore must justly conclude that this part of the text
 in the original of our ms. was by some accident torn away. Both the old
 ma. editors of A and B which I possess mention this lacuna: N Hein-
 rich says 'in A octo versuum hiatus erat relictus'. The less careful Is.
Vauguis, though the manuscript was his own, merely says 'vide ms. in
 qua h. utis 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 *Jant. Terra det: at*
causa carum leges omnia caelum, stealing the critical note of the
Lach in bookseller's edition, and noting that this spurious verse was not
 in B from which every reader must infer it was in A. I formerly made
 the following verses to show the general sense of those which are lost:
Insulae supposita reman natura creatae, Seducta incerto diversis erroro
corrupta Argumenta sibi proreum pugnantia fingunt. Quas tamen om-
nino vult julia ratione recepta. Nam quomodo docui spatium sine fine
indolique Immensumque patere in cunctis undique partib, Sic paradi-
catore necessitat suppositetur Insula etiam vis undique materia, Ne
et 1105 *penetrabilis N.c. N.cc. for penetrabilis*, rightly followed by all
 the old printed eds (not by the ms.) before *Lamb* who reads *imtra-*
bilis, neither *penetrabilis* nor *imtrabilis* is Latin. 1108 *abest Ed.* after
Jant. for *absent* wrongly adapted to the adjacent plural com. vi 286:
omnis a, trees with terra. comp. vi 605 seq. Lach. in 1106 reads *omni s,*
 as also in 719 without authority.

1114 *et 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*
intelligere scire, with which the preceding words *purra productus opellu*
 may be joined. *Luer* says it is hard to master his principles, but when
 that is thoroughly done, then led on with little trouble you may learn
 the rest yourself. Comp. especially i 400-417, and see *Camb. Journ.*
 April 1 p. 374. *Lach.* for *sic* reads *scu. n.d. perductus for productus*,
 and then gets no satisfactory sense: *Jant.* reads *non* for *nec* in 1115:
Lach. *perductus* for *perductus*: *Bern. sis,* and *perdoctus* after *Lach.*

BOOK II

5 and 6 rightly transposed by Avancius. 9 *no me 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. '*videtur Marul.*' says Gif. But Junt. has *videre est*, Ald. 1 *videtur*, and this is mentioned as a var. loc. at end of Junt. so also Lamb. ed. 1, but *videre est* ed. 2. 17 *quos* Gif. cui Avanc. for *qui*. 18 *meate. meati*' Lach. without cause. 19 *sermota*' Lamb. in notes Gif. Bentl. for *seriota*. 21 *cumque. quoniam* Junt. Lamb. etc. perhaps rightly. or *i cuius*. but see notes 2. 27 *fulget atqueque. fulgens* Lach. But comp. v 1049 *serret animoque*, where Lachmann's *serrent* perverts the meaning. *fulgens, ren dens* Macrob. Saturn. vi 2 Avanc. Junt. etc. *fulgens renidet*. P. Crinitus le bon disc. xvii 6. 28 *citharæ citharum* Macrob. saturn vi 2, *cithara*, id. vi 4. 28 *aurataque ornataque* Lach. *argenteaque* B. ro. *tecta* Lach. for *templa*, and so Mac. ab. saluti vi 4, but vi 2 *tempe*, which copies perhaps from the preceding passage of Virgil. Yet the *templa* of the mss. of Lucr. may have a technical meaning. 36 *lactaris lactaris* 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 eorum vi (reecūci)* Ed. for *epicuri*: comp. *toriter* for *pariter* in 43. 43 *Ornataq. armis status pariterque* Ed. for *Ornatas armis status pariterque* B. Gott.) *toriterque. Fervere cum videtur classem lateque videri*, which is not found in our mss. but is quoted by Nennius p. 503 from Lucretius l. h. it, is clearly in its right place after 46, not 43, where Lach. and others have put it. I have also put a stop after *pariter* in 44. For *status* corrupted into *status* comp. Lach. to iv 283, and *status* for *status* in Orelli's inscript. 1120. Because Lucr. v 1227 has *Induperatorem classis super aequora verrit Cum validis pariter legionibus atque elephantis*. Lach. says 'apparet Lucr. ita legenda esse, *Subsidia magnisque elephantis constitutitas, Ornatas armis, valules, pariterque animalas*.' The *apparet* is anything but clear to me. Bern. reads *hastatis* for *epicuri*, *pariter* for *status*. See Lach. on the way these two verses are written in A B. Nic. omits them: later mss. Flor. 31. Camb. etc. treat them as a heading. the old eds. to Ald. 1 and Pius inclusive have them variously corrupted. Junt. first omits them in text with this note at end, '*Subsidia magnis Epicuri constitutitas. Marulius carmen hoc expungit. Nam illud, ornatas armis status, statiterque animalas, pro u. quolo substitutum est.*' All subsequent eds. before Lach. omitted them, except G. f. who mixes up a portion of them with a part of the line from Nennius in this fashion, *Fervere cum videtur; classem lateque vagari, Ornataque armis belli simularum circum.* Lamb. ed. 3 first gives the line from Nennius in full. 46 *peritas* Lamb. for *tempus*: a necessary change. 53 Ald. 1 Junt. Lamb. etc. *omne est hoc rationis egritas*, without cause. 56 *sic*, as in ii. 58 vi 36. *ita* Senec. epist. 110, shewing what little reliance can be placed on such citations. Comp. i 68.

85 *nam cum (quom) cita* Wak. for *nam cita. cita superne* Nic. Nic. *concita saepe* Flor. 31 Camb. 86 *conficere* Lamb. in notes for *conficere. conficere* Nic. Nic. etc. *cum fixere* Lamb. ut Avanc. for *uti. ita uti* Flor. 31 Camb. etc. 88 *tergo ibus* Ia. Vossius in ma. notes (not Preiger) most rightly for *tergibus*. 95 *nulle* Nic. Nic. for *multa. inuita* Ia. Vossius in ma. notes. 98 *confulta* ms. and so Avanc. Pius Naugerius rightly. *confulta* Ver. Ven. Gif. *confida* 2 Vat. Junt. Lamb. ed. 1 and 2 Wak. Creech. *confusa* Lamb. ed. 3. *compulsa* N. Heina in ma. notes. 105 must be spurious: some reader, with reference to the *cetera* of 104, wrote in the margin *cetera; Paucula quae porro magnum per inane vagantur*, on the model of 109 *Multaque . . .*. This *cetera* then usurped the place of the words at the beginning of 106, one of which must have been a relative to the antecedent *haec* of 107, the other an adverbative 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 *memore rei* Vat. 1706 Reg. ('olim Nicolai Hensii') Avanc. vulg. for *memoror rei*. 118 *proelia pugnas: no rv.* 1009. *proelia pugnaeque* Camb. Junt. wrongly. 125 *magis haec*. 'Marull. contra v. l. scripserat, *huc*' Gif.; but both Ald. 1 and Junt. have *magis ad hoc*: see above p. 8. 137 *Ipeaque proporro* Turneb. advera. v 27 Lach. for *Ipeaque porro*. *Ipeaque quae* Camb. vulg. *Ictaque quae* Flor. 31.

152 *quasi dum dicerberet. quasi for quoci* Pontanus, says Lamb. *quod sol dicerberet* Nic. Nic. Flor. 31 Camb. vulgo Lamb. ed. 1. *quasi tum dicerberet* Lamb. ed. 2, *quasi dum dicerberet* 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 Junt. for *remorant*. 159 *ipea, suis e partibus una, Unum* Ed. for *ipea suis e partibus unum Unum*. The contrast with 153—156 shews this to be necessary: comp. also 1599 etc. The repetition of *unum unum* has here no force whatever. 180 *conixa. conixa* ms. *conixa* Ver. Ven. followed by Nauger. and vulgo, not by Avanc. or Junt. It should be *conixa*.

165—183 Lach. has most justly marked off from the context, as interrupting the argument, though indisputably written by Lucretius. Some verses too have clearly been lost before 165. Bern. puts 167 before 165, and in 166 reads *poractati*, and supposes no lacuna. 168 *numine credunt* Ed. for *numinus reddi*: the *e* of *numine* has absorbed the *c*, and *redunt* in ms. much resembles *reddi. ventur* Junt. and vulgo 'prorsus egregio' says Lach. Wak. absurdly defends *reddi*. 169 has been much tampered with in the vulg. eda. without any reason. 181 *tanta stat praedita* Lach., as in the repetition v 199, for *quamquam praedita. quae tanta est praedita* Junt. and vulgo, which may be right. Wak. adopts the interpolation of Nic. Nic. *quamquam haec aut praedita*, and gives a ludicrous explanation of it.

193 *subigens* Lamb. Creech. Lach. for *subiecta. subrante* Bern. which is hardly so near the ma. reading. 194 *Quod genus e nostra. 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.

quom Nic. Nicc. cons A Lach. cum B. 197 *ursinus, uirginus* A corr Nic Nicc Camb alte Flor 31 for *altu* 198 *deincta* Lach for *directa* 199 *remouit* Naigor. for *remouet*, 203 *debut flammae quous* A. d. 1 Junt. for *q. d. fl* 205 *in se est deorsum detracere* A. d. 1 Junt. for *in se deorsum duere*. *is se est* Flor. 31 Camb. also. *quantum est esse deorsum duere* Lach: this I found also in one Vat ms. 210 *cons* Bern. better than *summa* or *atherio* of color ed tors. *cacti* I had misread resti red facti c. i. Act. 297 *summo eadi de vertice traxim*.

214 *abrupt*. *abrupta* Maer sat vi l 27 218 *ferme* Flor 31 Camb. for *ferma*. 219 *Incertusque loer spatio decessere* Lach for *Incertusque loer spatio dephere*: a brilliant emendation. Possibly Lach wrote *Incertusque loer spatio*: the corrupt *loer* causing the change to *incertis* *spatio se pultore, decessere, secessere* cf Avime Junt. Lanch et have no meaning. 220 *momen*. *minimum* 2 Vat. and old eds. before Junt.

227 *plagus* B corr and Lanch for *plag playis* Nic Nicc followed by all before Lamb without sense 247 *se* before *est* added by Flor 31 Camb. etc. 249 *recta ceptum*. *recta* added by Nic Nicc whom all before Lach rightly followed it was absorbed by the similar letters in *ceptum* *recta ceptum* Lach 249 *Inclinare quis est qui possit exorere* *ees*: this reading of all mss. and editions I now keep: the constr. is not harsher than others in Lach.: see notes 2. *de se* Ed. in small ed. for *seae*, *seusis* Bern. *preestet* Lach. for *possit*.

252 *semper* addeæ after *exociter* by Nic Nicc. Flor 31 all editors before Lach Camb. *exocito* added by Lach before *exociter*. Obviously not right, as the new part on nova rest first begun when the other ceases. The reason of the error was the *semper* of 251 257 *poestus* 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 Nicc Flor 31 Camb. or Ver Ven 267 *conquiri* A corr. Gott. Nic. Nicc. vulg. for *concuri* of A p. m. B which Lach. keeps. Both in ist have been in the archetype. 268 *coniza* Gif Lach. for *coniza*, as in 180. *conaca* is absurd, though in nearly all eds. before Lach. Lamb. says some mss. have *conassa*; but that I doubt. 275 *percepium nobisat* AB for *percepiumat nobis*: see Lach for the strange frequency with which it is thus transposed in AB. 277 *extera*. *extima* vulgo wrongly; prob. from the *extrema* of Nic Nicc 278 279 *Pellat ropi* Avime. rightly for *Palat.*, *ropit* *Pellit* *comit* *ropit* Junt. and vulg. before Wak. *Fallat* A corr. Nic. Nicc. Flor. 31 Camb. and Vat.. Lach wrongly gives *Fallit* to Marulius, for Junt. has *Pellit*. 281 *quasi* Nic Nicc for *quasi* *hoc* add by Ed. ad Lach.

294 *ful* *unquam* Junt. for *fulam quam*. 301 *riquo valobunt*. *impus valobunt* Ald. I Junt. vulg. '*vix latine*' says Lach. 305 *extera* added by Ed. after *quiquam est*, in which it was absorbed: the sentence requires this: comp. v 361 and 1963, and Camb. Journ. of phil. 1 p. 375. Lach. adds *scorsum* at end of verso. *neque rursus in omnes* Flor 31 Camb. *neque rursus in omne* Ald. I Junt. vulg.

313 *ipna* Gif for *ipnam*. 314 *surpere* Junt for *asurpere*. 322 *vel* *ut* in Lach. rightly for *velut* in of all mss. and eds.: mss. seem to have

780 *uti in* for *ut in*; above in 86 *fit uti*
 302 *veluti ingentem* M a c. *velut* P y b rightly;
 / in P etc. ap. Ribbeck. *uti* is never found
 536 and Lach. there. 325 *ibi* Ald. 1 Junt.
 , *transmittunt* B. 331 *unde* added by Nic.
 337 *constant* Nic. Nicc. Flor. 31 Camb.
 694 *constant* B Nic. Nicc. (?) Camb. vulg.:
 all 3 places *constant* Lach.; but I believe the
 to have come from the adjacent verba
 and *adibus* must be right.
 for *praeterea*. *Praeterea* has here no sense.
 understand. *Praeterea* and 347 *Horum*
 47 *quodvis* Lach. for *quodvis*, as iv 126.
 A Flor. 31 Camb. etc. *Non quid* Nic.
 L. *Linguit* B corr. Ald. 1 Junt. vulgo,
 Ed. for *admittens*. *admittens* Lach. which
 v. Nic. Nicc. vulg. 361 *vigentes*. *virentes*
 AB Gott. *ulla* Macrobian. l. l. 'B corr.' says
 Heius have noted, Camb. vulgo. 363
 which Wak. unsuccessfully defends. Yet
 ob. sat. vi 2 so reads: Macrobian. has also
 in 342: yet none of these readings can
 ; but the care here is quite *insolita*. 365
 + Nic. Nicc. Flor. 31 Camb. Vat. 369 *Ba-*
 etc. *Botatum* B Flor. 31 Camb. etc. 372
 378 *pavit* mss. rightly. *laris* Nonius Ald. 1
 notes he prefers *pavit*. 381 *est tali* Lach.
 Bern. not so well: the *t* of *tali* was absorbed
 into *est*, but *animi* is out of place.
 subst. for *suat*. 387 *ortus*. *ortu* Lach.: comp.
 v. l. 401 'Oratio lenius decurret, si scribemus
 terti peritorquent' Lach. 413 *Mobilibus* Ang.
 and Nauger. for *nobilibus*. 421 *diri turpes-*
que fedi turpesque, qui olidi t., tetri t., turpes
mad. caeli turpesque Nic. Nicc. and oldest eds.
 Schneadewin Phil. III p. 538 for *vulentus* which
 and supplanted the feminine substantive. *quae*
 Junt. *quae mulcet cunqus iuvatque* Avanc. with-
 out of his ed. of Catullus he bids us read *quae mulcet*
 423 *leviore* Avanc. for *leviora*. 427 *unca*. *uncaque*
 added by Flor. 31 Camb. vulgo, *quaeque* Lach. *unde*
ungelli, is right the *que* at end of 427 belongiug
 possunt A Nic. Nicc. Flor. 31 Camb., and (as I learn
) cod. Sangallens. schol. in Iuvenalem; rightly, as the
 possunt B Gott. vulg. Lach. 430 *imulaeque* Lamb.
qua. vniqus Nic. Nicc. etc. 437 *egrediens* Flor. 31
mens. 438 *aut* Lach. seems to me wrong in chang-
 439 *que* added by Junt. vulgo.
 for *ex*, as our mss. elsewhere have *s* before *l*. 453
ets: it is quite out of place. Does it refer to poppy

seeds, or poppy juice) in the former case it is untrue; in the latter meaning Lach retains it, and for *quod roat quasi* after M. Haupt. 455 *procurrus* Junt. for *percutus*. 455-463 a passage variously emended: the changes I have made are slight and I think not unimportant. 458 *omnia* Lamb. after Muretus for *omnia*. comp. v. 62 where I read *Moenia* for *Moenia*. *omnia sunt levis* Junt. perceiving *omnia* to be wrong. 460 *lata* Ed. for *saxa* which cannot be right. see Lach. 462 *sic latum* Ed. for *scelatum*. Lach. reads 461 *occulum* for *videmus*, and 462 *sed ratum* for *scelatum*, making two changes. *Ventis esse datum* Bern. strangely for *Sensuous scelatum*. *Sensibus esse datum*. Faber conjectures; but he thinks with Lamb. that 461-463 are spurious. 461 *quod quisque* Junt. vulgo for *quodcumque*. wrongly joining this clause with the preceding. 465 *habeto* Ed. for *debet*. *habebis* Lach.: but he thinks *debet* may be right and a verse be lost, and this Bern. assumes. *est minime mirabile habendum* 3 Vnt. Ald. 1 Junt. 'Marullus' says Gif. *cuquam* Gif. 'Ita v. l.' i. e. Ver. Ven. he having the latter before him with Marullus' *ma emendati ma*. Brix. omits the word. 466 *fluvius est*. *fluvium est* Ver. Ven. followed by all eds. before Lach. though the metre is thereby grossly violated. 467 *Est et levis atque rotundi admixta doloris Corpora* mss.: some of these words it is plain Lach. have come from 486 and reduced the words of Lucr. *Est, et levis sunt aliunde* etc. Lach. But he adds 'quamquam sic quoque mutationem faciunt illa doloris Corpora, quae sunt pungentia scelus et lacerantia' quite true. Bern. reads *Est, et squalida sunt illa* etc. and *squalida* indeed seems necessary. I have therefore written *Est, et squalida multa creant admixta doloris Corpora: doloris* being of course the accus. plur. 468 *necessum* Lach. for *necessum*. 471 *Et quo* Junt. for *Et quod*. 471-477 by a better punctuation and by deleting one letter I have rectified this passage: 473 I have placed a stop after *scerenti*, and removed that which all former editors have put after *videndi*, and 477 have written *quam magis* for *quo magis*. Lach. puts 476 before 474 and then leaves a most involved sentence. 474 *duces*. *dulci* Gif. not Lamb. Lamb. keeps *dulcis* ed. 1 and 2: he conjectures *acerbus* and reads *dulcet* ed. 3. 477 *possint*. *possunt* Lamb. vulgo.

483 *Nam quoniam eadem una cunctis in brevitate* Ed. for *Namque in eadem una quomocumque* Lamb. See Camb. Journ. of phil. v. p. 32. 490 *probari* Ald. 1 Junt. for *probari*. 501: I believe a verse is here lost of this nature *Et quae ostendunt in solis luce colores tacta* Lach. after Ouden-derp Lucan x 491 for *tacta tacta* Junt. Vug. 502 *videnti* Fr. Medices for *vident* and 503 *novo* for *nova*. *Aurea, p. videnti imitata* etc. Lach.: Lamb. and vulg. add *et* at end of 501. 503 *Suecla*. *Pepla* P. Burmann Wak. 504 *Et contemptus odor* Flor 31 Camb. Brix. Ven. vulg. for *Et contemptus odor*. *Et contemptus odor* Nic. Nice. Ver.: hence I infer the ms. of Poggio had *odor* 512 *sed adlet* by Lach. *quia* Wak. 514 *fiatis* Politian (?), Ald. 1 Junt. for *infantis*. 515 *iter usque* Lach. for *hinc usque*. 517 *Extima enim* Ed. for *Omnis enim*. *Ambit* Lach. *Fons* Junt. *Fuit* Lamb. vulgo. 518 *Inter utroque* Lach. for *Inter utroque* of mss. here and in six other places, v. 472 476 839 vt 362 1062, and in 306 where I read *Inter utrosque*. He compares it

with such adverbs as *antes postea interea praeterea* etc. acutely and plausibly: and yet it is passing strange that *ms.* should agree six or seven times in precisely the same corruption, the more so that *inter utrumque* would seem a more natural change for them to make: they twice give the adverb *utrumque* right, and we never find *inter eas* for *interas* or the like: is it not possible that *Lucr.* really wrote *interutrumque*, whether as one or two words, on the analogy either of the adverbs *aliam alteram* or of *foras*? 521 *infesta* Lach. for *infessa*, and so Lamb. in notes, *incessa* in text after *Junt.* *infensa* Flor. 31 (not Camb.) Vat 1954 Othob. old eds.

522—528: this passage I have fully discussed in *Camb. Journ. of phil.* iv. p. 143 etc. where I have shewn that Lach. is quite wrong in enclosing 522—528 in brackets, and beginning a new paragraph at 529, and there reading *Protinus* for *Vernibus*: he gives us the alternative, which Bern. has adopted, of assuming one or more verses to have been lost before *Vernibus*; and indeed all editors before him from Ald. 1 and *Junt.* downwards have inserted this line, *Quod quoniam docui, nunc suscipis ego pariter*. No stop is to be put at the end of 528, and 529 *ostendat* is to be read for *ostendam*; and then all difficulty vanishes. 533 *missa* Lamb. most rightly for *magis* which *Wsk.* absurdly tries to explain. 535 *genera* *Junt.* for *genera*. 536 *Sicut* Bentl. for *Sicuti*: 111816 *ms.* have the same error. *Lachmann's* note shews the strange tendency of *ms.* to read *sicuti* for *sicut*, as above *saluti* for *salut*. In the passage he quotes from *Plautus mil.* 727, it now appears from *Ritschl* that the *Ambrosian* palimpsest has rightly *sicut*. *Cic. Arat.* 131 on the other hand the latest editors after all their *ms.* read *Sicuti cum coeptant*. *Cic. de senect.* 14, though the same editors read the verse of *Eunius Sic ut fortis agens*, 5 of their 6 *ms.* have *Sicuti*. 541 *lubet* B corr. Flor. 31 Camb. for *subet*. 543 *nulla* added by Lach. *non sit in orbi* B corr., *non sit in orbe* Nic. Nic. Flor. 31 Camb. vulgo: perhaps rightly. 547 *sussum hoc quoque uti* Ed. for the meaningless *sussumt oculi*: comp. 541. a *manicula* Lach. strangely. *Wsk.* tells us that Bentl. obelised the words; and it is strange that all editors before *Wsk.* even *Junt.* and Lamb. left them unnoticed. *Wsk.* conj. *sussumt olli*. 553 *gubernat* Lamb. for *coverna*. *corinas* Nic. Nica. 555 *aplustre* *Politian* *Junt.* for *plustris* A, *plustris* B Nic. Nica. Camb. 560 *si finita* B corr. Ver. Ven. for *si infinita*.

566 *quod cumque* Lach. for *quocumque*. Previous editors have gone much astray. 603 (and 607) *Eximie* *Avanc.* for *Ex imia*. 'Sic v. l. c. . . Marull. ex Virg. lib. 5, ex imia, contra v. l.': the 'veteres libri censes' are only the Ven. in which were *Marullus's* *ms.* notes. Ven. has *Eximie* which *Gif.* probably read *Eximie*. *Marullus* perhaps referred to *Aen.* III 577 *fundoque arceatual imo*, and divided the word.

601: Lach. with reason supposes a verse to be lost here, which he thus supplies, *Magnifico divani ex ipso penetratibus vectam Sedibus*. Lamb. reads *Sublimem* for *sedibus*. 605 *molliri* Nic. Nica. Flor. 31 Camb. etc. for *molliri*. 613 *orbem* *Junt.* first for *orbes*. 615 *sint* Lamb. first for *sunt*. Lach. says nothing; but Ed. as well as N. Heina in *ms.* notes and *Goebel* in *Rh. Mus.* n. f. xv p. 414 found *inveni sunt* in *AB*. *sint inveni* Lach. I prefer the rhythm of the *ms.* order. 623 *metu...nu-*

mini' dicat Lach. at the suggestion of an 'amicus quidam' of Haverc. for *metu, numis dicat*. 626 *iter omne viarum* Turnebus Gif. Lamb. ed. 2 and 3, vulg. for *ie omnia virum*, a certain correction, *de omnia mitem* Nic. Nice some Vate and old eds. *iter omnia circum* Fior. 31 Camb. some Vatic. Junt. Lamb. ed. 1. 630 *quod armis a certis correctis* Lach.; the sentence requiring the conjunction *quod* or *quia*, the sense *armis, cateris* of *miss.* is a mere blunder of the scribe who has taken it from 628: a form of error common in our *miss. comp.* 422 r 555 v. 15 etc. *calenas* of B is again a mere miswriting of *cateruas*, though it has deceived many. 631 *sanguinolenti* Bentl. for *sanguine fletu*, *sanguis fletu* Nic. Nice, and old eds. *sanguine laeti* Junt. Lamb. etc. 632 *memine* *momine* Lach. whom I followed in my small ed.: but see Fr. Wagner in *Philologus* supplement 1 p. 400 (Oxford) to Arn. ii 125 and Lachmann's own note, *comp.* also iv 179. 636 *Amal et in numeris pernice chorea*: first omitted by Lamb. as manifestly made up out of 636 and 637. 653 (656) *Constituit* Lach. for *Constituet*, as *mirat* follows 657, 660; this verso, 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 parvo* Fior. 31 Camb. etc. 658—660 (652—654) I have transferred hither. The *daqae* of 661 manifestly refers to them, so that if they are to keep their place, then (what comes to much the same thing) 652—657 must be enclosed in brackets as a subsequent marginal addition of the poet's: see above, p. 22.

665 *retinuitque parvulum* Fior. 31 (not Camb) Vat. 1136 Othob. 1354 Othob. s.m. Ald. 1 Junt. for *retinente parvulo*. [669 *quamvis unam* Lamb. for *quamvis una*, *quemvis*, *una* Nic. Nice *quemvis unam* Junt. 674 *condunt* Ed. for *traduntur*, *celant* Lach. *cludent* Bern. 681 *pravis* Lach. for *pravis*: I have not changed another letter here, but have only amended the punctuation, by putting a full stop after *odire*, and none after *dona*. For position of *igitur* *comp.* 678 and 569 *itaque*, and notes 2 to r 419. Lach. reads in *pravis pluraque dona*, and there ends the sentence. In consequence of 657 (660) having been misplaced the older editors have made strange confusion here. 683 *684 fucus* *Fucus* Lach. most properly for *fucus*. *Sucus*: 'nam *fucus* *cave* est.' 684 *sorsum* AB only ones. '*sorsum et rerum* [Faber's text, *et rerum* om. *miss.* vv. *repetendam 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 *pravis* 'idem Vossius' says Lach. after Freger or Haverc. who has 'egregie et hoc loco *pravis* habet Marginalis noster.' My *ms.* notes of Vossius are with it it. 693 *idem* Lamb. for *idem*: 'quod est sane simplicissimum, sed videtur abhorreere 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. (i) Camb. Lamb. v. g. *condunt* Lach. with A corr.: see 337. 696 for *rerum* 'f verum G. V. in Isaac's *ms.* notes: and so Lach. yet *longe* of Fior. 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

inatus Lach. for *inta. inter* B corr. Camb. *intra* Nic. Nicc. etc.: *consentire* is here transitive. *is* as Bern. which I don't understand. 719 *Legibus hic quaedam ratio determinat omnis mea. omnia* Lach. after Junt. as in 1106 without authority: *omnia* I doubt not comes from Marullus, as he uses it in the same way in his hymn to earth at the end of a passage partly quoted p. 8 in which Lucr. is closely imitated: see also reading of Junt. in 749. *hinc eadem r. d. omne* Bern. But *omne* is hardly thus used; therefore I read *hinc ea res r. d. omnia. 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 quavis quas 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 quavis, quo sunt inbuta colore*, etc. But the nominative *quas* is absolutely required here. *induta* Lamb. for *inbuta*. 741 *damina* Flor. 31 Camb. etc. for *numina*. 742 *Dispensare* Flor. 30 corr. Avanc. for *Dispensare. Aspersare* Junt. Lamb. etc. 748 (743) transferred hither by Bentl. and Lach. 749 in *omnis* Flor. 31 Camb. Nauger. for *et omnia. in omnia* Junt. i. e. doubtless Marullus: see note to 719.

759 *omne genus* Lach. for *omnigenus. omnigenos* A corr. Nic. Nicc. Flor. 31 Camb. vulg. 760 *Propterea* Flor. 30 corr. Flor. 31 Camb. Junt. Lamb. ed. 1 for *Præterea* which Wak. and, strange to say, Lamb. ed. 2 and 3 retain. 763 *atemplo* Brix. Lamb. for *exemplo*. 765 *possint* Lamb. for *possunt*. 779 *unaque figura* Nic. Nicc. Ver. Ven. for *unaque figuræ. unaque figura est* Flor. 31 Camb. Junt. *unaque figuræ* Lamb. after Muretus 'contra consuetudinem Lucretii' says Lach. 788 *ut in* Lach. for *uti in*: see 322. 781 in *aequore* Ver. Ven. Politian (!) Junt. for *in aequora*. 785 *extra* seems quite appropriate; yet Lach. reads *ex hic*.

788 *ducit et illicit ut tribuamus* Lamb. and Turneb. for *ducit et illicito tribuamus. (et om. A. Nic. Nicc.) ducit in licitum ut tribuamus* Camb. 790 *creantur* Nic. Nicc. Flor. 31 Camb. for *creatur*. 791 *Nec quas* Flor. 31 Camb. for *Negue. varis* as Wak. for *varis ea*. 800 *refulget. refulgit* Lach. 803 *rubra* Flor. 31 Camb. Ver. Ven. for *rubro*. 805 *curatium* Wak. for *caeruleum. 'fo. beryllum'* Bentl. 806 *larga cum luce* B corr. Nic. Nicc. vulgo for *largo cum luce* which may be right. 809 *Scire licet. Scilicet id* Lamb. *est om. Nic. Nicc. Brix. Ver. Ven.* 814 *sint* Ald. 1 Junt. for *sunt*. 815 *opus esse colores* Lamb. after Nonius for *colore* of *ma*: see Lach.

821 *Omne genus* Lach. for *Omnigenus*, as 759. *Omnigenis* Nic. Nicc. vulg. 829 *aurum ostrum* Wak. conj. for *aurum*: but the right punctuation I owe to Goebel quæst. 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 *notars* Lach. for *notaque*.

845 *ieiuna* Flor. 31 Camb. etc. for *et una*. 846 *proprium. proprio* Lach. with Junt. but compare 855. 850 *possis. potis* as Lamb. Lach.: see notes 2. 853 *contractans* Lach., and some *ma* of Priscian vi 91 for

contractus, contractos vulg. servare (superare Forbig) et perdere Nonius p. 188. 854 *Propter eandem rem* Lach. most truly for *Propter eandem Propterea tandem* Flor. 31 Camb. *Propterea demum* Lamb. absurdly: 860 *Molli* Lamb. after Turnebus for *Molliora*. 875 *flammi frondes* Lamb. for *flamma in fronda*. 882 *in ignis* Flor. 31 Camb. etc. for *ignis*.

888 *gipsa nani* Putschian iv 27, see above p. 1. 891 *rebus Atque* for *sedus, fovebus* Wak etc. absurdly. 893 *Sensue Niv Nice* for *sen- suum et extempio* Nauger for *etempio*. 902 *ea* Lach. for *ex*. *Hic non rebus seminibus* for *seminibus*, and 903 *euctis* with Lamb. for *eucti*. I keep *seminibus*, and 903 read *eucta*. 904 *um* Lach. properly for *cum* too. Lamb. 905 *cuique* Ed. for *cumque, cuncta* Lach. 909 *simili* Lach. for *similis*. 910 *de Junt.* for *de*. 911 *alio* Lach. for *alios, respect* for *respon.* *Nam ratio Bern.* for *Namque alios, retaining* *respon.* 915 (923). I follow Bern. in placing this verse here, rather than Lach. who makes it follow 916 (915). 919 *animata sint* Lach. for *animatibus*; comp. 475 and iv 81. 920 *at coetu* Lach. for *ab coetu, ab coetu* Junt. *concreta* Politian in marg. Flor. 29. 921 *nequeant, nequeant* Gif. Bent. Lach. but the optative is in place. 926 *quo fugimus* Wak for *quod fugimus* which Lach. in va n defends. The poet refers to 870 sqq., not to 886. *quod evimus* Ed. in small. ed. 928 *offerere tecum, Intempestivus quam putor cepit* A. *cepit* B. *effere* Ital. Camb. etc. *Intempestivos cues*, but *cepit* Junt. Lamb. first stopped the passage right, and read *cepit*, but *putor* wrongly for *putor*.

932 *Posse a non sensu* Wak. for *Posse ea non sensu*, rather better perhaps than *Posse ea* of Lamb. Lach. etc. *sensum mutabilitate* Lamb. ed. 3 in note, Bern. for *sensu mut.* Lach. keeps *sensu*. 933 *quod proditum extet* Ed. for *quod proditum extra quod protinus extet* Lach. *quod proditum extra* Bern., but the onus of *liqua* requires the sal. unctive. 938 *ipam* Flor. 31 Camb. Ald. 1 Junt. etc. for *lesam*. 940 *terraque creatis* Wak. has properly retained this the reading of all mss. *flammaque creatis* Ald. 1 Junt. vulg. before Wak. *aethraque creatis* Lach. But I do not know what *aethra creatis* are, unless they be the same as *terra creata*, 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 cunctis* Hugo Purtoano in *Jahrb. Philol.* B. 67 p. 673 for *animantem quaque tumentis, animantum concutentur* Lamb. 941 Bern. reads *omnicunctis* and 943 keeps the n.s. reading: *tumentis* is quite foreign to the sense of the passage, else Lach. would not avoid using *omnibus* *ita* and *tumentis* together.

961 *confecta* Lamb. first for *confecta* which Wak. absurdly retains. *possit* Lach. for *possunt* as the verb cannot refer to *scelus* or anything but *quandis animantem* in 944. 963 *Propterea, propterea* Lach. per- versus: see notes 2. A new paragraph begins here.

975 *de quibus factum est* Lamb. for *de quibus auctum est*, and 986 *non ex ridentibus factus* for *non ex rulentibus auctus*. Nonius p. 511 has *de quibus auctus*. Lamb. ed. 3 adds most truly 'Petrus Latinus dicit non potest auctus de re al. ex re aliqua, sed auctus re aliqua [speaking of course of the atoms of which a thing is made. v. 922 *quodcumque aliis ex se res anget aliqua*, and the like have nothing to do with the question] *nam auctus casum septimum sine prepositione postulat.*

aliud est anctus re aliqua, aliud factus de re aut ex re aliqua
 nescit, fateatur se hosq[ue] item esse in lingua Latina'. this he doubt-
 ed for Gratianus. Wak more fearless than the ages keeps of
 ductum and thus comments, 'editores aptum [nost. factum] ausi
 Jannis omnibus religionem invocantibus contra profanos emenda-
 tionem Lucretio libentissimo frequentatam contextu enovare,
 propria per audaciam otiosissimam atq[ue] perditissimam inferre
 τὸν πρῶτον ἱερὰς, ἢ Ζεὺς καὶ θναοί.' Truly delira huer furiosus
 esse Et videtur potest non ex evidentibus factus 985 deira Flor.
 ob. etc. for del ira. 1001 rollatum, fulgentis Lactant. inst.
 1002 mors res, ut Ald. I Junt. for mors ut res. 1004 con-
 tinet esse ut Ed. for continet et efficit. continetur et fit Lach
 a full stop at off s. Ald. I Junt. vulg. have ut for ita in 1003.
 ter before Wak. would tolerate the omission of ut; yet it is
 a thing that our mss. so often omit ut ut effirere and fieri, if
 reason is not the poet's own 1010—1012 Lach and Bern with
 some editors have quite misunderstood this passage in which not
 is to be changed they all take quod to be the conjunction, it
 is the relative. Lach. for summis unskilfully reads cunctis, and
 1013 to commence a new paragraph wholly unconnected with
 eedes he encloses in { } 1013—1104. The truth is 1013—
 is closely united with what precedes if rightly understood. Junt.
 ed. I vulg. have parum for penes in 1010. Lamb. ed. 3 has a
 so shewing that his conception of the passage is no less con-
 Lachmann's. The small word quod has given rise to these
 many objections. 1015 1016—1820 821 with the exception
 want for Constituta. 1020 = 726 and v 438 (441). Lach has
 seen that they are here quite out of place in the first book they
 erly said of the atoms, but here they interrupt the sense. 1020
 quod or has transferred Luther without taking the trouble of
 quod and plagas to vice and plagas, which is first done in
 ed. Junt. 1017 ut ut Lach. for ut; he compares 458.
 adhibe veram B corr. Ver. Ven. for adhibueram. 1024 vemen-
 te and Lach. rightly for vehementer: so vemens which occurs
 times: in fact those were the only forms known to Luer and all
 of the best ages see Lamb. 1025 Accedere all mss. and old eds.
 form I have retained here and v 609 where A has Accedere,
 cc. Accedere: see Vahlen's Varro. sat. Merip. p. 95, and his
 long vol 114 and 281, where the best mss. of Ennius and
 et in the same form accede: it appears from Ribbeck that the
 Virg. preserve in many similar words e for i, but his judgment
 ing caem seems often at fault. peremo intereno in flego uttellego
 only forms admitted in the best ages, as the concurrent testi-
 mony of good mss. proves. 1029 narrant mirarer narrant mira-
 di which I adopted in the small ed. 1030 Suspicio Pein. for
 Principio Lach. which can hardly be right indeed Principio
 appropriate that I incline to think a verse is lost, such as this
 di meo, per multa exempla videmus, Principio 'chief of all.'
 a 1029 has Principio quod non in. in. o. Paulatim, cuncti vet.
 liberty, though he appeals to 'veteres libri.' 1031 cohibet Lach.

for *colubent*: he justly wonders no one before him saw this, *quemque colubent* previous editors. 1033 *essent. extant* Ore. li Lach. *adans* Junt. Lamb. etc: the imperfect seems necessary, I therefore in 1034 read *si nunc fer si ant.* the *si* was written twice, hence the error. *extant*. *Ex improviso visu subiecta* Bern. 1047 *iactus* I. F Gronov. Bell. for *taetus*. *inictus* Junt. which gives the right sense. *libero quo privolet* *que* B, *volet* A. *liber quo pervolet* ira Lamb.

1049 *supra superque* Lach. rightly for *superque*. *superque infraque* Politian in marg. Flor. 29. *infra supraque* Ald. 1 Junt. Lamb. vulg. 1061 *coluerint conuerint* Lamb. for *colerunt*. Lach. inserts an *ut* before *semma* in 1059, and reads *coluerint* here *colerunt* Nic Nice 3 Vat. Junt. *coerunt* B corr. Flor. 31 Camb. 1 Vat. 1061 *coniecta* of all mss. seems to me quite right: comp. 1108. *coniecta* Lach. which appears to be the right reading in the nearly identical passage v 429 where the mss. have *conventa*. Lach. objects to *coniecta* 'quasi Lucretius hic aliter quam in quinto dicere potuerit': but there he has also *conueniant*, here *coluerint*, here *saepe*, here *semper*; for Lach. vainly alters *serpe* to *semper*: he also says of *coniecta* 'sententiam nec explet nisi a libris significacione, in paulo post Conicere in loca quaeque' etc: but i 284 *Fraquima coniciens silvarum arbutaque tota*, we find it used absolutely. 1062 *ecordia* 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 *atque* sicut Gronov. for *atque* sicut B, *atque* sicut A. the older editors have gone wholly astray 1080 *inclute Memmi* Gronov. for *induce mente* 1081 *Invenisse* Ald. 1 Junt. for *Invenisse*. 1082 *gentam* Ald. 1 Junt. for *geminam*. 1089 *quod his generationis rebus abundans* mss. *est* Lach. for *his*. *hic abundat* Bern. *hic generatim rebus abundans* Ed. 1094 mss. giving *illam* for *ritam* have caused Junt. Wak. etc. to err strangely & simple as it is, Avanc. first saw the truth. 1102 *in* added by Lactin. mss. in 17 Flor. 31 Ver. Ven. etc

1110 *Appareret* Nic Nice Camb. for *appareret*. Politian in marg. Flor. 29 says 'in vetusto *Appareret*:' was this the mss. of Poggio in 716 to *inf* a he has in marg. 'P' *inter*,' with dots added, is P Poggio? AB there have into. 1115 *uether* added by Flor. 31 Camb. etc. *ac* *aque* *per* Lach. but see notes 2 1116 *extremam firmam* Lach. rightly for *extremam firmam*, as this is the only place where the mss. make *firmam* masculine AB Nonius, *partice* A corr. Nic. Nic. Flor. 31 Camb. etc. 1120 *hic* Ed. for *his*, as in 1089 *his rebus* here has no more sense than there. 1122 *hilar utuon* AB. *hilar* Avanc. *hilara* more rightly Lamb. 1128 *dispersu* Ed. for *dispersa*: comp. in 988 *dispersu membris*. *dispersa* has here no sense: a full grown man is more *dispersus*, but not more *dispersus* than a child. *dispersa* is the same as the *res amplior et datur* cl. 1133 1135 *ab se* Lach. for *a se*, *luer* as a rule using *ab* before *se*: but I have my doubts here. see Lach. to vi 925. *luer* may have varied his usage. 1136 *didit* All Junt. for *dedit*. 1138 *quod Junt. f. r. quodant*. 1139—1142 (1146—1149). Goshel quæst. *luer* crit. p. 33 I was 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

47) *ebus* added by Ia. Vossius in ms. notes. Faber omits the verse. P. inserts 'et salutare ebus, et us omni a sustentare, and adja in marg. Ms. v'

1153 *opinor enim mortalis* Junt. for *opinore immortalis*. 1165 *maius* Ia. Voss. in ms. notes for *magnum*. 1166 Junt. reads *Et cum corporibus praesentis tempero*, and so P. in margin in marg. Flor. 29: see above p. 7 and also note on the interpolated v. after 115: it is to be noted that here too Naugerius in Ald. 2, as there, does not follow P. and P. in margin, but refers to the true ms. order of the words. 1168—1170 (1170—1172) Theod. Bergk in Jahr's Jahrb. vol. 67 p. 29 has rightly transferred to this place. 1171 (1168) mss. have the v. *fuligat*, taken from 1172 by a common blunder, for which P. Heins. in ms. notes excellently reads *victae*: he says 'leg. *victae*, *victae*' [F. post. XII 7] 've. *epicleticis vici sator atque victae* p. 85' [i. e. p. 385] '*victae atque senectae* p. 97' [i. e. III 772]. 1172 (1169) *maius* Pius in notes for *nomen caelum* Wak. for *saeclum*. Pius, *orig* of course *fuligat* in 1171, suggests ingeniously *saeclumque futurum*. Nic. Nic. all Flor. Vat. Camb. old eda. omit this verse: I do not know whence Avarc. got it. Pius of course had it from him. 1174 *Ad capulum*. Sic oblongus: quadratus *Ad capulum*, sed s littera ab eo haurit e adita de I. Havercampus falsa riter sed idem verissima praeter morem summi ingeniose scribit *ire Ad capulum* Lach. Wak. also says of it, 'quae est Havercampi ingeniosissima ac dignissima propositiva emendatio': but alas it is not Havercamp's, as may be seen from his own crit. note: it is due to Ia. Vossius, who says in ms. notes *Ad ut hic, al. msa. 'capulum' au I. again 'capulum v. longe capulum i. e. 'ut haurit'*. The two msa. are AB, then in his own library. Nic. Nic. Flor. Vat. and Camb. etc. read *capulum* with A.

BOOK III

1 *E Bax*. Ver. Ven. for *O of A* Vien. frag. om. B Nic. Nee. A Flor. Camb. etc. 11 *libant* Avano. Nauger. (not Junt.) Gif. Lach. for *libant*. 15 *coasta* Orelli Lach. for *coartam*. 21 *semperque* Flor. 30 Flor. 31 Camb. Vat. 1136 and 1954 Othot. Junt. Lamb. Lach. *semper*. *semper sine ulobus* Ald. 1, because Ver., and Ven. on which it is founded, have *in nutibus* with 3 Vat. 22 *rudent* Lacl. for *rudent*. 28 in Gronov. Wak. for *ubi*. *Ubi* Junt. 29 *sic natura* Avano *in naturalia*.

33 *acterno* Bentl. for *alterno*. 44 (46) first placed here by Bentl. *dicuntur* Lamb. ed. 2 and 3 Gif. Lach. justly for *dicuntur* the words being perpetually confounded, though *dicuntur* is perhaps possible here. Lach. is wrong however in saying that Lamb. 'tantum veritati concedens' adapted *dicuntur* from Gif. without acknowledgment: in his first ed. he keeps *dicuntur* in the text, but has the note as in ed. 3 'existimant quidam legendum *dicuntur*, et ita *dicuntur* putat legendum in oratione pro M. Caelio, nonne ipsam

domum metueli, nequam vocem eiuit, ubi vulgo legitur elicial? cui propter aulam nunc assentior, quamvis olim dissensem etc. 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 Marcus call for the petty malignity with which the latter speaks of him after his death in his *var.* bet. 11 17 *manet res Flor.* 31 Camb. etc. for *manere*. 65 *ferre, jamas* Ald. 1 Junt. from *formas* of Brax Ver. Ven. *fama et Lamb.* 66 *videatur* Lamb. for *culbar*, 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 Luer. the liberty which the purest writers seem to have claimed, of making the part c. and verb refer only to the last of two or more nominatives. 72 *frutris* Macroh. sat. vi 2 15. Junt. for *frutris*. 78 *statuorum* Flor 31 Camb. corr. Vat 1954 Othob. Junt. for *statu*. 81 *conascant* Nic. Nicc. etc. for *conascunt*. 84 *fundo* Lamb. excellently for *suadet*. *fructo* Lach. *clulo* Bern. Put *fructo* 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 *quon* Charisius p. 187 (210) for *quom* so Junt. Lamb. Lach. 95 *locatum* Ald. 1 Junt. for *locatum*. 98. before this verse one or more have been lost. Ald 1 thus supplies it, *Quoniam 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 quilibet liber] in al *putaret* al *putarit*' It is not improbable that v. q l. is the Ven. with Marullus' ms. notes: it is very possible too that *putarit* in Ald. 1 is a misprint for *putavit* see what I say above p. 3 of the heavy charge brought against Avianius by Lach. here. 103 *agret* Lach. from 'grammaticus' & indolentiss. Eichenstädt who quotes the verse on account of the word *agret*. *agrum* Miss. *agret* Lamb. ed. 3. 108 *placidi* Lamb. for *placidi*. 'Ita sit ut' says Lach. What Itali? not Nic. Nicc. nor Flor 31 Camb. eds. Ver. Ven. Ald 1 Junt. Ald 2: all of which I have now before me (except Nic. Nicc. and Flor 31, and of these two I have a collation of my own). 118 *corpus scutire* Lach. from a copy of Wak for *corpus intire*. *harmomium corpus retinere* Ald 1 Junt. 132 is first rightly given by Is. Voss. in his notes, by simply reading *acto* for *actu* of AB. A corr. Nic. Nicc. and all late mss. read *ab organico* and *saltu* or *saltu* or *suero*: hence endless confusion. *ab organico saltu*. *Hebromis* is the old vulgate.

145 *sapit, et sin* Wak. for *sapit sibi*. *sapit et sibi* Nic. Nicc. Flor 31 Camb. vulg. 154 *ita palloribus* Nic. Nicc. etc. for *itaque pallorem*. *itaque et pallorem* Lamb. etc. 159 *animi* vi Ven. first for *animi*. Lach. is wrong: Flor. 31 reads *animae*. Ver. om. et with AE Nic. Nicc. *animi* vis Nonius Br. x.

170 *let* Junt. most truly for *let*. 172 *terraeque petus* S. gnis Ed. for *t. p. Saavis*, because I can think of nothing better: *suavis* manifestly has no sense. *Suppus* Lach. But why *suppus* rather than *promus*? a man is generally wounded in front and not there, as Luer. says iv 1049, he falls forwards not backwards. *Saavis* et Bern. after a friend of Wak. Mr. John Jones: but the copula *et* is never found in Lucr. but

of its place, and a single example must not be introduced by conjecture. Perhaps *Suevit* i.e. *insequi*: comp. v 38 *adit...audet* i.e. *adire*.

183 *sibi* Wak. rightly for *si*. 198 *spicorumque* ms. Bern. has seen that in the letters *mqun* the verb *movxas* lurks: in 236 ms. *multam-queri* for *multa moveri*. He reads *causa' movere*: but whence comes the *spi*: I have therefore written *ipes cura' movere*. *spiritus acer* Lach. But the sentence requires a verb. The *spicorum* and the like of the older editors are absurd. *conlectum* Muretus for *coniectum* which Lamb. approves of in his notes and Lach. rightly adopts. 203 *est* added after *quoniam* by Ald. 1 Junt. It is added at the end of the verse by Flor. 31 Camb. 210 *si* for *se* Nic. Nico. Ver. Ven. not Flor. 31 or Camb. 224 *Nil oculis*. 'leg. nilo' Heina 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. Nico. and all before Lamb. for *multam-queri*: 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 quas* for *quaedam qua*. 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*. In Voem. in ms. notes 'legendum videtur *qui dant quas mens volutes*.' 239 I retain *recipit* with AB: comp. n. to II 1125 *Accedens*: Virgil's and other old ms. retain many traces of this *e*, intermediate between the *a* of the simple verb and the later *i*. 244 *e parvis et levibus est elementis* Wak. in notes for *e p. et l. ex elem.* and justly: comp. 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 *Concutitur tum sanguis viscera persentiant*: Flor. 31 Camb. 3 Vat. give *persentiant*: this unrhythmical order of the first words appears in the Junt. and in the text even of Lamb. ed. 1; in ed. 2 and 3 and notes of 1 he reads *Tum quatitur sanguis, tum*: Nic. Nico. misled by *persentiant* strangely gave *Concutitur tum sanguis per sentes viscera iunt*; and hence Ver. and Ven. *vinc* for *iunt*; out of which Avanc. in Ald. 1 ingeniously devised *Concutitur sanguis per venas, viscera eviunt Omnia*, but he afterwards learnt better. 254 *ut* added by Lamb. 257 *retinere valeamus* A corr. Nic. Nico. all before Lach. most properly for *retinemus valeamus*: he reads absurdly *retinemus' valentes*, as if we could not be in life without being in health.

266 *viscere* B. *visere* A and clearly Ma. of Poggio, as Nic. Nico. and all late ms. and early editors so read, even Junt. but not Avanc.: yet to Wak. *viscere* is 'sordidum et ineptum'! 288 *atenim* Faber in emend. and Lach. for *etiam*: a necessary change. Lach. rightly follows Bentl. in joining in *ira* with *Cum fervescit*. 289 *acribus* Lamb. ed. 2 and 3 for *acris*. 290 *et*. as 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 *minis* Flor. 31 Camb. Vat. 1954 Othob. for *minus*. 304 *umbra* B. *um-*

drum A Nic. Nicc. Carab. which may be right comp. Plant. rud 588
Quasi riuus Genuis Neptunia ubi a. fudit mare 305 *parvior* Ald. l
 Junt. for *expans*. 306 *Later utroque silas* Avanc (*silas est Junt*) for
Later utroque silas. *silas* of *ms*s must be *silas* the scribe has then
 adapted *utroque* to *silas*. *Inter utroque secus* Lach. *Inter utroque secus*
 Bern. 309 *Natura* Junt. for *Natura*. 317 *quod. quod* AB, which
 Lach. may have written: see Lach. 319 *ruler* Faber for *vider*. *primus*
 Ver. Ven. etc. for *firmare*. 321 *nobis* Lach. for *notis*. *dictis* Ald. l
 Junt. Lamb ed. 1 and 2. *doctis* Lamb ed. 3.

332 *frant consorti*. *sitas* Junt. first for *consorti fuerit*. *ruae*. 333
 though sound, is much corrupted by Junt. Lamb. vulg. 335 *eos* Lamb.
 for *eos*; as *eos* is contrary to the usage of Lach. 346 *reposita* Avanc for
reposito. *reposito* Junt. without sense, not *reposita*. 347 *ut* added by
 Junt. 350 *refutit*. *remittit* Lamb. 358 is partly ejected by Crasch in
 notes and Bern. Lach. keeps it, but for *Mulique* reads *Mulique* which
 seems scarcely to be Latin. Lamb. condemns 357 which Creech well
 defends.

361 *D. fluident*. *Desperest* Lamb. ed. 2 and 3 G.L. Lach. but see
 notes 2. *ducat* Lamb. for *ducat*. 362 Lamb. most justly rejects: it is a
 manifest gloss to explain the corrupt *ducat*. Lach. puts it after 363,
 and gives a most unnatural explanation. 365 *quia* Lach. for *quia*.

372 *pricia*. 378 and 380 *pricia* Bentl. for *pricis* and *pricis*: 389
pricia is in the *ms*s. 374 *animae elementa unara* AB Nic. Nicc. Brix
 Ver. Ven.: this I have retained. *animae et in a*. Flor. 31 Camb. Ald. l
 Junt. vulg., but the elision is not fixable. *elementa unara animae*
 Lach. 375 *e* AB Lamb. ed. 3 Creech Lach. rightly. *e* A corr. B corr.
 Nic. Nicc. Flor. 31 Carab. at Vat. all eds. bef. Lamb. 3. Cf. Wak. 383
arisei Ald. l Junt. for *arisei*. see Lach. 391 *evadum* Avanc for *evadum*.
 392 and 393 first placed in their right order by Junt. 394 *Et quum in*
his intervallis Lach. sentely for *Et quum in*. *Et quum intervallis*
tantis Ald. l Junt. vulg. *Et tantis intervallis* Wak.

400 *et ducant* Vnt. 3976 Ald. l Junt. for *ed. ducant*. 403 *viccus*
 Flor. 31 Camb. corr. for *eritem*. 404 *remota* B corr. Lach. for *remot* B.
remotus A. *remotis* vulg. 405 *aetherae aereum* Lach. without any
 just cause he alters this and many other passages of Virgil and others on
 the assumption that *aetherae* cannot be joined with *aereum*. 411 *Et*
Nel. 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 rejecting them. But in 415
utroque is corrupt. I have there transposed a single letter and written
utroque, adding *ut* which could easily fall out before *splendidas*. 412
 Lamb. ruins the sense by reading *compel* for *non fiet*.

420 *Dignatua cura* Lach. for *Dignatua cura*. *Perpetua... cura* Bern.
 with reference I presume to 13 *perpetua semper dignissima cura* but surely
dignis or *dignissima* would be required. *Dignatua cura* Crasch but *curae*
 to Lach. had only a bad meaning. 421 *utrumque nra subscipis nomen*
eorum Lach. for *utrumque nomen eorum*: the last *n* of this *v*. Having much the same
 place as the last *e* of the preceding but perhaps Lach. wrote *utrumque*
nra subscipis nomen eorum, which is nearer the *ms*. reading and
 agrees better with what next follows. 423 I retain the *ms*. reading.

Lach. writes *no*, for *nam*: but he thereby inverts the argument: colap. 2nd 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 *moventur* Junt. for *moventur*. 431 *Quod genus in somnis*. Here again Lach. without cause reads *est* for *in*: conp. II 194 *alte Ex. vaporem* Lach. rightly for *alta Ex. vapore*. 432 *Exhalare Exulare*, v 483 *Exhalatque*, 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. *exala*: this form is better attested by ancient mss. than the common *exhalare* Hahn Cic. phil II 30 ed Mayor. This seems doubtful even in Cicero: his colleagues, Butler Tusc. I 43 II 29 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* *gentur* Lamb for *geruntur*. 438 *ia* added by B corr. 441 *quam* Junt. for *cum*. 444 *se cohibent* Lach. for *incohibent*, *om cohibent* Lamb. Gif. *incohibent* Wak. *neque tepescit* Bern. *in quo habitat* ad Ed. in small ex.: *in quo* might be looked on as one word and the elision thus be defended; but see Luc. Mucal. r. d. re. metr. p. 284 and notes 2 to 1 1061. 453 *lingua labat mens* Lach. for *lingua mens*. *lingua mallet mens* B corr. from 479. *lucubratur* Nic. Nicc. vulg. 458 *futuri* Nic. Nicc. Flor. 31 Camb. Vat. Bentl for *præter*. *jatuent* B corr. Junt. Lamb. not so well.

474 475 *Et quoniam mentem amari corpus ut aegrum Et pariter omnem sanari corpus inani* an absurd interpolation. 474-510, 475 All I Junt. replace by 511 Lamb. first expelled both 476 *quor* *cir* AB, which is the same thing: so II 194, iv 575 *com*-*quom* or *cum*; iv 116 *orum* AB, *corum* Lach. i. e. *quorum*. *cir* *hominum* Nic. Nicc. Flor. 31 Camb. 5 Vat. old eds. before Junt. which Wak. absurdly keeps. 482 *curia sunt* Nic. Nicc. for *curbi sunt*. 492 *quia* Nic. Nicc. Flor. 31 (not Camb., old eds. for *qua*). 493 *spumal*, *quasi in* Lach. for *spumans in*, most acutely. Former correctors and editors, even Lamb., had quite mistaken the members, and joined *agens animum* with *v's morbi*: their various readings are not worth mentioning: Wak. is unusually perverse. 497 *Exantur* Lamb. most properly for *elicantur*: see 58 and iv 945. 503 *catona* Ald. I Junt. for *rationis*. 525 *refutata* Junt. for *refutatur*.

531 *Scinditur itque animae hae* Ed. for *Scinditur atque animo hae*: conp. 529. *Se usque adeo hae* Lach. *Se apus animae hae* Bern. *Se animae animo hae* Junt. *Se atque animae* Lamb. vulg. 535 *deducere* Camb. Ver. Ven. for *disserere*. 538 *ante* added by Nic. Nicc. Flor. 31 Camb. etc.

548 *haec quae* Lach. first for *haecque*. 551 *atque* *aut* Lach.: but conp. v 965 *glandes atque a. ut. vel pura lecta*. 553 *Sed tamen in parvo tempore tibi* mss. 'qui tamen doctus' says Lamb. who condemns the verse 'linguntur' 'lingunt' or mss. *puto legend. sectu etenim parvo tempore tibi*, nisi malis *linguntur*. *tibi pro tate*, ut *parti con-* *tra pro parte contrage* vel *passus* Is. Voss. in mss. notes. *Sed tamen* is otherwise quite right, I have written therefore with Cressch in notes *Sed tamen in parvo licentur tempore tate* (Aen III 28 P has *linguntur* for *licentur* and Lucr. IV 1243 Ver Ven have *linguntur* for *licuntur*). *linguntur* Flor. 31 vulg. *in parvo licentur tempore tate* Lach. 'ita Vergil

Altitudo huiusmodi feris, et Ovid l to pinnaculis rotundis. But the incident the body is oval, *h. quadrata tantum*, whether *tristibus* comes at once or years after; so that *terrenis in patris temporibus* would have no meaning. 555 *esse* Nic. Nice. for *uere*. 557-558 Lach. has no stop after *adhaerere*, and a comma after *Democrite*. 558 begins a new paragraph, and I find from his proof sheets that he altered the usual punctuation only in his final revise. 564 *specie oculis* Flor. 31 (not Nic. Nice. Camb. Oxon. Ven. or Ven.) for *oculis spec.* 566 *per* added by Nic. Nice. etc. *maximo* Nic. Nic. (not Flor. 31) Camb. Brix. Ver. Ven. for *adfectu*. 571 *motere* Lamb. for *movere*, 'iracitissimus' says Wak: see notes 2 to VI 595. 573 *animam erit* Lamb. for *animam sent.* 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 *Nese anima*.

583 *animae vis* Flor. 31 Camb. Ver. Ven. etc. for *animam eius*. 585 *foras animam emittente* Wak. for *foras mittant animamque*. *foras mittant animam usque* Lach. 594 *de corpore velle* Lach. acate y for *de corpore crassa mentibus* which has come from 596; Nic. Nice. Brix. Ver. Ven. *est* 595 and 596. 596 *truceo* acted by Lach. *calere omnia corpore miculam* Flor. 31 Camb. vulg. 597 *perhibetur* B. earr. Junt. for *perhibet* B. *perhibetur* A. Nic. Nice. After 614 Ald. 1 Junt. vulg. insert the following useless verse, *lauderet, praedigna senex aut cornua ceruus*.

617 *certis huiusmodi regionibus haeret* Ed. for *certis regionibus omnibus haeret*: the two words being so often confounded *c. regionibus pectoris* h. Lach. *c. r. omnis inhaeret* Lamb. 620 *partibus* Bern. for *pro totis*. *perfectus* Lach. 623 *soluta neque unquam* AB. in *ipis* Nic. Nice. *soluta est* Flor. 31 Camb. etc. 624 *si immortalis* Nic. Nice. for *si mortalis*. 628 *vigari* Lach. for *vagare*. 632 *animas* P. is conj. for *anima*. *vagare* B. earr. Lamb. vulg. perhaps rightly. 633 *auditu* Ed. for *audiatum*. *laudat* Lach. who here begins a new sentence.

647 *serpent* Lach. for *serpens*. 657-658 *inivanti* and *cauda e* Ed. with Lach. for *inivanti* and *cauda* but Lach. also reads *serpentem* for *serpente*, *utrumque* after Junt. for *utrumque*, and after a l, his construction is very forced. *L. r. inivantis serpentis caudam proceris corpore, utrumque* Lamb. 662 *seque retro* Nic. Nice. for *requere retro*. 663 *idolorem* Lamb. for *idolere*.

676 *a bito* Lach., *longiter* Lamb. Lach. from Charisius at d N. nius, for *at l. longiter*: 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 *arecat*: an unlikely conjecture. 686-690 (690-694) Lach. was the first to transpose these mss., and strange it is he should have been the first. 689 (693) *morsus* Lach. for *morsus*. 690 (694) *oppressus, sicut in e frugibus* Bern. for *oppressus subdit e frugibus*. *oppressus, subdit e fr.* Lach. 702 *disperitur enim* Lach. for *disperitur neque* *Disperitur enim* Brix. Ald. 1 Lamb. 705 *quamvis integra recens* in Ald. 1 Junt. for *quamvis est integri recens*. 710 *tem* Brix. Ver. Ven. rightly for *tunc*. *perid.* *peritat* Nic. Nice. and later mss. and eds. before Junt.

718 *U* Ver. Ven. etc. for *Et*. 732 *adjuque* Lamb. and so also Notius

for *al'opsis*. 733 *adline* A p. m. (?) *affine* B. *et sine* A corr. Nic. Nicola. Gif first restored *adline* to text the note in ed 3 of Lamb is amusing Wak. returns to *et sine*. 734 *contago*. *contagibus* Lach. 738 *Cum subeant* is quite right. *Quod s.* a friend of Faber's, both Faber and Benth. approving. *Cui s.* Bern. *qua* Abl. 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 numerum recedere.* 740 *consensus* Lach. for *consensus*.

743 rightly rejected by Lach. and before him by a 'doctus quidam' qv. Lamb. as a manifest sarcastic gloss, which interrupts sense and construction Ven. Al. 1, not Junt., read *corris* for *corvos*. Lamb *dolu'* *vulpinus* also. 747 *toto* B, *quoque* A and all other mss. and old eds. '*toto* praetuli, quia non possum ulam artem agnoscere in situ di hoc trium versuum exitu, ingenioque, sententiaque, corpore quoque. non potest autem dubitari quia utraque scriptura fuerit in archi typo' Lach. Lamb. also has *toto*, authority is clearly for *quoque*. 760 *sine* Abl. 1 Junt. for *et*. 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*. *sateo* Lach. because *videtur* is found in the repetition of this passage v 128. But as Laer like Virgil, so often writes in such points, I cannot bring myself to depart from the mss. 789 *longiter* Lamb. Lach. *longius* al. 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 apology at *soleret*. Lach. here and in V reads (*quid si posset enim? multo*. Ald. 1 Junt. vulg. give *Hec si posset enim, multo*. 800 *mortale* Junt. for *mortalem*. 805 *senecas* Junt. for *subeas*. 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 relate 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 Laer 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 Michael Marullus' says Lach. justly inignant 'il o [rectore] auctore nihil veritas est curis transferendis immanes neptias inferre; quos versus cum omnes aetas veteribus sine exceptione omnibus abesse aut scirent aut certe deberent scire, praeripue sine admonitione susceperunt, Wakefieldus, cui Faribiger adensus est "portas" (id est Marulli) miratur "consideratam seriositate diligiteque, per tam ridiculam ratiocinationem simpliciter mentem suam exponentis" mihi Marulli male sedula simplicitas non tam exagrande esse videtur: subieci tamen eius versiculos, ut apparet quae Lambinus et Wakefieldus (ceteros nunc omitta) Lucretio agnoscere visa fuerint. At neque, nisi ibidem, sedulo cum corpore uentis Natura est, quoriam admittit est in rebus inane, Nec tamen est ut inane, sepe autem corpora desunt. Et infinito, quae possunt forte coorta Carriera hanc ventis violento turbine molam, Aut alium quamvis cladem importare pericli, Nec porro natura loci spaciumque profundi. Deficit, experiri quo

possit vis animi Aut alia quavis possit in pulsa perire, Haud igitur la.
 praecelusa est vanua menti. 820 *lotalibus* Lamb. for *vitalibus* After
 823 a verse is lost, which Lach. thus supplies, *Multa tamen tanquam
 animam mala, multa pericha.* Ald. 1 and Junt. insert after 820 the
 following, *Scilicet a vera longe ratione remotumst;* which Lamb retained,
 but placed after 823. 824 *morbist cum corporis aegrit* A B. *mortis*
 Avanc. first, no 'Italus' before him. *aegrit* Gif in notes rightly for
acprit. Nic Nicc., deceived by *morbist* and thinking *cum* a conjunction,
 wrote *cum corpus aegrotat*, which led to endless confusion in inter mss.
 and eds.: even Lamb. was misled and Creech and others before Lach.
 neglected Gifanus' hint. 829 *n'groa.* 'I. *pi'ras*, Heins. in ms. notes.
 Markland proposed the same, but without cause. 826 *macerat* Flor. 31
 Ald. 1 Junt. for *maceret*: yet Wak. retains the solecism.

835 *atheris oris* G. f. for *atheris auris*; and so Lacr. always writes
 elsewhere. 844 *Distractast* Nic. Nicc. for *Distractus*. 847 *materfem* li.
materiam A Nic. Nicc. 851 *repelentia* Brightly *repentia* A Nic. Nicc.
 Flor. 3. Camb. etc. *repentia* Avanc. Lach. *nostris* Pira in notes, G. f.
 Lach. for *nostris*, *nobis* Avanc. *nostra* Junt. vulg. 853 *neque* added
 by Lach. *nee* Ald. 1 Junt. vulg. 853 *adifici* (*uff*) Flor. 31 Ala 1
 Junt. 856 *multimodis* Lach. with Wakefield's Δ for *multimodi*. 858
 (865) transferred here by Lach. who is naturally surprised that it was
 left for him to do. 862 861; *misero si* Turnebus and Is. Voss. in ms.
 notes, before Lach. for *miseresit*. 864 (863) *mors* B corr. Flor. 31 for
mor. *prohet* Lach. *proh* *bet* Turnebus for *prohibe*. 868 *Disferre ante ullo*
 Ed. for *Disferre anullo anullo* Δ , *anullo anullo* B. *a nullo* Nic. Nicc.
isne ullo Ed. in small ed. *Disferre ante ullo* Lach.; but *disferre fuerit*
 seems not to be Latin. *Disferre a nullo* of Ald. 1 Junt. Lamb. etc.
 has no sense.

871 *putescat* Avanc. Wak. Lach. for *putes*. *putescat* Flor. 31 Junt.
 Lamb. vulg. C. c. de fin. v 38 *ne putisceret* Nonius, *putesceret* mss. de
 nat. deor. ii 160 *ne putesceret* mss. speaking of the same thing. 873
non sincerum Flor. 31 Camb. for *no sincerum* A Nic. Nicc. *non sine*
 B. 880 *iacerent* Nic. Nicc. for *iacerent*. 881 *dicit illam* A. *vidit*
illam B. *divulit illam* Nic. Nicc. *divulit hulum* Flor. 31 Camb. etc.
indical hulum Lamb. 886 (*qu*) Flor. 31 (not N. c. Nicc.) A d. 1 Junt.
 for *qui*. 887 *sc* added by Flor. 31 Camb. Avanc. *dolere* Lamb. for *do-*
lore. 893 *obstratum* Ald. 1 Junt. for *obstratum*.

894 *Fam iam* Flor. 31 4 Vat. Lach. *Amiam* A Nic. Nicc. *Finium* B.
At iam A d. 1 Junt. vulg. *At iam* is perhaps right. 897 898 Lamb. has
 departed w. d. v from the mss. without any cause, reading *tem fortibus*
 for *storentibus*, *miser o miser* for *misero misere*. 902 *quod* N. c. Nicc. for
quo. 904—908 to these verses Bern. has properly attached the mark
 of apostrophe.

917 *torres* Lach. for *torret* A, *terrat* B A corr. Nic. Nicc. *terra*, Flor.
 31 Camb. etc. Latin. 919 *requirit* Flor. 29 corr. (Politun?) Camb.
 corr. Nauger. for *requirit*. 921 *esse saporem* A Nic. Nicc. vulg. *esse*
raemo B. a mere blunder, the *so* being absorbed in *esse*: yet Bern.
venas per acrum. 922 *adigit* Lamb. ed. 1 and 2, Heins. in ms. notes
 for *adigit* *atigit* Flor. 31 Camb. Avanc. Lamb. ed. 3.

935 *Nam gratis anteacta fuit tibi eita priorque* Ed. for *N. gr. fuit*

ita vna antea priorque. N. gr. *sud* *hac* t. v. a. p. Lach. N. et *grata* f. t. r. a. p. Nanger. *Nam gratis* *suat* cet. Junt. *Nam gratum* f. t. r. cet. Nic. Nice. *Nam gratuite* *suat* Bern. 941 *offensum* Lamb for *offensum*. 942 *male* et B Flor 31 etc rightly. *Atali* et A Nic. Nice. Camb Wak. 943 *puem* *facia* Avanc for *puem* *uicia*. 945 *placeat* Nic. Nice for *placeat*. 948 *perius* Lamb. ed. 5 for *perius*. 950 *nisi* Junt. for n. 952 (955) placed here first by Lach. 955 (954) *balatro* certain entries in Turneb. aduers. Nic. Heins. in his notes for *haratro* *barate* All. 1 Junt. 958 *imperfecta* Flor. 31 Camb etc. for *imperfecta*. 962 *undem* *quarta* *concede* Bern. for *agendum* *inquis* *concede*. in *pau* *alia* c. All. 1 Junt. vulg. *d* *quis* Lach. *humana* Ed in small ed. 966 *dat* *tur* A Nic. Nice. Flor. 31. Camb. 3 Vat. *dat* B. *desult* B corr. Lamb.

978 *Atque* *es* *mirum* A B Flor. 31 Camb. 2 Vat. Priscian p. 551 most rightly. Nic. Nice. 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 *Atque*. Avanc. however at the end of his Catulus rightly reads *Atque* *ex* *mirum*; as do Lamb. vulg. but not Wak. 983 *cuque* *enique* B Lamb etc wrongly. 985 *quod* Camb. Junt. etc. for *quod*. 988 *dispensio* Turneb. for *dispensio*: so Ed. in 1126: Comp. Ovid met. iv 458, and Plaet. miles 1407. *dispensio* Lamb. ed. 3. 'leg distensio d' epus' Heins. in his notes. 984 *cuppeline* Lam., rightly, as v 45 vi 25 *corpeline* A B *torpeline* A corr. Nic. Nice Flor 31 Camb Junt. etc. *torpeline* Ven. Ald. 1 Gif. who says 'Ita v. nostri et aliorum ferre in q. v. *cuppeline*, quod misisse auto ex alius locis inf. lib. 5 et 6. contra Maru. L. ex hoc loco natural inf. lib. 5 et 6 *torpedine* pro *cupp. supposita*. Now the Junt. reads here, as I have said, *torpedine*; v 45 and vi 25 *cuppeline*. Again Ven. not Brix. or Ver. *torpedine* here. This therefore is one of many proofs, some of which I have given elsewhere, that Gesenius 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* *vna* *e* *vertice* Flor. 31 Camb. a su. i. r. Junt. vulg. 1005 *curum* *una* *relebat*. *victum*, *Cum* *relebat* Lach. without cause. 1008 *conspere* B corr. etc. for *cugere*. 1010 *nulla* Nic. Nice for *ulla*. After 1011 I believe some verses are lost. Both the words of Servius to Aen. v. 526 and his context prove to me that he is speaking of Lucretius, not of Virgil as Bernays affirms in Ichem. Mus. n. l. v. p. 584, when he says 'per totam autem estent negotiorea q. ii semper tempestatibus tremulansque volvantur.' 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 All. 1 Junt. Lamb. vulg. Lach. but it is of course a pure conjecture which Lach. wrongly gives to Marullus. 1013 *Qua* *neque* *Quid* *neque* Lach. *Huc* *neque* Junt. vulg. 1014 *poenarum* Nic. Nice. for *poenarum* of A B: in ancient times there seems to have been a struggle between *poena* and the more

correct *poena* which finally prevailed. *præstitet*, or later *penitet*, was at one known. 1016 *iactu' deorsum* Lamb. for *iactus eorum iactu reorum* Heins. in ms. notes. 1017 *iam mina* A B. *agmina* Nic. Nicc. Flor. 31 Brix. Ver. *laminæ* Ven. vulg. *laminina* Lach. 1019 *terretque* Lach. for *torretque*. *torquetque* Heins. in ms. notes and advera. which Virg. Aen. vi 670 *sontis . flagello. . quatit* might perhaps support. 1023 *Hic. Hinc* Junt. Lamb. vulg. not rightly.

1031 *superare* Nic. Nicc. (not Flor. 31 or Camb.) for *super ire*. Lact. encloses the *v.* in [], as wrongly retained by the first editor. 1032 *opus. aquis* Lamb. etc wrongly 1033 *fudit* Ald. 1 Junt. for *supit*. 1034 *Scipiatius* A B Lach. *Scipiatius* Nic. Nicc. vulg. 1038 *potius* Flor. 31 Camb. Brix. Ver. *putius*. 1040 *memores. memorem* Lamb. 1042 *obit* Flor. 31 for *obitit. sit* Lach. *sit* can scarcely be used in this unqualified way for *mortuus est*; nor is the evidence adduced by Lach. in his long and most learned note sufficient to show that Lucr. could not have used the form *obit* before a *collocauit*. but see notes 2. 1044 *aethernus* Lactantius Junt. *nerius* ms. 1050 *potes tibi quid sit* Lach. for *potest tibi quid 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. *revertit* Flor. 29 Flor. 31 Camb. 1063 *præcipitanter* Nic. Nicc. for *præcipiter*. '£. præcipiterque . iastat' Heins. in ms. notes. 1068 1069. By a better punctuation I have I think made this disputed passage quite clear: 1069 *ingratis* Lamb. rightly for *ingratus*; nothing else is to be changed; but *at quem . haeret* are to be enclosed in brackets. 1068 for *quem* Lach. *quom*: his note is most unsatisfactory and to me almost unintelligible; especially the words 'nam sese homo aut semper elligere potest aut nunquam, quoniam nec totum figurate dicitur. Seneca de tranquill. ii 14 clearly read *quem* - he explains Lucr. quite correctly. 1069 *haeret et angit* Junt. Lamb. vulg. For *ingratis* Ven. alone has *inatus*, therefore Avanc. who founded his revision on it has *inertes adhaeret*. 1068 *judt at. fugdat* Madvig poet. Lat. carm. sel. 1849. but Seneca, as well as our mss., clearly read *supit at.* 1073 *Tempora aeterni* Ald. 1 Junt. first for *Aeterna temporis*. 1075 *manendo* Lamb. for *manendo*.

1078 *Certo quidem* Avanc. before Lamb. for *Certo equidem*. 1086 *fortunam* Ald. 1 Junt. first for *fortuna*. 1088 *delebræ* Junt. for *delebrate. delebrare* Avanc. Lamb. '£. devitare' Heins. in ms. notes. 1089 *possenna forte* Nic. Nicc. Flor. 31 Camb. Brix. Ver. Ven. for *possenna forte. sorte* Ald. 1 Pius Junt. Nangerius. *sorte* Lamb. first. no 'Italus' before him.

BOOK IV

7 *animum. animos* Lactant. inst. i 16: see i 932. 8 *pango* Flor. 31 Camb. 3 Vat. vulg. for *paniso*; so i 933. 11 *Nam. Ac* Quintil. iii 14 Nolius Hieronym. 13 *Contingunt. Inspirant* or *Aspergunt* Quintil. 17 *pucto* Lach. for *atacto*; so i 942. *a tactu* Nic. Nicc. 1 Vat. Ver. Ven.

At l. 1 *Junt.* Wak. *attactu* Flor. 31 3 Vat. *adlectu* Camb. *lectu* Lamb. ed. 3 *facto* Lamb. ed. 1 and 2 Gif. 32 *decepte* B Lamb. *deceptus* A Nic. Nic. ad before Lamb. 41 *quaeque* *quaeque* Lach. 'discessus' he says 'non ante dari potest quam quomodo *fugam dari* Vergilius dixit, ad ext. concedi.' But Virgil also says III 317 *fugam dant nobilita*, that is *fugant*; see too notes 1 for many more illustrations. *discessum dederit* therefore - *discessit*.

42 *effugias* Lamb. rightly for *effugias* of A B. *effigies* Nic. Nic. and all mss. and eds. between him and Lamb. 43 *si immo de corpore rerum* Lach. for *summo de cortice eorum*. *summo de corpore eorum* Lamb. vulg.; but comp. 31 and 64, and Lachmann's note. 44—47 (45—48) III 31—34, except 44 *Ne l' quomam* for *Et quomam*, 47 *Quoque*, possit for *Quove*, *quomam*, are rightly ejected by Lach. as a gloss. In this place they are of course quite inadmissible. Junt. vng. put them before 26; and further, 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 perennis ut statem* for *qua constat compita p'pua*; this change he says was probably made because in 27 are the words *compita vigeat*. Let had the post really inserted 44—47 before 26, this alteration would not have been called for: see however what is said in notes 2. 48 49 (49 50) 29 30 and seem to be repeated here without meaning because of the resemblance between what precedes and follows coming 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. Avale. Ald. 2 for *cucl*. *cu et* Nic. Nic. *tu et* Flor. 31 Camb. *cluet* Vat. Ver. *quest* Junt. 53 (44) first transferred higher in Junt. 54 *mittunt* Nic. Nic. for *mittuntur*. 68 *eodem* Junt. for *eorum*. *verum* Ven. Avale. 69 *et forma* Is. Voss. in ms. notes for *et forma*. *et cum forma* Brix. *rederem et formam* Camb. *rederem et formam* Vat. 1136 and 1954 Otho Lamb. *aditum et formae* Avale. Nauger. *formaeque suam* Junt. *conformem* x c. *conformem* conj Lamb. *conformem*. Heira in ms. notes. 71 *et sunt prima* A B. 'quadratus habet *ta* ante *pr* *ma* additam antiquam, si non prima manu, so Ald. 1 Junt. and rightly. *et quae sunt prima* Lach. *et sunt prima sub* Flor. 31 Camb. 72 *incere ac largiri* Lach. most acutely for *incere ac largiri*. *incere ac largiri* Flor. 31 Camb. Vat. Ald. 1 Junt. etc. 77 *aditum* Turnebus Lamb. ed. 3 for *fluctus* *aditum* A Nic. Nic. 2 Vat. Brix. Ver. hence *circum*, *pendent*, *ductus* *aditum* Nic. Nic. and eds. 78 *Scenali* Lamb. first for *Scenali* A, *Scenali* B. *Scenali* A corr. Nic. Nic. all mss. and eds. between him and Lamb. *patrum coelivique decorum* Ed. for *patrum matrumque decorum*. *patrum matrumque decorumque* Nic. Nic. all before Lach. *puleram decorumque decorum* Lach. *claram variamque decorum* Berl. But comp. Ann. v 310, Tac. ann. xiii 51 and Camb. Journ. of phil. i p. 373. Luer. *patrum* has *que* in the third place. comp. 104, and see notes 2 to 11 *patrum* and *decorum* seem to me pretty certain. for *coelivique* perhaps rather *ornatunisque* or the like. 81 *inclusa theatri Moenib'* Ed. for *inclusa* (B. *inclusa* A Nic. Nic.) *theatri Moenia*: a necessary and simple correction. *Moenia* has arisen from the neighbouring *moenia*, *hinc perfusa*: so II 458 *omnia* for *omnib'*, II 919 *animab'* for *animalia*. *inclusa theatri Moenia*, the vulg. reading, has

no more. *omnes istos* Manu Lach. which is contrary to the text. 91 *omnes omnes* A B. Lamb. has rightly added *s.* and 93 he has also rightly given *extrinsecus* for *extrinseus*. 96 vi 1049 *extrinsecus* A for *extrinseus*. 94 *ovete* B, i e *ovete*, and so Lamb. ed 3. *ovete* A. *per contentum* A B most *congrue* *quis contentum* N e Nise, and all these and eds between Lamb and Lach. 91 *diffines* e, 92 *retinensu* *tu*ta, 94 *ovete* Lach. whose explanation is most absurd. 101 *Extrema* *conspicuas* Ll for *Et conspicuas* the sense suggested to repeat the case, *Extrema* *conspicuas* Lach. *Extrema* *conspicuas* Avanc. Nanger Lamb. vulg. without meaning. *Locet* *Justi* *verum* Lach. for *verum*, as in 43. *corum* Junt. 102 103 = 65 63. 104 *firmas* *verum* *avideque* El for *firmam* *avideque* comp. Camb. Junt. of *publ.* 1 p. 46. I have since learnt that Hugo Parnann hit upon the same correction before me. *avideque* was written merely to fix up the verse. *firmam* *avideque* Lach. *firmam* *construereque* Lamb. vulg.

116 *quorum* H. Parnann Lucr. *quæst.* p. 27. *corum* Lach. for *corum* *corum* *ut* Camb. Vat 1156 Orib. Junt. ut *Avanc.* Vat 3276 Nanger *corum* *nobis* *ut* *poset* Avanc. After 126 not a few vers. must have been lost. N He ns. in his notes says 'aliquid desit'. Haverc. suspected the same. Lach. by an elaborate and acute calculation shows or endeavours to show that one page of the archetype containing 25 lines and one heading, *Ecce iton nitens*, has been lost. That a page of the archetype stood 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 *precepta pauca*. But Lachmann's calculation taken in conjunction with his general theory of the note 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 duplus*]: *Havere* [*antretes duplus*]. For *duobus* Ald 1 Junt. have *novissis*, Lamb. *entis*, Is. Voss. in his notes *revolves*. Among the lost verses Lach. places this fragment, *que fulmine clæso* *Omnia per sonitus arcei*, *terram vitæ eudum* which I believe belongs to Ennius, not to Lucr. at all, as it has nothing of his style about it, and Servius Aen. 1 30 assigns it distinctly to the former, while the words of Probus to Ed. 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. 136 (136) *motu* *nam* *motum* in Nic N ec the cause of great confusion in later mss. and eds. before Junt. and Lamb.

143 *peritur* Lamb. for *percutitur* 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. *avers* *Percepte* *vel* *Espectem*, *tum* *paucula* a quibus illud *enim* *quod* *substantia* *pendet* Lach. 147 and 152 *utrum* Oppenrieder for *utrum* a necessary correction which it is strange neither Lamb. nor Lach. should have made. Lamb. indeed sees the difficulty involved in *utrum*, Lach. does

et comp 602. 152 *polis est* Lach. for *possunt autem ante Ven.*
 Ald Venice Avano Junt. and all eds before Lach. 159 *penitentur* Lamb.
 for *penitentur*: here too a necessary correction. 187 *ita ubi* A and most
 eds and egs. *ita ubi* B Camb. Ven. which Lach. thinks 'uniceverum.'
 see *ita* G.I.

178 *teratur* Junt. most properly for *feratur*. 179 *tendant* Lamb.
 for *tendit*. Lava puts this verse after 175, reading *tendat* and *nomine*
 for *nomine* with Junt, a change which I am not now inclined to ac-
 cept: see ii: 632. 190 *julijore* AB Nic. Nicc. Flor 31 Camb 3
 etc. *julijore* 2 Vat. Brix Ven. egs. before Lach. 198 261. in my small
 ed. I allowed by accident Laclanann's punctuation to stand. Of course
 here should be a comma after *si* and after *esse*, the apogosis beginning
Quid quare 203 in small ed I placed with Bern after 188. *caelum*
primum Lach. 205 (195) Lach. 6th transferred to its right place. 206
homo Nonne B corr vulg. 211 *da* AB Nic Nicc: the genuine form
 also vulg before Lach. 213 *mundi*. *mundo* Lach. but here, as i 1060
 and iv 418, he seems not to feel that Lucr. calls the reflected image a
revelata: a quite natural notion. 218 *moru*. *mitti*: Lach; but Lucr. is
 here speaking not simply of the emission of images, but of their enormous
 clarity. I therefore keep *moru*, and suppose with Purmann Jahn's
Lucr. vol. 67 p 676 and Goebel obs. *Lucret.* p. 25 that a verse is lost.
 218 *fluunt* Lamb. rightly, as vi: 824, for *fluant*. This and the ten fol-
 lowing verses, which are repeated in the sixth book, were undoubtedly
 read in the fourth by Gellius and Nonnus. There is no question there-
 fore 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
 joined by Lach. here and in the sixth book. It must I think be re-
 moved in both places, for to say that we always perceive all things is a
 simple absurdity: we always have sensations, and may at any time, if we
 please, exert the sense of sight smell hearing: again *Perpetuo et omnia*
asperper would be an intolerable tautology.

240 *delata* Ald. I Junt. for *delata*. 245 *curat*. *coqit* Lach. because,
 with *curat*, *intencoscere* would stand he says for an accusative and in
 that case Lucr. would make it govern another accusative, though he
 allows that Erasmus does not observe such a law, as in *audere repressit*
 a somewhat far-fetched distinction, see notes 2. 246 *protruhit* Lamb.
 for *protrudit*: so 280. *protruhit* Flor. 31 (amb. etc. Flor 23 reads with
 Nic Nicc *protruhit*: Positum in marg has *protruhit*; in 187 he wrote *ri*
 for the *e* of *endurur*. 250 and 251, 260 and 261: Ald I Junt. first
 have these verses in their right order. 260 (261) *primum* G.I. for *primam*,
 etc. c. he says.

270 *remota* Ald. I Junt. for *remota*: so 288. *remota* B, which
 may be right. 271 and 278 *quae vere transpiciuntur*. Lach. possessed
 his theory of *quid genus* (see ii 194) without any authority reads
quae bene for *vere*, and ruins the argument in my opinion: see notes 2.
 275 *tum occurrat*. *cum* Nic. Nicc. Flor. 31 Camb. etc. which has caused
 much confusion in the eds. before Lach. 277 *perteret* Lamb. first for
perteret. (so *perteret* AB in 249, but there *perteret* Nic. Nicc.) *perteret*
perteret Nicc. and so a.l. before Lamb. 283 *ubi speculum* Junt. for *ubi in*
speculum. 284 *in idem* Ed. for *in eum*: *id* was absorbed by *in*, and *eos*

was then changed to *cum*: *in* was lost after *id* in IV. 1037. *iterum* Lach. 290 *Illic quæ reddunt* Ed. for *Illic quæ 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, 'resistant specularum ex aequore visuta' Lamb. and Crecca think 269—291 spurious. Wak. as usual sees no difficulty in the *ma* reading and lighly 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. 23. The margin of Flor. 23 gives in the writing of Politian apparently the same order as the Junt. viz. 298 323—322 299—322 318—352 326—341 353—353 342—347 364 of the *ms.* order, or that on the left of my edition; did Junt. get this arrangement from Politian? 300 (324) *Fiet do, ante* Lach. for *Fiet ut ante*. *Fiet ut hoc idem* Ald. 1 Junt. 303 (327) *seru* Junt. for *ser.* and *sex* Lach. 304 (328) *latebunt* Ald. 1 Junt. for *latebit*. 310 (334) *Inde retro rursus redit et convertit eodem* A *convertitur* Lach. for *convertit*. so 295 and 317 (341). *retrosum* B A corr. for *retro rursus* has caused much confusion in old eds. 318 (342) *porro pariter* A N c. Nice Flor 31 Camb etc. *pariter porro* B. 321 (345) *nequeunt. nequeant* A Nic. Nic. wrong y.

342 317) *stius* Flor. 31 Camb. Ver. Ven. for *stius*. 345 340 320 321 *acer Ater* Bern. for *ater ater, Aera* Lach. *ater* Cond. avo r. a. *adiperta* a. Flor. 31 Camb. vulg. without meaning. 351 *que rias* B corr. Flor. 31 Camb. for *qua*. 352 *consecta* Ald. 1 Junt. for *consecta*. *movere* Bentl. rightly for *moveri*. 357 *acies* B corr. Nic. Nice. for *ates* *perlabitur* Lamb. ed 3 first for *derahitur*; from whom Gif. ed. 2 took it without acknowledgment. *derahitur* N.c. Nice. etc. *dehahitur* Avanc. *dehahitur* Junt. *collahitur* Lamb. ed. 1 and 2. *arlabitur* Gif. ed. 1. 361 *tornum* Flor. 31 2 Vat. Brx. for *tornum*. *torium* Camb. *toratur* Ed. for *tuatur*. *tuatur* Lach. but *ad tornum* has no sense or construction with *tuatur* or *tuatur*, as Lamb. saw, who reads *tornali ut for ad tornum*, a violent change. 378 *abiat* Brx. (!) Ver. Ven. for *ad'at*.

395 *valentur* Lach. for *valetur*, as plur. ea follows. In small ed. I thought that after 397 a verse was lost of this nature *Et hinc sumpsit animus nima ratione videmus*, but see notes 2. Lach. reads *Exstantisq; usque* for *Exstantisq;e*. 406 *tibi tum* Nauger. first for *ubi tum*. 414 *conlectus* Lamb. for *conlectus*: see p. 198. 418 A has properly *ut before videtur*: 419 *Corpora* AB has no sense: I have therefore written *Et dico mirando* for *Corpora mirando*: a very slight alteration. Flor. 31 has *miran to*: Nic. Nic. Camb. e. c. *miranda*. Lach. seems to have misapprehended the matter, as in 213 and 1061: he reads *Et prope miran to* for *Corpora miranda, caeli* for *caelo*, and transposes the two verses. But I have obeyed him in reading *despicere* for *despicere*, as *ms.* authority is of little weight on such a point: comp. 421 *desperimus* AB Nic. Nice. for *desp.* Virgula miss. both in Aen. 1 254 and Georg. II 187 are nearly al. in favour of *despicere*. Ph. Wagner philologia xv p. 352 quotes on

the side of *despicere* Quantil. inst. vi proem. 4 'nullam terras *despicere* providentiam,' but on referring to Zumpt ed. Spald. suppl. annot. I find that the best mss. Ambros. 1 and Turin. p. ra. have *nella 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 despoise the clouds.' comp. for the former sense III 26 *qui omnia dispiciantur*, IV 421 *in rapulis annis despicimus undas*; for the latter II 9 *Despicere unde queas alios*. AB on the whole support this distinction. But see Prof. Conington to Virg. l. 1. he keeps *despicere*. Lamb reads *vire et Corpora mirando* *a. l. a. e.* but in ex. 3 he omises *et* and the following verse. 421 *despicimus* Flor. 31 Camb. Ver Ven vulg rightly for *dispezimus*. 437 *factis* Flor. 31 for *factas*. *undis* Lach. for *undae*. *undis* vulg. 440 *liquorem* Lach. for *liquore*. 446 *ac vera ratione* La. Voss. in ms. notes for *apud entium*: the scribe wrote *ra* only once: 'quidam codices' says Creech: that is he had heard indirectly of Vossius' correct on 448 *fit uti* Junt. for *fit ut*. 456 *vitemur* Ald. 1 Junt. for *videntur*. 460 *noctis* B corr. Flor. 31 Camb. for *montis*. 462 *mirando* Flor. 31 Vat. 1136 Othob. for *miranda*. *miraculi* Lach. here as 419. 467 *aequius est*: later mss. and old eds. also Ald. 1 Junt. Lamb. etc. *egropiaz*, absurdly. 468 *adit* A Nic. Nice. Camb. 2 Vat. Junt. Creech rightly. *adit* B Flor. 31 3 Vat. Ald. 1 Lamb. Wak. without meaning.

471 *mittam* Ald. 1 Junt. for *mittam*. 472 *sua in statuit* Lach. for *sua in statuit*. 479 *senatus* Junt. for *senatu*. 486 *poterunt* Flor. 31 Camb. for *poterit*. *poterint* Ver. Ven. 491 *scorum* Bentl. for *videri*: a necessary change. Lamb. here interpolates a verse. 493 *videre* Lach. for *videre* which has come from a neighbouring verse. 495 *Nascentur* Ver. Ven. for *nascentur*. 498 *possint* Flor. 31 Ald. 1 Junt. for *possunt*. *nascent* Camb. 498 *aequa* Flor. 31 Ald. 1 Junt. for *aeque*. 500 *poterit* Nic. Nice. for *poterit*. 517 *Prava* Ald. 1 Junt. for *prava*.

528 *coem om.* AB Nic. Nice. rightly inserted by Lach. before *quoque* *canis*: Flor. 31 Camb. vulg. place it after. 528 *Præterea rudit* A and Orellius x 26 1 Vat. Avanc. rightly. *Propterea rudit* B. *Præter rudit* Nic. Nice. 1 Vat. Ver Ven. whence *Præter rudit enim* Flor. 31 Camb. 3 Vat. Brit. Nauger vulg. *Præter enim rudit* Junt. 532 *expleti* Lach. for *expletis*, thus simply healing a desperate passage. *ruditur* B Politian in marg. Flor. 29. (*creditur in text*). *redditur* A Nic. Nice. Hence *redditur* Flor. 31 Camb. vulg. and to give a meaning to the passage, Junt. adds a verse *laeva tua, et iter laetit, qua vox it in auris*; Avanc. taking *oris* as a plur. thus *laeva suis, et iter reddit qua vox it in auris*. 542 543 551 552) rightly placed here by Lamb. first. 543 (552) *levo letiore* AB. *levo letiore* Ald. 1 Junt. *laevor laevore* Lamb. 545 (543) *murmure* Brit. Ald. 1 Junt. for *murmura*. 546 (544) *Et reboat raucum regio* *sua barbara* Lach. for *Et revoat raucum retro cita barbara*: the older readings are mostly too absurd to be mentioned. *Derecynthia barbara* La. Voss. in ms. notes and in Catullus: *Derecynthia cornua* Bentl. 547 (545) *Et vulvis egypti torrentibus ex Heliconis* La. Voss. in mss. *ex* for *Et vulvis nechi tortis ex Heliconis* of A: the middle words of this line, as of the preceding, were mut. lat. by some accident. *Et egypti tortis convallibus* Lach. *nete tortis* B A corr. *nece tortis* Nic.

Nice, etc. Hence a vast variety of strange readings, such as *Et gelida cigni nocte aris* of Bern.

551 (549) *ceclorion* Lamb. for *nerrozon*. 553 'lego uno, unaquo que vox perveniat, B' Bentl. for *ula*. 560 *illam, illa* Ald 1 Junt. *hilum* Lamb. without cause. 563 *ceclum, pulitura* Nic. Nice: and al. later mss. and early eds.: hence *edictum* Ald 2 Junt. vulg.: *peritum* came from the *pelita* of 562 catching the copyist's eye. 567 *verbe* Lach. for *verbis* a necessary change. 568 *auris incidit, auris occidit*, ut *reposita*, a Plauto et ceteris Latini sermonis auctoribus adimutus Lamb.; and Lach. thinks he is probably right, as Luer. himself v 608 uses the same construction. 570 *loc's* B corr. for *loque, lapie* N.c. Nic. Lach. as I now think without sufficient reason separates *solida* *ullum* from *loc's*. 577 *voce*: see n. to 1744 *peque* *voce* Lach. vulg. 578 *ipsi, ipis* 1 Vnt. Ver. Ven.: hence Ald 1 Junt. vulg. before Wak. wrongly. 579 *dota referri* Lach. for *dicta referri, dicta referre* Junt. vulg. *vela referre* Bentl. 587 *relamita* Nic. Nice Fior 31 Camb. vulg. for *ullomina, valomant* Heins. in ms. notes, Is. Voss in ms. notes, Wak. 590 *Cetera* Flor. 31 Camb. for *Pitete*. 594 *nimis miraculorum, ulu?* *miraculorum* 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 scribes such a hatred of the word?

598 *vulenus, ubi demus* Lach., but *Consequitur et mus foribus videmus* C. et f. *fiere* and is not the same thing at all as *Consequitur videmus*. *Cum loquimur clonus verbor, quod carpo videmus* Junt. 604 *ubi una* B corr. Lamb. most truly for *ubique* *unum* N.c. Nic. etc. *ubi uno* Ald 1 Junt. 605 *Dissiduit* B see Plant. males 279 etc. Ritschl and Fleckeisen, Rhein. ms. n. f. viii p. 431, Corsen 1 p. 314. *Dissiduit* A vulg. Lach. 608 *ferunt* Ed. for *fuertunt*, transposing one letter. *ferunt* Lach. i. e. *voce*. *fuertunt* Ald 1 Junt. vulg. *subunt* Bern. 610 *Sieperis ultra* Bern. for *darque supra*. *Sieperis intra* Lach. *Se supra* Ald 1 Junt. vulg. 612 *domorum* added by Lach. *etiam* Flor. 31 Camb. vulg.

615 *Nec* Junt. Bentl. Lach. rightly for *Ille*. *qui, quis* of Junt. as Lach. says is not necessary. *Haec quis* Avanc. Lamb. Creech etc. with out cause. 616 *plus operave* Lach. for *plus opere*: better than *plus operave* *que* or *plus operat* or *plusque operat* of others. 619 *ac succare coepit* *ac succareque coepit* Avanc. in Ald. 1 Lamb. etc.: but at end of his Crit. Illus. Avanc. recal's this and says '*ac succare coepit* per diacresin'. 621 *perplexa* 'in Facru. neque *perplexa* neque *perplexa*, sed *perplexa* Lamb., rightly perhaps, for Lucr. elsewhere applies *perplexa* only to the entangled atoms, never to the passages of things: yet Virgil has *perplexum* *desonare recedens*. 622 *numantis* Junt. first for *numantes*. 624 *vidantes* *videntia* Lach. an elegant, but not I think necessary, change. 627 *me* in *fine* Lamb. etc. wrongly. 631 *possis* Fior. 31 Camb. (not Nic. Nice. Ver. Ven. for *posses*. 632 *univulum* Lach. for *univulum*. *humectio* Ald. 1 Junt. vulg.

633 *cibi unavis et ulvna* Ed. for *cibus ut vlcamus*: see Crit. Illus. Journ. of phil. 1 p. 41: for *ulvna* perhaps *aptus* with Lach. *cibus unavis* *aptus* Lach.; but *unavis* is not at all appropriate. 636 *in alveo* by Nonius p. 95, and *eat* at end of verse rightly em. by the same. 637 *ubi*

Lach. for *alios*. 638 *Esse ita quis corpore* Ed. for *Est itaque ut corpore*. *Est aliquis ut corpore* Lach. *Est utique ut a.* Junt. Lamb. ed. 3. *Suspe-
ctenim e.* ed. 1 and 2. 642 *Ut quibus id* Lamb. ed. 2 and 3 for *Id qui-
bus ut*. 648 *et. et* 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. Bornays supposes some verses to have
been lost before them. I followed him in my small ed. but now believe
there is no hiatus: see notes 2.

680 *Vulturique* Ald. 1 for *Vulturigua*. *Vulturique* Junt. 681
permisa I. F. Gronovius for *promissa*. 'pmissa v. [not A or B] i.e.
permisa i.e. *immisa*, *conscitata*' Ia Vos. in ma. notes. 682 *Ducit*.
Dicit Lach. without cause. 698 *creatum* Junt. first for *creatum*. 699
quam voc. *voci* Lamb. etc. *perveracly*. 712 *rabidi* Wak. for *rapidi*.

727 *bractes* AB, not *bractes*: so *ma* of Virg. *Aen.* vi 209. 730
per raris Ald. 1 Junt. for *per raris*. 735 *Omne genus* Junt. for *Omnig-
genus*. *Omnigenum* Nic. Nicc. and all before Junt. 738 *sunt* Ald. 1
Junt. for *sunt* A, *sunt* B A corr. 740 *animi* AB, *animi* Nic. Nicc.
and all before Gif. *animatis* Lamb. ed. 3 vulg. Lach. *animantis* Gif.
most properly, as Lucr. does not use the substantive *animal* in the
singular, except v 823, where *omne animal* is equivalent to *omnia
animalia*: see notes 2 there. 741 *ubi equi atque hominis cava*. *ubi equi
cava 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*: it 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 Ia Vos. in ma.
notes 'Relicta vita, malim tamen Reddita media producta ut Salmasius.'

783 *si terram cordi* Ed. for *si terram cordis*. The frequency with
which our *ma*. thus transpose thus *et* is very remarkable: see Lach. to
n 875 who cites ten instances: so 799, the repetition of 774, has *Tanta
nobilitat.* *si terra est, si cordi* Junt. 781 *repetunt. referunt* Lach.
795 *Cum sentimus id, et cum* Ed. for *Consentimus id est cum*: a slight
and necessary alteration. Lamb. and Lach. in vain declare the verse to be
out of place: the latter puts it, thus altered *Quod sentimus, id est?* cet.
before 783, where it sadly involves the construction. 798 *est* Flor. 31
Camb. for *is* B, *is* A Nic. Nicc. *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
obelisks the whole three in their former place, where they cannot be
dispensed with. 802 *nisi quas contendit. nisi se contendit* Lamb.
prompted he says by 809, and Lach.: but see notes 2. 804 *nisi si quas
ad se ipse* Lach. for *nisi que ex se ipse. nisi sic esse ipse* Lamb. 805
futura Junt. for *futura*. 808 = 804. 815 *Præterquam* Avanc. for
Præterea quam. 818 *non* Brix. for *nos*. 820 *vir uti* B corr. Flor. 31
Camb. for *virtuti*. *vir tunc* Nic. Nicc. *vir tum* Lamb. etc. 822 (826)
brought here by B corr. Ald. 1 Junt.

823 (822) *avasis* Ed. for *inasse*: p. 171 of the archetype, the termi-
nations of the lines therefore being towards the outer margin, ended with

see *caelum* Lach. off. rs; *velle volare* might also do. 991 (999) was brought there by Ald. 1 Junt. 992 (991) *cocis*: see n. to 1744 *frugis*. *veces* Lach. vulg. 996 (995) *juvas* Ald. 1 Junt. first for *juva* 997 (996) *relectis* *erocodius* Lamb. after Turribus for *rodeant* *terroribus*. 1000—1003 are merely 992—995 repeated because of 991 (999): see introduction, p. 22. 1005 *quo, quam* Lamb. wrongly. *se univertim, semina eorum* Lamb. Marull. et vulg. *semina eorum* says Ulf. Junt. has rightly *se univertim*. 1009 *quo* wrongly added by Ald. 1 Junt. vulg. at end: see n. 118. 1011 *not bus* Ald. 1 Junt. vulg. for *mentibus* *Magua* I Junt. with what precedes. *Magua etenim* Junt. Lamb. wrongly *mentes*, *vigilia qui mentibus e M.* Lach. strangely. 1021 *Ut qui* A p. m. rightly. *Ut quasi* B A corr. N. c. Nicc. Flor. 31 Camb. all Vat. etc.: hence a such confusion before Wk. 1022 *Exteruntur* Lach. for *Exteruntur* *Exteruntur* vulg. 1026 *sei* Lach. for *se* Junt. vulg. omit *se* in 1027, and 1028 insert *ut* after (Avanc. before) *sacostium*, and read *fundant* with Brix (?) Ver. Ven. 1032 *quoque, quodum* Lach. without reason I think. 1034 *Qui* Lamb. for *Quae*. 1035 *Ut* Nanger for *Et*. 1036 *oculent* Flor. 31 Camb. for *oculent*.

1037 *id in notis* Flor. 31 Camb. Avanc. at end of *Catullus* for *id nota*. *id e* Lach. *idem* Brix. Ver. Ven. Avanc. in *Ah. l.* 1038 *aditia* B corr. Ald. 1 Junt. for *aditia*. 1047—1034. 1057 *mata* A N. c. Nicc. Flor. 31 Camb. old eds. Junt. *multa* B Avanc. Nanger. Lamb. vulg. before Lach.

1059 *nomen, nomen* Lach. most unpoetically, Creech more elegantly, but without necessity, *nunten*; see Camb. Journ. of phil. i p. 35. Lach. also in the next verse wrongly puts a stop at *illuc*. *illuc* A corr. for *illu* A, *illu* B. *illuc* Nic. Nicc. 1 Vat. *illa et* Flor. 31 Camb. 3 Vat. 1060 *frigidu, fervidu* Junt. (not Nanger) Creech. 1061 *aves* Lach. for *aves*: most justly, unless you read *amias*. 1065 *collectum, collectum* Junt. for *con celum, conestum* Avanc. at end of *Catullus*.

1081 *adfluit* A N. c. Nicc. Flor. 31 Camb. all Vat. rightly. *adfluit* B Junt. Lamb. etc. 1083 *illuc germina* Lach. after a friend of Lamb. for *illuc germina* (?) A p. m. *illu germina* B. *illu hanc germina* A corr. Nic. Nicc. etc.: see 1059. 1085 *reserat* Nic. Nicc. for *reserat*. 1089 *cuius quom, Tum* M. for *cuius quam, Tum* *cuius quo mox* Lach. *cuius quo pluria* Ald. 1 Junt. *quam pluria* Lamb. etc. which is not Latin. 1096 *raptae* El. for *raptae*. *raptae est* Vat. 3276, *Candidus* at end of Junt. Wak. *mentem spes raptae* Lach. *mentem spe lactant* or *raptae* Bentl. 1098 *membrum attingere* Avanc. for *membrum attingere* or *membrum attingere*. 1115 *conlecta* Lamb. for *coniecta*. 1116 *quid* Lach. for *quid*. a necessary change.

1121 *ciris rires* Junt. first for *utris*. 1123 *Babylonica* Pius in *verses* for *Babylonica* *caelonia* Junt. vulg. before Lach. 1124 *vacillans* Junt. first for *exgillans*. *vacillans* Avanc. 1125 *Hinc lenta* Ed. for *capitata* see Camb. Journ. of phil. iv p. 287. the reading is of course quite un-ectan: *inured unpuenda* may have come from *Languent* of 1124 and have expelled a totally different word. *Argentum* Lach. 1129 *funt* for *funt* Ald. 1 Junt. for *funt*. 1130 *atque aldensia chiaque* mes. *atque Chiaque* Lach. very ingeniously, but yet *aldensia* is not even a Greek word. *ac Melitensia Ceaque* Lamb. after 'Adrianus Tu

has, seu potius Gul. Pellissenus, Episc. Montepessul'. *Cant.*: no Civ. nat. deor. i 118 *Prolonia Cuis* Victorius: *clivus* or *clivus* miss. 1131 *to* A corr. Nic. Nicc. for *laud.* *lychni* Lach.: but see notes 1; and v 2 from which it appears that Lucr. wrote *lychni* or *luchni* or *luchni*

1141 *mula hanc* Flor. 31 Camb. 2 Vat. for *mula hanc* 1145 *cal-*
aris Ald. 1, all: Junt. for *in sparius* so III 553 *impudens* miss. *dicuntur*. 1152 *Aut* Lach. for *Ut*, *Tam* Nauger. vulg. *si quam* p. Lach. for *quam praeceptis* A. Na. Nicc. Flor. 5. Camb. *quam prae-*
quam percipis Lamb. 1156 *leticia* Camb. for *ducta*. 1168 *At tuas*
Bern. for *At amica*: this I had myself seen many years ago on ce-
paring Ovid ars ii 661, where he is imitating Lucr. *At Lat.*
Avane Lach. *At gemina* Lamb. vulg. 1174 *turpi* Nauger. rightly.
totpis 1176 *longe* Flor. 31 Camb. for *longi*. 1180 *non amissum*
vin admittum Lamb. for *iam missum*, *vin ammissum* Lach., *non va-*
Bern. *non amissum* Ald. 1 Junt. *venius* Ald. 1 Junt. Lamb. ed.
1 entl. 1182 *cadat* Lamb. for *cauet*. 1183 *Stultitia* Ald. 1 Junt.
Stultitia. 1188 *possis* Junt. for *posses*. 1189 *inquire* *visus* in *et*
Junt. *lucis* Camb. *lus* at end of Junt. *anquere visus* Lamb. Cro.
etc. 1191 *et* added by Lach. *Prætermittet* *to* Junt. Lamb. etc.

1198 *possunt*. Lach. reads *possunt*, and refers *quod illorum est* to
the male. 1200 *salvatum* Ald. 1 Junt. for *salientum*. *retractat* Lat.
ed. 2 and 3 first for *retractant*. 1201 *etiam* om. Nic. Nicc. Flor.
Camb. 2 Vat. Brix. Ver. Ven. *memi* 1 Vat. *illos* 2 Vat. 1202 *una*
Ald. 1 Junt. first for *emissis*. 1203 *quam* Lach. for *cum*. *quia* J.
Lamb. ed. 1 and 2 *non sive* Lamb. ed. 3 Creech. 1204 (1210) *et*
brought here by Lamb. 1207 (1208) *lucere* Lamb. and above 1146 *et*
caus, without cause.

1210 1209) *non vici* Salmusius for *vi maleit*: a certain correction
which W. & 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 squ.
esp. Ital., *l* and *i* were often undisting. usable. 1220 *multa mactis* Lat.
ed. 2 and 3 for *multimodis*, and, although the Junt. has *multimodis*
the text, it would appear from his note at the end, that Lamb.
intended to print *multa modis*. 1222 *ab* Lach. for *a*. 1225 12
(1227 1228) I have transferred hither, the sense requiring the change
1227 *de* added by Flor. 31 Junt. *a* Avanc. *magis minus* Lamb.
lawed by all before Lach. 1230 *quodcumque* Flor. 31 Camb. Ver. V.
for *quocumque*. 1234 *pater a gnatis* Brix. Ald. 1 Junt. for *pra-*
agnatis.

1243 *credit* Ald. 1 Junt. for *credid*. 1244 *his* Lach. for *hic*. *It*
post *tant* Lamb. first for *possunt*: though Lucr. probably wrote
tant: comp. 1186 *poscunt*. 1259 *Crassaque* Ed. for *Crassaque*, as
fert emendat does not seem. Latin any more than III 868 *differre sua*
and *que* is quite superfluous. *convenient* Ald. 1 Junt. for *conveni-*
1261 *alio* Ver. Ven. for *alii*. 1268 *Ne* A. d. 1 Junt. for *Ne*. A
Camb. 1270 *retractat* B. *retractat* A. and all other mss. and
before Lach. 1281 *modis* Junt. first for *moris*. 1282 *te secum* It.
for *secum*. *secum nos* Lach. *vir secum* Flor. 31 Camb. vulg. 'Ita
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 *locum* Nic. Nicc. for *vocavit*. 29 *fid.* Ald. 1 Junt. and a. l. succeeding eds. invert 30 and 31; 1 transpose 29 and 30: again Ald. 1 Junt. and a. l. before Laca. insert between *nobis* and *Stymphala* the words *unusquisq; tenendo Ungulis Arceduae volucres*. Lamb. weakly reads *et aves* for *nobis*. I have no doubt a verse has fallen out before 29 (30), beginning with *Quid*: such for instances as this *Quid edocceat pennis accutis iuuvis statura*. 31 *Thracis* Ed. for *Thracia*. *Troacum* Lach. *Thraecum* Ald. 1 Junt.: see Camb. Junt. of phil. 1 p. 44. 34 *stirpem* Nauger (*stipem* Junt.) for *stirpes*. 35 *Atlantem* Ed. (*Atlantæum* Lamb. and Tarnob. first, for *Ataneum*. *Oceanum* propter Nic. Nicc. strangely, though he has been followed by many, *peripetis* Lamb. for *pelusique. serena. amara* Nic. Nicc. (not Flor. 31 or Camb.) Brix. Ver. Ven. Ald. 1 Junt. Nauger Lach. but to me it seems much weaker than *serena*. 38 *Sci* Lach. *Si* Nic. Nicc. for *Sci*. 44 *tantus* Lach. for *sunt*. *tuto* Lamb. G. f. ed. l. Lamb. ed. 3 remarks *hunc locum Zoolus secutus et tacitus et dissimulans, tamquam in terram inanis libris repertum et non a me exenlatum*: 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 diuini*, *ditum aspero* Lactantius. 53 *Inmortales* Flor. 31, *Inmortales* B. Camb. *lam mortales* A. Nic. Nicc. etc.: comp. in 775. de Lamb. for *e*.

61 *incolumis* Junt. for *incolumen* A. *vinculum est* B. *incolumē* Camb. 71 *Quos. Quoque* Nubias. contrary to the use of Lucr. 114 *le cinno* Nic. Nicc. Ver. Ven. *Religione* AB in this place only, Flor. 31 Camb. 118 *numera* Junt. for *numera*. 117 *par* Junt. for *para*. 119. 861. 122 *a numina* dissent Flor. 31 Camb. Brix. for *numina*. *numinibus* Nic. Nicc. Ver. Ven. 133 *longuer. longus* and see in 785. 134 *fall.*: see in 790 *fall.*

152 *quid* Junt. first for *quid ei*. 154 *pro corpore* Lamb. for *de corpore*. *tenues et corpora eorum* Lach. a violent charge, as four words are altered. *tenues ven corpora eorum* Ed. in small ed. 162 *ulla ei ex*. *numera* de Lamb. Creech etc. most gratuitously. 163 *numina. summam* Lamb. etc. 170 171 (175 176) rightly brought here by Lach. Lamb. in them before 176 (174). 170 *At* Lach. for *At*: a necessary change. 172 *divina humani unde est* Ed. for *hominum divi unde est. humani de unde est* Wake. Lach. *est* om. Ald. 1 Junt. Lamb. etc. *divinum sunt* Nic. Nicc. Ver. Ven. 185 *see* Brix. for *se*. 186 *speculum* Pias in notes for *speciem*. 187 *multa modis* Lamb. ed. 1 and 2 rightly for *multa modis*, but ed. 3 again *multimodis* see 422. 191 *possent* for *pos*. 191 Lach. rightly, as 426. 193 *meatus* Flor. 31 for *maestus*.

195 *et* wanted by Ald. 1 Junt. 201 *arvum partem* Ed. for *avidum partem*. *arvile* Bern. *aliquam* Lach. 'Marull. *aliam pessime*' Gif. but

Junt. as Ald 1 has *avidam*. 227 *vestes transire* Lactant. and Nic. Nice for *ro et transirest*, that curiously frequent blunder of AB: see iv. 783. 239 *solent vana* Gf. rightly for *solent vana*, and before *lin* in the Paris ed. of Piaz. *tem valem* Lamb. 241 *notae ac mortales* Lach. for *notae ac mortales*: not Nangerius who has *notae mortales*. *notae et mortales* Avanc. in notes at end of his *Caecilia*, and vulg. 245 *veniant* for *idem*.

248 *Me nunc* B corr. rightly. *Mentis* A. *Mentis* vulg. hence Lamb. *me* *corripisse* for *corripisse* in 247. Wak. not fearing the same error, finds fault with previous editors, and reads *corripisse* and *Mentis*. 251 *non vultis* Nic. Nice. *Cono* Ver. Ven. for *non vultis*. 257 *id est* Lamb. ed. 1 and 2 for *id est* rightly, ed. 3 *Le rotores aut*. 258 *heditur* Junt. Lamb. vulgo before Wak.

282 *recenti* B corr. Flor. 31 Camb. for *regenti*. 291 *Et* Ald 1 Junt. for *Et*. 295 *lychani* Est. for *lychani*. *lychani* A. corr. N. c. Nic. Macrobi. Lurr. seems to have known only the trisyllabic form, whether he wrote *lychini* or *lychani* or *lichini*, or even one of the still older forms *licini* or *licini*. Ritschl in *Rhein. Mus.* n. f. x. p. 447—451 shows that Ennius, 228 wrote *lueniam luania bis sex*, Lucius *luenique* or *luenique*. so *drucina*, *nina* (*nú*), *terna* (*terny*), *cánuus* or *enúus* (*enúus*), and other like forms all arising from the dislike of the old Latins to certain combinations of consonants: comp. *Ascendipus* *Abominia* *Hercules* and many such like. Lucret. 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 10 years earlier, as Ritschl proves. 296 *vulgine*. *judique* Bentl. and Wak. from a sheer misunderstanding of Lucret. 297 *properant* Ald 1 Junt. for *proferant*. 301 *celeri celeratur* Madvig and Lach. for *celeri celeratur*. *tolentur* Nic. Nice. Ver. Ven. vulg. 302 *putandum est* Lach. for *putandum*: see i. 111.

312 *Araque proporro solutunquo senescere ferrum* Est. for *Quarquo proporro sicutunquo senescere credas*: see Camb. Journ. of pl. L. i. p. 373 and iv. p. 142. *Araque* and *solutunquo* are simple enough corrections. *credas* in this, the 12th line from the end of p. 204 of the archetype, has come from *credas*, in the 12th line from the end of p. 205, and has supplanted Lucretius' word *ferrum*. All elder corrections of this verse are strangely improbable: *Quae fore proporro sicutunquo senescere credas* Lach. *Cedere proporro sicutunquo senescere casu* Junt. Lamb. ed. 1 and 2. Creech. Lamb. ed. 3 observes this and adds the six verse. La Voss (not Abr. Preger) in his notes has *Quae ruerit proporro di conque senescere credas* [*Quae proporro sicut unque senescere credas*] Bern. Gf. and Wak. find no difficulty in the six reading. 318 *omnem* Junt. for *omne*. 319 *et om.* Nic. Nice. and all later MSS. hence much confusion in eds. before Lach. Havercamp not desiring to record that AB both had *et omne*, *terram* Avanc. *terram*, *quod* Junt. vulg. 331 *Naturam mundi* Ald 1, *Natura est* Junt. for *Natura mundi*: this common blunder of our MSS. Wak. here keeps. 339 *perisse* Flor. 31 for *perisse*. 342 *atque oppida* Flor. 31 Camb. for *at oppida*. ac Nic. Nice. 2 Vat. Brux. Ver. Ven. Wak. 349 *idem* Piaz. in notes, Lamb. for *idem* which Lamb. keeps, see ii. 893. Lach. was the first to join *inter nos* with what follows.

359 sic Lach. first for sit. 367 coorta All. 1 Junt. for coperta. 368 *lacrimae. Proserpina* Lamb. etc. 362 *certamina s. ollis* Flor. 3. Camb. for *certamina s. ollis*. 386 *ut trapes. utroque* Flor. 31 Camb. vulg. 393 *inter* inserted by Lach. before, by Nic. Nic. Flor. 31 Camb. vulg. a ter do *ma*. 398 *superat* (not) *et labebat* Lach. for *superat et ambra* *ma* B corr: nor has *ambra* any existence, whether as partic. of *ambra* or verb. 399 *tum* Flor. 31 Camb. for *cum*. 405 *Graecum* Flor. 31 Camb. for *gentium. graecum* (gentium, Ver Ven. 409 410 Lach. by a strange misapprehension inserts these verses and for *Aut perant* reads *Et perant*. 412 *urbs* (urbem) Junt. for *urbs*. Flor. 31 Camb. Ver. Ven. etc. keep *urbs*, and for *hominum in illis* read *hominum multos*.

428 *Omnia genus* Lach. for *Omni genus. Omni genus* A corr. vulg. 429 *concocta* Lamb. for *concreta*. 'I' o *quae ubi conconere* Lamb. ed. 1. *Temp. c. quae ut creantur* ed. 2 and 3, followed by Creech, etc. 430 *ant* Flor. 31 Camb. for *fluant. neque. semper*, as in 1062, Lamb. without sufficient cause.

432 *larva. clavo* Macrobi. 433 *Allicolans* Avanc. and Macrobi. sat. vi 323 for *Alit volans. Alit volans* Junt. 437—442 (440—445) are thus arranged by Lach. after Reisker's quest. Lucr. last page; and the necessity of this change is manifest, though Macrobi. l. 1. evidently read *Alit* in the order in which they appear in our text. See what I say on this and similar points p. 22. 437 (440) *Omnia genus de* Lach. as *larva*, for *Omni genus e L. Omni genus e A* Nic. Nic. vulg. 445 *altum. ingram* Macrobi. 447 *unore* (unore) Macrobi. B corr. Vat. 32; 6 Junt. *et unore. hamorque* Nic. Nic. Flor. 31 Camb. 4 Vat. Brix Ver. Ven. Avanc.

450 *Ipsifer. Siphifer* Ver Ven. Ald. 1 Junt. Lamb. etc. on no ms. *volans*, though Lamb. falsely says all text have it. 460 463 *vulcanus. Ecce Vulcanus. vulcanus. Ecce e* Lach., a change which only increases the beauty of the passage. 468 *flexit* Lach. for *saepit. saepit* has come from 470. 471 *secuta*. 'secuta et Y' (i. e. our A) says Havercamp. This is quite false: though he had A and B before him, he was obliged to copy out this, as well as three fourths of his worthless various readings, from the bookseller Toulson's London ed. of 1712, which gives *secuta* from ms. *secutum* Vossii a R^o Viro R^o Camden S. T. P. etc. this collator says 'secuta, & V. 1.' Havercamp copies even the *secuta* and the *&* into his ed. This is but one of a thousand instances of his unprincipled sabb. 472 476 *Interutroque* Lach. as before for *inter utroque*. 474 *fuorunt. fuerunt* Avanc. and strange to say Lamb. who made it the vulg. before Lach. 482 *solus suffulit* A corr. Lamb. for *solus suffulit. solus suffulit* Ne Nic. Flor. 31 Camb. etc. Walk. 485 *extrema ad lunam in artem* Ed. for *extrema ad lunam partem*: the collator neglected to write *ma* twice, and to fill up the verse wrote *partem* for *partem. extrema s. lunam* parts Lach. who connects this verse with the next. *extrema ad lunam apertam* Lamb. & a. l. *raptim* Boet. *extrema* for *extrema* Nic. Nic. Camb. *lunam* Nic. Nic. Flor. 31 Camb. etc. 491 *Democritus* Lamb. Lach. for *Democritus*, and rightly, as our mss. and other passages make it of the 2nd conjugation: see Wagn. to Virg. lib. 1. 248. 503 *Commiscet* Nauger first for *Commiscet. haec. hic* Boet. and Lach. which I do not think at all necessary. 507 *Pentoe*,

mare Lach. for *ponto mare*. *Ponti mare* Lamb. ed. 3 *tantum mare* ed. 1 and 2 513—516 Lach. quite misapprehends and sadly misstates the passage: 513 he reads *deorsum* for *eodem*, 515 *Hinc* for *Aut*, and places 514 after 516 not one of these changes but *mare* tacitly. 515 *Aut Aut* Nauger. vulg. wrongly *qui* Nauger. rightly for *quis*. 518 *lucosa* Flor. 31 Ver. Ven. for *lucra*. 521 *innamiam* Creech in notes for *summania*, the ms. reading is strange *ae innamiam* Avanc. in notes at end of Catullus, Lamb. 524 *evntis*, *iventis* Lamb. 530 *imue* B corr. Ald. 1 Junt. for *omnem*. 531 *ut in hoc quoque causa* Ed. for *ut et haec quoque causa*. *sic haec* Lach.: but *haec* has no force and has come from the neighbouring *causa*. *sic hic* Bern. 532 *vepat* Gid. for *vigent*. 533 *progrediventis* Lamb. for *progrediventes*: *est* for *licet* is not Lucretian.

536 *supter*, *subter* Flor. 31 Junt. for *super* 538 *evnt*, *cecut* Lach. *sudit* Lamb. ed. 2 and 3 'ex antiquae scripturae quae reperitur in codice Bertin. vestigis' and Heins. notes that *s*, i. e. the *ma* of Medius has *sudit*, unless I mistake his meaning: but Medius 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 quaeque obeat res* Ed. for *quid quaeque queant res*: Lach. to 222 gives more than 40 instances in which AB change *b* to *v*: when *obeat* became *oveat*, the further corruption to *queat* was inevitable with capitals. *aveat* Lach. *velut* I. E. Gronovius and Is. Voss. in notes. *quos quas adjuceat res* Lamb. 555 *unter apta* Junt. first for *unter aneta*: 558 *unter apta* for *unter rapta* B corr. Flor. 31 Camb. etc. as 537. 559 *peranci* Brix. Ald. 1 Junt. for *pernice*, *pernice attollere* Flor. 31: a mere conj. 560 *Quid* Lamb. in errata to ed. 2, Faber in his emend. for *Quis*. *animi* Lach. for *animae*: as 563. 563 *Comianetus* Flor. 31 Camb. for *Comuncta*.

567 *Adicere* (*Adlicere*) Lamb. for *Adlicere*: a confusion of which we have had so many examples. 568 *Nil illa his intervallis* Bern. for *Nihil nisi intervallis*. *Ad ea in his int.* Lach. *illa qua intervalla nihil* Lamb. *Nugae nisi ex int.* Flor. 31 Camb. 3 Vat. *libant* Junt. for *libant*. *limant* Lamb. ed. 1 and 2. *librant* ed. 3. 570—573 brought here by Ald. 1 Junt. 571 (570) *loca mulcent* Lach. for *loca sintent* *loca tingunt* Lamb. 572 (571) *plunque* Lamb. ed. 2 in notes and ec. 3 after Turnebus for *ilunque*. 574—571 (570). 581 *menū solum* Benth. for *ni solum* *num solum* Nic. Nic. vulg. 584 *Quantaque quantast hinc* Eckstalt for *Quanto quoque quantast hinc*, and in the repetition 596 *Quanta quoque est tanta hinc*: 'qua emendatione' says Lach. 'efficit ut hoc semel valde laudandus sit.' *Quantaque sū, nobis tanta hinc* Ald. 1 Junt. *Quanta haec cunq̄ue fuit, tanta hinc* Lamb. 586 *ignes* added by Ald. 1 Junt.: the *ignes* of 585 caused its omission. *horum* Flor. 31 Camb. *flammas* 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 *vultur* A Nic. Nic. Flor. 31 Camb. etc. and Lamb. ed. 1. *vultur* B Lamb. ed. 2 and 3, perhaps right y. 589 *absunt* Lach. for *absit*: a necessary change. *cum lingua absint* Lamb. 590 591 (594 585) first brought here by Ald. 1 Junt. 596—584.

598 *lumen*. *flumen* Avanc. Lamb. etc. without any authority. 599 *qua* AB. *qui* N. c. Nic. Flor. 31 (Lach. is in error, Camb. all Vat. Brix. Ver. Ven. Ald. 1 Junt. *quo* Lamb. etc. *vaporis* Lamb. first for *vapore*.

605 *percipiat* Nauger. for *percipiat* 609 *Accedere* A. *Accidens* B. *Accendere* A corr. N.c. Nice. 2 Vat. Ver Ven. *Accendi* Flor. 31 Camb. 3 Vat. Brix. Avanc. Nauger. *Accipere* Junt. Lamb.: see 11 1025. 610 *et* Lach. who will never tolerate *et* for *etiam*. 613 *Aestifer ut tantum* Flor. 31 3 Vat. Junt. rightly for *Aestiferi utantem* B, *utitur* A Nic. N.c. *Aestiferum ut tantum* Avanc. Lamb. etc. *Aestiferum tantum* Nauger.

614 *simplex et certa* Ed. for *simplex recta*, *simplex nec certa* Lamb. *simplex aut recta* Flor. 31 Camb. 3 Vat. *ac recta, et recta* others. *simplex reclusa* Lach. *reclusa* Rom. 617 *Caveri se ut Lara* for *Canceris ut*. 632 *etiam* Lach. for *etiam*. 648 *illa* Flor. 31 Camb. for *illo*. 651 *sol ut ma* Camb. Vat. 1136 and 1954 Oshob. for *sol et inus caeli*. *sol etiam* Flor. 31 A11 1 Junt. etc. Poltian in marg. Flor. 29 has both *ultima* and *extima*.

656 *Matura* Ald. 1 Junt. for *matura*. 667 *possunt* Lach. for *possit*. *possunt* vulg. contrary to the unvarying usage of Lucretius. 675 *Fulmina* Ald. 1 Junt. first for *Flumina*. 679 *Consequa quoque iam redeunt* Lach. for *Consequae quoque iam rerum*: a brilliant emendation. *Consequas* 2 Vat. Ver. Ven. *Consequa natura est iam rerum* Flor. 31 Camb. 3 Vat. vulg.

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 *obliqua* he reads *obliqui*, joining it with *orbis*—he will not have *serpens, latens* in apposition any more than 524 *cautis, pascens*; or vi 1141 *venens, ortus*, and 1260 *langrens, conveniens*; though such like constructions are common in Lucretius and in Cicero in his *Anthea* which Lucretius often imitates. 692 *concludit* Lach. for *contudat*. *contundit* Brix. vulg. 704 it seems to me manifest that the poet alludes to 660—685, and that a verse is lost such as this, *Qua faciunt solis nova semper lumina* (perhaps probably its resemblance to 703 caused its omission). Lach. naturally supposes the sentence complete and joins 704 with 703, as if it could ever deny that the sun rose in a certain quarter. 704 which by itself has no meaning was placed after 714 by Nauger, followed by all before Lach.

705 *percutus* Flor. 31 Camb. before Lamb. for *perculsa*. 706 *magis ut lumen* Lach. for *magis lumen*. *magis hoc* Flor. 31 *magis* Ald. 1 Junt. vulg. *magis: et lumen* Nauger. 708 723 *Doniqua*. *Danicam* Lamb. wrongly in both places. 711 *iam* Ald. 1 Junt. first for *tum*. 729 *ut, si forte*. *ut sit furta* Lach. after J. Donsa fil. 'sine ulla causa et cum orationis sententiaque detrimento' says Madvig emend. Lav. p. 128. 727 *halytionica* Flor. 31 for *Babylonica*. *Chaldream* Avanc. *Abileam* AB. *Canbeam* A corr. Nic. N.c. Flor. 31 Camb. etc. 733 *abolisci* *abolisci* B corr. *abolesci* Junt. *aloviri* Brix. Avanc. *aboliscere* Lamb. 736 *possunt* added by Lach.: see 750: *videas* by Flor. 31 Camb. vulg. 737 *veris* Benti. Wak. Lach. for *Veneris*. 738 *zephyrus* Ald. 1 Junt. for *zephyri*: the *-us* was absorbed in *vestigia*. 742 *Pulverulentas et etiam* Ald. 1 Junt. for *Pulverenta Ceres etiam*. 747 *Prosit* Lach. for *licet*. *licet* Flor. 31 Camb. vulg. *crepitans* Flor. 31 Vat. Lach. for *condans*. *hanc* B rightly. *ac A. accutibus algi* Nic. N.c. Flor. 31 Camb. Vat. Junt. *algor* Lach. for *algi*. *alvus* Lamb. 750

925 *At* Lach. for *Et*; and the change seems necessary. 934 *molliter* Brix Junt. for *molliter*. 944 *dura* Vat. 3276 Nanger. for *dura*: a certain correction. *dis* Avanc. 947 *Clavis* cited late Forbiger for *Claviscit*: a *te*. *Claviscit* need not Flor. 31 2 Vat. Ald. 1 Junt. Lamb. ed. 1 and 2. *Clavis* is late Lamb. ed. 3 after *Dna* Bous. *Clavis* must be *Polis* in the mag. Flor. 29. *Claviscit* late Lach. who succeeds at Forbiger. but in the first place *Claviscit* or *Claviscit* could not have the sense by assigned to it, and secondly *Claviscit* is not a Latin word, as is shown by Ritsch. in his poem Bonn. for winter of 54 55 p. x: 'Lex est lingue, et e verbis derivatis que una syllaba auctiora sunt prout vis, non unquam nova derivatione verba iterativa sunt. Multo magis cavendum ne novo clarificatione forme commento interpolentur, quod Lucretius versu, v. 947 Luc. manibus all'ibat. Quod se per se quidem, etiam si grammatica ratio non adversaretur, placere posset: tam cum modo illa iuris publici ad communem usum translatio esset, verum etiam a propria vi clarificationis secus detorta: ut qua non res omnes, et quolibet modo reputantur simpliciter, sed raptas vel per viam sententia atque delictae schemmiter exposcantur'. He refers to Pind. nat. met. XIII 5, and proposes himself *Laryx* cited: but *Clavis* seems to me questionable. 948 *nota* *vagi* *silvestris* Lach. for *n. vagis s. noctvagi* Nanger. (not Junt.) and vulg. *nocte vagi* Bentl. 949 *quibus* *excubant* AB Vat. 1795 Reg. ('Nic. Heims.'). *quibus* *excubant* Lach. first after *viam*. *excubant* Nic. Nic. *excubant* Camb. *excubant* Flor. 31 vulg. *excubant* Bentl. Lach. for *excubant*. 988 975 first brought to this place by Nanger not Avanc. who like Junt. places it after 961. 970 (969) *silvis* *se* *silvestris* Ed. for *silvis* *silvestris*: *se* could easily fall out in this position. *silvis* Camb. Ver. Ven. vulg.; but Lucr. uses *silvis* in VI 974 977. Luc. Mueller de re metr. p. 350 defends *silvis*, from Varro Famen. 22 *An colere an volare de Albari in bus 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 908 (975) between them, thus *S. p. s. [victoribus leonum] K a a no p e [I de cavis temere abiceti] s m*: a more unconvincing vote than has I never read, or more sophistical objections to the present text. 971 970) *Nubes* *subant* Lamb. ed. 3 first for *Nubant* which Wack in different restores, making these simple sons of earth unclad the near to soil limbs and rival the famed exploit of Prince Vortigern's grandsons. 974 *Electique* Flor. 31. Camb. etc. for *Electique* B. *Et lectique* A Nic. Nic. 976 *rotas* Flor. 31 Brix. for *rotas*. 985 *validique*. *validique* Lach. but *caep*. 987 *horpithus* *sueris* in plur. 989 *labentis* Metretus Lamb. Lach. for *lamentis*. 993 *two* Flor. 31 (Ald.) etc. for *two*. 995 *ulcera* Flor. 31 Camb. for *vicerat*. *vicerat* A corr. Nic. Nic. Ver. Ven. 997 *Donique* La Voss. in his notes, Lach. for *Donique*. *Donique* Heims. in his notes. *Donique* Junt. *Donicum* Lamb. 1001 *flujes* *lucis* Lach. for *lucis*. *lucis* A corr. Camb. Ver. Ven. *lucis* vulg. 1002 *hic* Lach. for *Nec*. *Sed* Lamb. The rest of this verse is quite causeless, a term by Junt. and Lamb. 1003 *ponebat* Ald. 1 Junt. for *potestas*. *ponebat* Flor. 31 Camb. 1006 rightly perhaps ejected by Lach. as spurious: the gen. *navis* was unknown to Lucr.: yet sometimes I think Lucr. may have written *Improba naucleri ratio cum caeca iucebat*: the

ri of *naucleri* was absorbed in *ratio*; and then the corruption was easy 1008 *dabat* Flor. 31 Camb. for *deant* B, *deant* A. *debat* Nic. Nic. Ver. Ven. 1009 *illi imprudentes* All. I Junt. for *illi prudentes*. 1010 *nuptis nunc dant solertia sponsi* Ed in small edition for *nucunt ubertaus ipsi*, where a foot is wanting: any emendation must be quite uncertain here; but with *solertia* *sponsi* for *solertias ipsi*, v. 1749 *pro* AB for *ipso* might be compared, and perhaps in 198. *nunc se nubit solertia ipsi* Lach—this can hardly be right. *nunc dant aliis solertias ipso* 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 sunt sententias*' 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 *sponsi* and the like, to denote what one does of his own free choice, not forced by another, which Prof. Conington speaks of to Virg. eel. iv 21 and Wagner quest. Verg. xviii m. illustrates, is familiar enough and is found in Lucretius, as in 1090 *natura videtur Libera continuo donis suis privata expectans Ipsa sua per se sponte omnia dis agere expert.* 1157 *utidas fruges exortaque laeta Sponte sua primum mortalibus ipsa creavit. Ipsa dant dulces Jecus et pabula lacta;* iv 131 *Sunt etiam quas sponte sua geruntur et ipsa Constituntur in hoc cado*, but any sense the word could bear in our present passage appears to me essentially different. these sets of earth, though they took the poison *imprudenter*, unwittingly, took it just as much *sponte, libere, non cogiti*, as men now a days give it to others. Again the absence of any word in the second clause to answer to *illi* in the first is very harsh, to say the least—and it is perhaps only because *aliis* has so long had a place in the common eds that it seems more natural than another reading. But the poet may have *imprudens* confounded the notion of doing a thing without knowing the consequence with that of doing it because compelled by another to do it.

1011 *casus* Flor. 31 Camb. Brix. for *casus pellis (pelles)* Brix. Ver. Ven. for *pellus*. *pelvis* Flor. 31 Camb. 1013 *Conubium* Lach. for *Cognita sunt Coniugium* Bern. Ab. I Junt. vulg. interpolate a verse *Castaque prius Veneris conubia laeta Cognata sunt;* and in texts a verse may have been lost. 1016 *ferro* Flor. 31 Camb. for *ferri*. 1019 *amicitiam* A. Nic. Nice. Flor. 31 Camb. Gif. *amicitium* B. Avanc. at end of Catulus, Junt. Lamb. *avesces Finitimi inter se. habentes* A. corr. Nic. Nice. Flor. 31 Camb. etc. *Finitim* A. Nic. Nice. Ver. Ven. hence though Junt. rightly reads *avesces*, yet Nanger Lamb. Creech Wak. vulg. before Lach. keep the absurd *habentes*. *Finitima* Brix. All. I Nanger Lamb. vulg. but *Finitimi* B. Camb. rightly *ciulari* Lach. most properly for *violare*. 1023 *omnis (omnes)* Junt. for *omni*—a certain correction, yet strange to say Nanger Lamb. etc. have adapted the *omnium* of 1 Vat. and Ald. 1. 1025 *casto* Flor. 31 for *casti*. *secretant casti* Junt. Lamb. vulg. contrary to usage of Lucret.

1032 *monstrum* Junt. for *monstrum* Flor. 30 has the mark of *n* over the *e*, but whether from the hand of Nic. Nice. I could not tell. 1033 *um* Brix. (7) Ver. Ven. Avanc. for *vis. ri. . sua* Flor. 31 Junt. *vis suas* Luc. Mueller de re metr. p. 382, perhaps rightly: comp. in 680 in 266. *quod. quam* Avanc. Lamb. in all 3 eds, Creech etc.: Lamb. says

In his notes that he had once thought of *quoad*, but much preferred *quomodo* = *quoad* 1035 *in festus* Flor 31 Junt. Nauger Wuk Iach. for *infestus*. *victorinus* Avanc. Lamb. but *infestus* is a Lucretian word; *infestus* n. t. 1038 *Vix etiam cum* Junt. for *Vix tiam cum* B, *Vix iam cum* A Nic. Nicc. etc. *Vix quoque iam cum* Flor 31. *Vix iam etiam cum* Avanc. *Vix iam cum ipsis* Nauger Lamb. ed. 1 and 2. *Vix iam etiam cum* ed 3 1039 *proero* All 1 Junt. for *proporro*. 1040 *pinus* B. *pinus* A Nonius Nic. Nicc. vi 834 *pinarium* A, *penuriam* B). 1048 *Utilitatis et* Avanc. Junt. for *Utilitas 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 shows that he knew the relation of Avanc. 1049 *Quid vellet, fieri ut sciret unumque videret*, Avanc. followed by Lamb Iach etc. but not by Junt or Nauger has corrupted the sense by reading *Quid vellet, fieri ut sciret unumque viderent*. on comparing what precedes and follows, it is manifest that the construction must be the same as 183 *Quid vellent, fieri ut scirent*. *sciret* here like the gods there, had to know what he wanted himself; even then 1050 to make others to know. *sciret* is like *forget* in II 27. 1053 *Quid aut opus facto, facdest* Lach, for *facile ai. facile neque enim* Flor. A Camb. Ald. 1 Junt. Lamb. ed. 1 and 2; but ed 3 *Quid facto esset opus neque enim facile* a violent change; but his knowledge of Latin taught him that in the old reading *sed* and the position of *neque enim* were quite indefensible. 1058 *varia res* Bentl. for *varius res*. the variation of *res* has caused the error 1090 *alia re* ms. for *alia res*. 1062 *licet ut reus* Lach after Gif in note for *licet in rebus. id licet e rebus* Lamb. 1063 *magna. immane* Lach. without cause. 1064 *frumentum* All 1 Junt. for *prementum*. *trumentum* Nonius. 1065 *alio* Flor. 31 Lamb. etc. for *alua. rabie restricta* La h. for *rabie stricta. rabies restricta* Flor. 31 Camb. 2 Vat. *rabie restricta* Lamb. *rabie distracta* 2 Vat. Nauger. *mutantur* Nauger. first for *mutatur*. 1067 *Et* Lach. for *At* which even Lamb. retains. 1068 *incita* et Nauger. for *incitant. potentes* Flor 31 Ver Ven etc. for *potentes. patente* Is. Voss. in ms. notes. 1069 *barrae incitantur. veras incitantur* Fibber in notes *teneras incitantur* Lach. but they refine too much I think, nor do I see any real difference in sense between *incitantur* and *mutantur* 1071 *deserti habitantur* Nonius Nic. Nicc. for *desertibus habitantur*, i. e. deserti b habitantur, A B. sc. v. 1211 *Pomubus at* B, *Pomibus et* A Nic. Nicc. etc. for *Pomibus*. 1076 *patulis ubi naribus* Lach. for *patulis sub naribus*; this might change I admit, but with hesitation for other reasons and also on account of the apparent imitation of Virgil *georg. III 85 Collocet iniqua clemens vocat sub naribus ignem*: 'turpe et obscenum loquendi genus' really comes to nothing. *Aen xi 736 At non in Veneremur vides nocentique bella*, *georg III 98 sumpendo ad proelia ventum est*, and the like are quite as coarse. 1080 *salso. salis* Lamb. tacitly. 1082 *prae quoque* Avanc. rightly for *praedoloque. praetiquae* A corr. Nic. Nicc. 1084 *ut Nauger. for et*. Ald 1 Junt. omit the word. 1088 *Multa* Flor 31 Ald 1 Junt. for *Multa*. 1090 *res* Nic. Nicc. for *re* comp. n. p. 1058.

1094 *incita* Lach. for *incita. incita* Junt. vulg. 1095 *vapora* Lach for *vaporis vapores* vulg. rare Nonius 1098 *Et* Junt. for *U*

1099 *Et mient* Ald. 1 Junt. for *Epical* which Lamb. in errata to ed 3 wrongly restores. 1103 *coquere, quog uere* A, *coq. uere* B, *quocuer* Nic Nicc. and so Lach. 1105 *in victum* Nauger for *victum et victam* Ald. 1 Junt. 1106 *rebi' bini'jui* Lach. for *rebus et ipis* 1110 *Et porus atque agros* Lach. for *Et pecudes atque agros* comp. 1231 where for *porus* B has *pecudes*. *Et pecudes et agros* Flor. 31 Camb. vulg. *diversa atque dedere* A d 1 Junt. for *diversatque dedere* *divina et quicquid haberet* Camb. 1112 *viresque videntes* Faber in notes 4 r *viresque vident*. *viresque videntque* Lach.; *vident* he says has come from 1107. clearly *vires vident* could only mean 'their strength was then in its vigour': a meaning here quite out of place. 1116 *certi* Flor 31 Camb. Brix. Ver. Ven for *certi*. 1120 is much corrupted by Lamb. 1124 *Certantes iter* Ald. 1 Junt. for *Certantesque iter*. *iter* Flor. 3. Brix. before them. 1127 1128 (1131 1132) I have brought to this place: Lach. puts them after 1135. 1128 (1132) *alus* Lamb. most rightly for *altis*. 1131 (1129) *oias* Flor 31 Camb. 3 Vat. for *oie*.

1141 *reddat* Flor 31 Ald 1 Junt. for *resat*. 1145 *vi colere* Flor. 31 Camb for *virere* A, *vupre* B, *viresce* Nic Nicc. comp 1150 1151 *Iude Unde* Junt. Lamb. etc. without cause. Gif. attributes *inde* to Marullis. 1152 *vis* Camb. Brix. for *ius*. 1160 *malu* added by Lach. *dm* Ald 1 Junt. vulg.

1177 *Et tamen omnino* *Et maure omnino* Lamb. most perversely. 1178 *illa vi* Brix. Ald 1 Junt. for *illa vi*. *illa (illa)* Ver Ven. 1189 *nos lux* Lach. but the repetition likewise offends me. *sol* Lach. 1190 *serena*. *serena* Lach. which Lamb. also prefers: the change of course is very slight; but I confess *serena* is to my taste the more poetical. 1192 *sol. ros* Lamb. 1198 *ullast velatum*. *ulla velatum* all mss. and eds. before Ald. 1. 1203 *pacatis* Junt. for *placatis*. a quite necessary correction which Nauger rejects, but Lamb. ed 2 and 3 properly adopts. 1207 *in pectora*. *in pectore* Ald 1 Junt. followed by Nauger. Lach. Creech etc. most absurdly. 1214 *Saltasti* Bentl. for *Et tanti* he refers to r 343 and v 1038. *Et tanti* 1 Vat. Ald 1 Lamb. 1220 *Fulmine* Ald. 1 Junt. first for *Fulmini* *Fulmine* Nic Nicc. *Fulmine* *torcedis* Flor. 31. 1224 *Nequid* Lach. for *Nequid*. a necessary change, if it is joined with *admissum*. 1225 *adulturn* Lach. for *adulterum*. *adulturn* Ald 1 Junt. Lamb. etc. 1226 *Sennum* Flor 31 Ald 1 Junt. for *Sennum*. 1229 *adit ac prece* Flor. 31 Camb. etc. for *adita prece*. 1230 enclosed by Lach. in []. 1237 *dubiacque dubiare* Bentl. without cause. see notes 2

1241 *superest acs atque aurum* All 1 Junt. for *superest acque aurum*. 1244 *caeli fulmina misso* B A corr. Nic Nicc. all later mss. and eds. *caelo* A p. m. above: *caeli* is quite right; see r 489. *caelo* Lach. who says 'neque dixit *caeli* Lucietum *fulmen caeli*, sed *plagam caeli* sapies 1095' but why has once using *plaga caeli*, should prevent him from twice using *fulmen caeli*, my mind cannot comprehend. 1252 *Quidquid*. *Quicquid* AB; and so the *lex Rubrica* 26. Lucr. may therefore have written *quicquid* here, though elsewhere his mss. have *quidquid* for the relative; *quicquid* in the sense of *quicque*, 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. *altis* B A corr. Avanc Lamb. 1254

ad Junt. first for A, rightly. 1258 *in terra splendens* Lach. best for *in terra, in terra* Lamb. 1259 *capit* Flor 31 Ver. Ven. for *capiti*. 1266 *horum utraque ut caedere possent* Lach. for *parent utraque et cetera possent*. 1267 *delire et terra valere* Junt. (Ald. 1 has ac for s', for *dila* et *laore* ac *radere* which seems the simplest change. *domo, lenire ac radere* Lach. *lenire delire et radere* Lamb. Lach. also suggests *delire lenire ac ut delire acquare no.* 1272 *poterat* Lamb. and Laen for *poterat*: this I have received with some hesitation. 1273 *Tum* Laen. for *Nam*. inserted by Flor 31 Camb. etc. 1278 e added by Brix.

1285 *flamma atque* B corr. Flor 31 Camb. 4 Vat. for *flammataque ignis flammatae atque* Nauger Lamb. etc. 1294 *obprobrium obscenum* Ald. the text, of Macrobi. sat. vi l 63, collated by Junus, a curious variation. Lach. was depended on an old edition of Macrobius, is mistaken in supposing that *obscenum* is not the ms. reading. 1297 *armatum reportum* Lamb. etc. and 1301 *inventum* Junt. Lamb. etc. for *armatum*: both most needless changes. 1300 *benignus* Faber for *benigno*. *benigno* makes the construction extremely harsh, and, as Faber says, has come from 1299. 1302 *tietras* (*tetras*) Laen for *tetros* rightly, see 1330.

1310 *partim*. *Parti* Camb. 2 Vat.: a reading adopted by Lamb. (Cresc.). Wak. *weig* before Lach. 1311 *ductoribus ductentibus* Ver. Ven. Ald. 1 Junt. Nauger. Lamb. etc. 1316 = u 632, except *undique* for *omnino*, *omnis* clearly spurious and unmeaning. 1319 *petebant* Vat. 640 for an Junt. for *petebant*. 1320 *describant* A Lach. *describant* B Nic. Nic. Flor 31 Camb. all before Lach. 1323 *suon. sues* Ver. Ven. Avanc. Lamb. etc. 1325 *fronte* Laen. for *mente* which has no meaning. *ad terramque nitenti mente* Lamb. tacitly, Cf. Cresc. 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 omits the first ed. 2 and 3 both; but see notes 2. 1330 *dentis adactus* Junt. for *dentis aductus* B, *dentibus aductus* A Nic. Nic. Camb. *dentibus* Nic. Po. in margin Flor. 23. 1340 *jura* B corr. Lach. for *furti* most rightly. 1341—1348 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 faverent* is obviously a comment on *Sed fovere id non tanta cet.* Lach. to make sense and grammar is compelled to read *Nic. fuit* with Ald. 1 Junt. Lamb. for *Si fuit*, and to transpose 1342 and 1343: see Camb. Journ. of p. n. l. iv p. 288: 1345 = 528.

1351 *telu p. atur telu parantur* Lamb. perversely. 1368 *terram* Lach. for *terra*. 1368 1369 = 1454 1455, and are here quite out of place. 1391 *tum hanc sunt omnia* 'ut quidam legunt' says Lamb. for *tum sunt omnia*: comp. 1404. *tum sunt crimina* Lach. *otia* Faber. 1397 *vera* Flor 31 Ald. 1 Junt. for *locu*. 1400 *monerat* Flor 31 Junt. for *moeret*. 1405 *solacia somni* Lamb. Lach. for *solacia somno*: the change seems necessary. 'secutus sam codicem Vaticanum' says Lamb. Ald. the text, at present in the Vatican have, I believe *somno*. but again and again Lamb. speaks in the same vague way of *Vatca* and other mss. 1409 *servare recens* Ed. for *servare genus*: *servare* first absorbed the *re*, then *rens* became *genus*, *sonis* Lach. Certainly *genus* is quite unmeaning. *numeris* Nic. Nic. as well as Flor. 31. Ver. Ven. Avanc.

in Ald. 1; but at end of his Catullus he bids us read *numerosa*. 1410 *Maiores* Flor. 31 Camb. for *Maiores*. *dulcedum* Lamb. rightly for *dulcedum*. 1418 *ferinae* Junt. for *ferina*. *vestis contenta* *ferinae* Lamb. ed. 2 and 3. 1419 *tunc* Brix. All. 1 Junt. for *nunc*. 1431 *in* added by Flor. 31 Camb. Ald. 1 Junt.

1436 *magnum versatils*. *magnum ac versatilo* Ed. in small ed.; and *ac* may have fallen out after *in*; *et* is added by Ald. 1 Junt. Lamb. vulg. *versatili* Lach. 1442 *iam* Lach. for *Tum*. *propter odoris* all mss. which Wak. absurdly defends. *puppibus* (*puppibus*) *et res* Lach. *puppibus* is unquestionably right; but *res* appears strange without any *et* that, I have written therefore *puppibus*; *res*. *Tum nunc velocitate florebat nauis* *paulis* Junt. Latib. etc. probably after Servius. 1451 *polire* Flor. 31 Vat. 610 Urtin. and 1104 Othob. Ald. 1 Junt. Lamb. Lach. for *polito*. 1455 *erigat*. *eruit* Junt. Lamb. etc. wrongly. 1456 *clarescere et ordine debet* Ed. for *clarescere corde rutilant* *one e* was absorbed by the other; then *ordine debet* passed into *corde rutilant*. *clarescere conueniebat* Lach. who joins *Artibus* with *tenens*.

BOOK VI

1 *fragiparos* AB. *fragiferos* A corr. Nic. Nice. and later mss. and eds. before Wak. 4 *solacia* Nic. Nice. for *solaci*. 7 *extincti* All. 1 Junt. for *extincta*. 10 *mortalibus* Nic. Nice. for *acortalibus*. 11 *proquam possit* Lach. for *proquam possent*, a simple and certain correction of a much-vexed passage. *per quae possent* Avaac. Madvig, deceived by this, conjectured in Henrichsen, de frag. Göt., *per quae possent rix e tuta* Lamb. and Creech obelise the verse. *per quae consciscere* 1 Vat. Junt. 13 *excolere* Ald. 1 Junt. for *excolere* A Nic. Nice. *excolere* B, *extollere* Flor. 31 Camb. 14 *corde* Ald. 1 Junt. for *cordi*. 15 *querelis* of mss. has of course come from 16 and has supplanted the words of Lucretius who wrote *sine ulla Pansa atque*. Lach. retains *querelis* here and in 16 reads *Passimque . . periculis*. *cogi* Lach. *cogi* Lamb., rightly for *cogit*: a common corruption in our mss. Both Avaac. and Junt. corrupt the passage greatly. Lamb. followed by Gif. Creech, etc. contracts the two verses into one, thus *Atque animum infestis cogi seruire querelis*. *seruire* also Ver. Ven. Ald. 1 Junt. *Causam quae* Avaac. Nauger for *Pansa atque*. 17 *vos* Ald. 1 Junt. for *vis*. 27 *tramite parvo*. *tramite prono* Lamb. *lunite prono* Junt. apparently after Lactantius inst. vii 27. Lach. rightly joins *tramite parvo* with what follows. 28 *recta* A corr. Nic. Nice. Flor. 31 Camb. etc. Lactant. for *recta*. 30 *feret* Jac. Sas us in Tolson, Lach. for *suert*. *suert* Ald. 1 Junt. vulg. *natura's*. *naturae et* Lamb. *naturale viro atque* Ald. 1 Junt. 31 *caus*. *caus* Lach. 32 *Et quibus* Flor. 31 Camb. for *E quibus*. 34 *Volvere* Ver. Ven. for *Volvere*

44 *et* added by Flor. 31 Camb. Brix. 46 *resolui* Goebel obs. Lucret. p. 18 for *dissolui*. con p v 773 *Qua fieri quicquid possent ratione resolu* a friend suggests that iv 500 *dissolvens causam* may support *dissolui*

here *fiunt, favores necessari* Floranus dissolvi Lach most unsuitably, as if only *placuit*, not *omnia*, were to be dissolved. *fiunt possuntque, n. P. dissolvi* Bern to which the same objection applies. Lamb seeing this difficulty, in ed 2 and 3 gives *fiunt fiuntque, necesse esse ea dissolvi*. 47-48 an exceedingly corrupt passage; yet I fancy that I have amended 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 visum (que fuerint) aut placent conversi favores*: with *existant* for *ex ira ut*, comp. iv 820 *virtuti ut uti omnia* for *omina* is an almost unfailling blunder of mss. *favore* is from Lamb ed 2 and 3, and A ratas 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 Lucretian's, nor is Lachmann's text much happier: *institui concurrens curram Ventorum et certant plangentia flamma visum, quae fuerint, sine, placido conversa furoris*: 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 visum*. 52 Junt. Lamb etc. for *Et faciunt* have *Efficitur*. 56 57-90 91-1153 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 *tenaque* Nic. Nicc. 67 *lanisque remittis* Flor 31 Camb. Brix for *remitti*. 71 *oberunt* W. A. for *oderunt*, *aderunt* Ald 1 Junt. Lamb etc. 72 *ex ira* Ald. 1 Junt. first for *ex ira*. 73 *quotos* Junt. first for *quosus*. 74 *factus* Flor. 31 Ald. 1 Junt. for *factus*. 76 *ferator* Brix. Ald. 1 Junt. for *fuerunt*. *ferunt* Ver. Ven. 82 *sunt oracula, sunt univada* Flor 31 Politian in marg Flor. 29 83 *est ratio casti castisque tenenda* Brix. *speciesque tenenda* Brix. Avanc. Lamb. ed. 1 and 2 for *est ratio castisque tenenda*: the scribe omitted *specie* because of the following *specie*. *est ratio futyendi visque tenenda* Lach. which seems to me most improbable. *est ratio superant* Flor 31 Camb. 2 Vat. Lamb. ed. 3. 85-89 Lach. encloses in 90 91-56 57-1153 154 see above. Lach. admits them here. *And candida, calceis* Lamb and Turnebus for *ut candida calceis*, a certain translation.

103 *nubes* Flor. 31 Ald 1 Junt for *nube*. *nire* Nic. Nicc Brix. Ver. Ven. 103 *lapides* Flor. 31 Ver. Ven for *pepides*. *ligna* Flor 31 Camb. first for *ligna* *ignia* *ignia* Nic. Nicc. *ligna* Ver. Ven. Avanc. 105 *Nam* *nunciat* *bruto* Flor 31 Camb. all Vat. Brix. Ver. Ven. Junt for *Nam* *nunciat* *ver* B. *Nam cadere ut* A corr. (says Lach. but 3 p. m. also) Nic. Nicc. and is unquestionably right. comp. 1198 *aut* mss. for *aut*. Lach. wishes to confine Lucretius in too strict a waistcoat. *Nam cadere abrupto* Avanc. *Nam aut cadere abrupto* Lamb. *ab bruto* Lach. 110 *malos* Ald 1 Junt for *malos*. *muros* Brix. Avanc. *malos* *muros*) Ver. Ven. 112 *malos* added by Flor 31 Camb. etc. 114 *et* Junt. for *que*. 115 *placuitque* Junt. first for *placuitque*. 116 *ut* added by Flor 31 Vat. (Lach. and 1136 Othob. P. A. 118 *corpore tractam* I. F. Gronov.

Faber for *corpore tractim*. 'f. corpore tactu' Heins. in ms. notes. *corpore tractum* Nic. Nicc. Flor. 31 Camb. all Vat. etc. *corpore* tractum Junt. 120 *exierunt* Vat. 1706 Reg. for *exierum*: also Heins. in ms. notes has '*exierunt* s' i. e. the ms. of Modius who must therefore have read in it *exierunt*, as the ed. Paris. 1565 has *exierit*, as well as Lamb. ed. 1 and 3. Ja. Voss. too and Creech prefer *exierunt*. *exierit* Flor. 31 Camb. 3 Vat. Ald. 1 Junt. Lamb. *exierunt* Brix. Ver. Ven.

124 *concollecta* AB. *collecta* Nic. Nicc. Brix. *collecta* A corr. Camb. 128 *communit*. *commocit* Flor. 31 Camb. Brix. Ver. Ven. vulg. before Lach. 129 *scissa* Born. for *missa*. *fissa* Lach.: it is clearly the *nubes*, not the *procella*, which is here spoken of; though all editors before Lach. retain *missa*, which Isidore too orig. XIII 8 must have read: the corruption therefore must be old. 130 *parva Saeps ita dat magnum sonitum* Ja. Voss. in ms. notes Wak. for *parva Saeps ita dat parvum sonitum*: Wak. appositely quotes from Isidore *cum vesicula quamvis parva magnum tamen sonitum displexa emittat*: this seems to me the simplest correction; as *parvum* could easily come from the preceding *parva*. It is certain too that Lucr. can use the indicative after *cum*, when it signifies as here 'when at the same time:' comp. Virg. ecl. III 16 *Quid domini faciunt, audent cum talia fures*; and see notes 2 to 1566. *pariter* Junt. Lamb. etc. for *parvum*. *Saeps det haut parvum* Lach. *Noens ita det p. Bern.*

132 and 136 *perflant* A corr. Nic. Nicc. for *perflant* of AB. 133 *U. Cur* Lamb. wrongly. 138 *Arbusta evolvens* A corr. Flor. 31 for *Arbusta volvens*. *Arbusta volvens* Nic. Nicc. Camb. 144 *aestus* Flor. 31 Camb. etc. for *aest*. *aestu* A corr. Nic. Nicc. Ver. Ven. vulg. 147 *ut* added by Lamb. *trucidet* Junt. for *trucidat*. Lach. on the contrary in 145 for *F3* reads *Id*. 149 *propra* Ald. 1 Junt. for *propra*. 151 *repente* Flor. 31 Brix. for *recente*. 154 *res ulla* Macrob. sat. VI 4 5 for *res vita. res ulla vita* Vor. Ven. *resina* Flor. 31 Camb. 158 *in artum. in arte* Lach.: but somewhat involved constructions are by no means avoided by Lucr. comp. 176 and III 843.

165 *Fulgere* B corr. Nic. Nicc. for *Fugere*. 168 *Ancipiti* Flor. 31 Brix. for *Ungipiti*. *vileas* Junt. for *videat*. 172 *E simili* A Nic. Nicc. Flor. 31 (Lach. wrongly assigns to it *Et*) 2 Vat. Brix. Junt. Lamb. *Et simili* B Camb. 3 Vat. Ver. Ven. Avanc. 179 *liquascit* Ald. 1 Junt. for *quiescit*: a certain correction. *calascit* Lach. utterly destroying the force of the passage. 180 *peracidit* Flor. 31 Camb. Brix. for *peracidit*. 183 *adlicit* Bentl. for *adlicit*. *adigit* Lamb. conj. *adculit* Heins. in ms. notes. 184 *lumina* B. *limina* A Nic. Nicc. Flor. 31 3 Vat. 185 *alti* Ald. 1 Junt. for *alti*. 187 188 wrongly placed by Lach. after 193 on account of the neuters; but see 759 1 352 IV 934. 187 *Na. Nec* Lach. 188 *sint* Junt. first for *sit*. *extracta* Ald. 1 Junt. for *extracta*. 191 *cumulata* B corr. Brix. Ver. Ven. for *culata*. *procul alta* Flor. 31 Camb. 192 *urynere* A Nic. Nicc. *urynere* B. *superus* Bentl. for *superus*. 201 *e* added by Nic. Nicc. but he has *convoluntur* with Flor. 31 Camb. Ver. Ven. 205 *color* Serv. ad ecl. VI 33, Avanc. Nauger. *color* AB Nic. Nicc. Flor. 31 Camb. etc. *msa* of Macrob. sat. VI 5 4: yet *color* must be right. The *msa* of Macrobius sometimes agree strangely with those of Lucr. in corruptions. 208 *Flammicus est*

Flor. 31 Camb. for *Flammensq. splendidus ollis* Flor. 31 Camb. corr. but p. m. for *splendidusolis*. 209 *Quin etiam* Lach. for *Quippe enim*. *Quippe etenim* vulg. 210 *rubeant* Flor. 31 Camb. Brix. for *isdeant*. 213 *fulgura, fulgore* Avanc. Lach. in defiance of Epicurus and Lucretius assigning colour to atoms. 216 *ingratis* Pius in notes for *ingratus*. 218 *sonitu* Vat. 1954 Othob. Ald. 1 Junt. for *sonis*. *sonitis* Flor. 31 Camb. 1 Vat.

219 *quali* added by Lamb. *quod sic* Flor. 31 Camb. etc. 220 *ictus et* Flor. 31 Ald. 1 Junt. vulg. for *ictus et*. *ictus loca* Lach. as if *ictus* could not mean the effect of the stroke. 221 *auras* Junt. for *auris*. 223 *aepe* Ia. Voss. in ms. notes for *ae*. *per se* Flor. 31 vulg. without sense. 228 *mobilibusque* Ald. 1 Junt. for *montibusque*. 228 229 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 e*. 231 *Curat item*. *Curat uti* Lach. *Curat item ut* Lamb.; but surely there is sufficient authority for omitting *ut* after *curat*. 234 *et insinuat* Lach. for *ut insinuat*. *ut insinuat* Nic. Nicc. Flor. 31 Camb. vulg.; but *ut* for *ubi* is not Lucretian. 237 *pellens* Ed. for *tellens*. *tollens* A corr. Nic. Nicc. etc. *pollens* Lamb. vulg. Lach. *cellens* Wak. 241 *igna* Lamb. first (not Flor. 31) for *igna*. *ligna* Nic. Nicc. later ms. and eda. before Lamb. 242 *demoliri* Ald. 1 Junt. for *commoliri*: prepositions seem often to be confounded in our ms. *cremari* Ed. for *cioris* 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.

246 *gignier* Ald. 1 Junt. for *gigni*. *nunc gigni* Flor. 31 Camb. *crassis* Nic. Nicc. for *classis*. 250 *tum* Lach. for *tunc*. 257 *demissum flumen* Junt. for *dimissum fulmen*. *demissum fulmen* Avanc. which is repeated as a correction at the end of his Catullus and must be a misprint for *flumen*. 258 *effertus* Lach. for *et fertus*. *et fertur* vulg. 260 *plena* Flor. 31 Camb. etc. for *plana*. 272 *habere* Ald. 1 Junt. for *haecere*. *hac de re* Nic. Nicc. etc. 277 *alto* Lach. for *alto*. 281 *venti vis et gravis ignis* Bentl. for *gravis venti vis igni*. *gravidam*, aut *vis ignis et eor* Lach. *vis venti vel gravis ignis* Junt. Lamb. etc. 286 *videatur* Ed. for *videantur*: the scribe has adapted the verb to *templa*: see i 1108. Lach. reads *Exprimere* for *Opprimere*, Bern. *Occidere*. 290 *concurru* B corr. Ald. 1 Junt. for *concurru*. 291 *uti* Ald. 1 Junt. for *ut*. *ita ut* Flor. 31 Camb. 293 *revocari* Lach. for *revocari*. 296 *calidam* Bern. rightly for *valida*. *gravidam* Bentl. Lach. *fulmine* Ald. 1 Junt. for *calamina*. 298 *patrio* Flor. 31 Camb. 3 Vat. etc. for *spatio*. *quam spatio* (*quem patrio*) Ver. Ven. *Latio* B corr. perhaps rightly. *quem quod* Camb. 2 Vat. Junt. Lamb. 302 *Dum venit, amittens*. 'Immo *Cum venit amittens*: alioquin oratio non constat' Lach. 308 *concepit* Flor. 31 Camb. Ver. Ven. etc. for *concepit*. 309 *ipsius* Ald. 1 Junt. for *ipis*. 316 *illi* Lach. for *illa*. *illa* Flor. 31 vulg. 320 *ea quas* Lach. first for *ex quas*. *ex quo* vulg. without sense. *tanta vi missa* Flor. 31 Camb. 2 Vat. for *tantaumissa*. *tanta immissa* Nic. Nicc. Ver. *tanta vi immissa* Ald. 1 Junt. etc.

324 *Et* Nauger. first for *At*. *Ac* Junt. Wak. *percurrunt* Lach. for

percent. *pergant* A corr. Nic. Nicc. *iam pergant* Flor 31 Camb. 2 Vat. *pergant sic* Jant. Lamb. 335 *Deinde, quod. Adde quod* Lach. which seems to me much weaker than the ms. reading. 336 *plaga si. plaga et* Flor. 31 Camb. all before Lach. 347 *ascendunt* B rightly. *invenit* A Nic. Nicc. *intendant* Ald. 1 Junt. Lamb. etc. 349 *transvolat* Naager. vulg. for *transviat. tramit* &c. 350 *perfringit* A d. 1 Junt. vulg. for *perfrigit* B, *pergit* A, *perfringit* A corr. all later mss. Ver. Ven.: comp. 138. *perfringens* A corr. vulg. *perfringens* A, *perfringens* B. Lach. keeps *pergit*, which can hardly be right. 357 *apud* Turnebus Beatl. Wak. Lach. for *alia*. 359 *se res* Flor. 31 Camb. etc. for *seria seria* (*seris*) Ver. Ven. 360 *calore* Ald. 1 Junt. for *calores*. 362 *Interutraque* Lach. for *Inter utrasque*. 364 *et* added first by Junt. *frigidus vestim* N.c. Nicc. to Avare. *ad acclam* Noni is. 365 *nubi* Lach. for *nobis* which has no sense. 366 *et* added by Ald. 1 Junt. *sic* Flor. 31 Camb. 368 *et, raris* Junt. vulg. for *est, liquoris* Lach. keeps *est*, and for *id* reads *ut*. 370 *res inter se* Flor. 31 Camb. 3 Vat. for *inter se. inter se res* Ver. Ven. vulg. Lach. wrongly, as *inter se* is metrically one word. 374 *frutu* added by Lach. *naus acutely* Flor. 31 Camb. vulg. add *bella* after *haec*. 375 *eo si* B corr. Lamb. for *eos, si in eo sic* Camb. *si in eo tum* Avare. *si in eo tum* Junt.

382 *mentis* Flor. 31 Camb. 2 Vat. for *menti*. 384 *hinc* Lach. for *hic*, as in 88. 389 *quo quo, quæst. quo cuique est* Flor. 31 Camb. etc. for *quo inquest*. 389 *voluptas* Junt. first (not Flor. 31) for *voluntas*. 401 *Iupiter in teceus* Nic. Nicc. B corr. for *Iuppiterius*. but both B and Nic. Nicc. spell *Iupiter*. 402 *ipse in eas tum* Lamb. first for *ipse in neatum ipse in acclum* Flor. 31 Camb. 3 Vat. etc. Wak. 408 *si null* Avare. Candidas at end of Junt. Naager. for *si rivit* B, *si invit* A, *venit* Nic. Nicc. *seca ut* Flor. 31 Camb. *suvi ut* Junt. *Præterea. Propterea* A Nic. Nicc. etc. 421 *loca* B corr. Flor. 31 Camb. Ver. Ven. for *nea que eius* Lach. for *que plus. que hucus* Lamb.

424 *Urai* Flor. 31 Camb. Brix. for *Grati*. *Gravi* B corr. *Gravi* Lach. Laceratius wrote either *Gravi* or *Gravi*, not *Gravi*. 426 *tampum* Flor. 31 Camb. Ver. Ven. for *tum eum*. 428 *meata* Flor. 31 Camb. etc. for *lucita*. 430 *veniant* Lach. for *veniant*. Flor. 31 Junt. Lamb. vulg. keep *veniant*, and 429 read *suat*. 440 *detrahit* Lamb. first for *detrahit*. *detrahit* A corr. Nic. Nicc. vulg. before Lamb. 447 *proceltas* Flor. 3 Vat. 640 Urbu. Vat. 1136 Othob. for *proceltas* which Wak. assumes retains. 449 *Officere* Flor. 31 Camb. for *Officret*.

452 *superu* Lach. for *super. sapere* Lamb. conj. *coire* Flor. 31 Camb. Brix. for *coire*. 453 *moris* Lach. for *modis* a certain correction. 454 *compremit* Lamb. for *compressu*. 456 *haec* Lach. for *ea* *ca* might possibly be defended by 188, and 215 *ea*. see notes 2 there. but the harshness here would be very great. 460 *quoque. quæque* Camb. 2 Vat. All 1 Junt. Lamb. etc. wrongly. 461 *furib* Beatl. Lach. for *fulvae. rubis* All. 1 Junt. for *rubes*. 465 *turba minore* All. 1 Junt. for *turbamior. turba minore* Flor. 31 Camb. 466 *Et continens quædam upitæra* Lach. most usefully for *Et continensque arta parere. Et continens atque arta* Flor. 3, 3 Vat. Avare. at end of Catullus. 467 *accidit* Flor. 31 Camb. Vat. 640 Urbu. 1136 Othob. Lamb. for *videt* for 469 *loca* Flor. 31 Camb. Junt. for *loca*. so Nic. Nicc. *se Brix. Ver.*

Ven. Ald 1. 408 *et sensus* Avanc. for *et sensum* Junt. and Nauger. have both *ad sensum*. 473 *Quo magis* Ald 1 Junt. for *Quod magis*. 474 *conspicere nomine* Flor. 31 Camb. Vat. 1136 and 1904 Othob. for *conspicere homine*. 475 *conspicuecast* Is. Voss. in ms. notes for *conspicuecast* *et cum sanguine ob eumoribus* Nic. Nice. *cum sanguine* Ald 1 Junt. 31 Camb. 4 Vat. Lamb. *ollis* Lach. for *omnis*. Avanc. at end of Catullus says 'non percipio illum mancum versum Nam ratio cum sanguine ubi humoribus unita' which he found in Ven. 483 *hic* Vat. 3. 76 Avanc. for *homo*. *hinc* Flor. 31 Camb. 2 Vat. *hunc costum* Junt. Lamb. vulg. *id a* Flor. 3. Camb. Vat. 640 Urbis. for *id a*, *die* B. 488 *see* added by Junt. 490 *Tam nupis nimbis* Lach. for *Tam nupis nimbis* *Tam nupis nimbis* Bern which may be right. *Tam nupis nimbis* Ald 1 Junt. vulg. 491 *Coperunt* Lach. rightly for *Coperunt*. 492 *crullus* Ald. 1 Junt. first for *curvus*. 496 *dimissus* Flor. 31 Lamb. for *dimissus*. 498 *vincam* Flor. 31 Camb. Ver. Ven. for *vincam*. 503 *Copripunt* Brix for *Concedunt*. 508 *unum* Ed. for *in rebus* which as Creech has seen comes from the *see* roots of 510 he proposes *vulves tur* what Lucr. wrote must be quite uncertain. *vulves* a Lach. after a conj. of Wak. 511 *turba mur* Ald 1 Junt. first for *turbam more* the same error as in 465. 512 *Urget de supero* Lach. for *Urget de supero*. *Urget de supero* A corr. Nic. Nice. vulg. 515 *stillantibus* A corr. Lamb. for *stillantibus*. 516 *Cera* Flor. 31 Ald. 1 Junt. for *Tela*. *Tela* B corr. 518 *vi aqua* Lach. thereby running the sense. 519 *Atque tenere* Lach. for *At retinere*. *At retinere* Bern. 520 *curtur* Lach. *curtur* a conj. of Wak. for *peritur*. *fluenter* Flor. 31 Camb. Wak. *fluenter* Ald 1 Junt. 523 *rehabuit* Is. Voss. in ms. notes for *redralat* he also proposes *relatit* 'i. e. repositit.' *rehabuit* A corr. vulg. 524 *inter* Nic. Voss. for *ante* B. *unc* A. 527 *curram* *curramque* Koch in Rhein. mus. n. f. VIII p. 640 most likely for *curram* *curramque* *curram* *curramque* Lach. 531 *curtus* B. Avanc. for *curtus*. *curtus* A corr. *curtus* Flor. 31 Junt. 533 *curtus* Ald 1 Junt. first for *fluant*. 538 *terram* Flor. 31 Camb. etc. for *terram*. 537 *superu* Avanc. for *super*. *superu* B Lamb. etc. *ventoris* Wak. for *ventis* 'egregie' says Lach. justly 541 *summersaque* *saxa* Flor. 31 Camb. 3 Vat. vulg. for *summersaque* 'summersaque capite i. e. capite. s. c. *capitebus* *nutrantes* *pinus*' Is. Voss. in ms. notes. 542 *simulca* Junt. first for *simile*. *esse* vi Ald. 1 Junt. for *esse* vi. 548 *plaustris* Lach. for *plaustris*. 550 *exultant* *serpentes quibusque* *vires* Ed. for *exultant* *duplex* *curaque* *vin*. Lach. rightly saw that *vin* meant *vin*; so Ald. and 511 the mss. have *minore* for *maiore*; but the rest of his reading *et uti lipi* *rumque* 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 snake in the way a carriage does, when the wheels are struck up by a stone on the road. The reading of *cou se* must be uncertain: I thought of *cum* *cou se*, but though Lucr. II 114 has *cum solis lumina* *conque*, I never met with the two words in juxta position; and *qui* might easily be marked in *quomque*. *ubi currus* *conque* *equum* *vi* Flor. 31 Camb. and 3 Vat. but Camb. in text and Vat. 1136 Othob. in marg. have also the

ma. reading. *ubi currus cumque equitum* vi Junt. Lamb. ed. 1 *ubi currus fortis equum vis* ed. 2 and 3, the *fortis equum vis* being from Avanc. *aeles, ubi cumque equitum vis* Wak. *sola Pisanumque fumen* Ia. Voss in ma. notes: he adds *cum* after *Ferratos*. 552 *in magnas aquas, may nas in aquas* Lamb. vulg. before Lach. 554 *vacillans* B corr. Avanc. for *vacillus*. 555 *inter dum* Lach. for *inter*. *in terra* Ald. 1 Junt. vulg. perhaps rightly.

563 *Inclinata tument* Ed. with Vat. 3276 for *Inclinata minent*: the *tu* was absorbed by the preceding *ta*, and then *ment* passed into *minent*. comp. 1195 *tenta nobis* of *nna*. for *tenta tument*, and v 1409 *seruus genus* for *seruus reuena*. *Inclinata meant* Lach. absent Bern. *minant* Flor. 31 Camb. Ald. 1 Junt.: see Prusa. inst. VIII 29. I wrongly read *minantur* in small ed. *minant* Pius in text. Lamb. retains *minent*. At the end of this verse A and Nic. Nice. have a. a. q. q. B has *aequos* which Bern. praef. p. III thinks a mere repetition of the end of 562; A introducing a further corruption: but Nic. Nice. proves that the archetypic agreed with A, not B. 568 *venti, vis nulla* Wak. first for *venti nulla*. 574 *in pondera* A Nic. Nice. vulg. rightly. *in pondera* B Turneb. Lach. The passages I quote in notes 2 from Petronius and Manilius will prove that Turneb. and Lach. are quite mistaken in supposing that the sing. cannot be used in the same sense as the plur. 581 *quis* added by Flor. 31 Camb. etc. 585 *Syria, Tyria* Lamb. etc. without cause. 586 *quas* Avanc. for *qua*. 588 *cecidissent* Ver. Ven. for *cecidisset*. *coridens* at Flor. 31 Camb. 589 *possum* Nic. Nice. B corr. for *possum*. 600 *Adquis* Lach. for *Idquis*. *Imque* Lamb. in the additions to ed. 3. 604 *Subdit et hunc* A Flor. 31 Camb. etc. *Subdita et hunc* B A corr. Nic. Nice. *Subdit atque* Lach. *Subditat hunc* Junt. Lamb. etc. 605 *subtracta* Nic. Nice. for *substructa*.

608—638 are proved by Lach. to be quite unconnected with what precedes or follows. Junt. and vulg. prefix this verse *Nunc ratio redolenda augmen cur nesciat aequor*. 609 *Naturam* Ald. 1 Junt. first for *Natura*. 614 *adaugmen*. *ad augmen* Nic. Nice. followed by all ma. and eda. before Lach. 616 *magnam sol* Junt. first for *sol magnam*. 624 *aequora, ventis* Lach. for *aequora venti*. *aequora ponti* Nic. Nice. 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*. 636 *pede detulit* A corr. for *pede tulit*.

641 *mediocri clade coorta* Ia. Voss. in ma. notes for *melis grecia et coorta*: a fine and certain correction. *media de glade* Vat. 1954 Othob. *media de clade* 2 Vat. Pius in notes, Nanger. Lamb. *media quas cladi* Avanc. *dia de clade* Fab. *Eucladi de clade* Bentl. before he knew Vossius' emendation. 642 *Flammae* Heins. in ma. notes for *Flammis*. 648 *dispicendum* Nic. Nice. for *despicendum*. 652 corrupted by Junt. Lamb. etc. 653 *propositum* B corr. Ver. Ven. for *propositus*. *propositum est* Flor. 31 Camb. *plane* B corr. Flor. 31 Camb. for *plani*. 661 *nobis* Junt. Lamb. etc. for *morbis* which has come from 664. *orbi* Lach. 674 *quiris est* Bentl. for *qui risus*. *quicis ut* Heins. in ma. notes, and Ia. Voss. in ma. notes. *qui non est* Lamb. *est* is added after *ei* by Flor. 31 Camb. 1 Vat. Lamb. 687 *contingit* Flor. 31 Brix. for *contigit*.

690 *Fert itaque* Heina. in ms. notes, and Lach. for *Fert itque*. *Fecitque* Nic. Nice. *Vertitque* Ia. Voss. in ms. notes. 695 *reordet* Flor. 31 Camb. 3 Vat. for *reoclet*: a fine correction. 697: see Camb. Journ. of phil. i p. 40, where I said that at least one verse is here lost: in the smaller ed. I proposed a verse such as this, *Fluctibus caluiziam rim senti; intrareque ab isto*: which will serve to shew the general meaning. Lach. violently reads *penitus parcocta in apertum* for *penitus res cogit aperto*. 701 *vertice enim* Turneb. advers. xxii 19 Ia. Voss. in ms. notes Bentl. for *verticeni*. 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.

705 *iacers* Flor. 31 Camb. Brix. for *inceret*. 708 *nam neque* Flor. 31 Camb. for *namque*. 710 *Verum* Ald. 1 Junt. for *Utrum*. *contigit ei (eii)* Ia. Voss. in ms. notes for *contigit A*, *contigit B*, *contigites* Nic. Nice. 3 Vat.: a certain correction. *concio dicit* Flor. 31 2 Vat. Ald. 1 Lamb. ed. 1 and 3. *concio cretus* Camb. 1 Vat. Junt. Lamb. ed. 2. 719 *fabra* Flor. 31 Camb. Ver. Ven. for *fabra*. 727 *anni* Junt. for *annus*. 729 *ei* A B Nic. Nice. all Vat. Brix. Ver. Ven. *eius* Flor. 31 Camb. Ald. 1 Junt. vulg. before Lach. 730 *quod* Junt. rightly for *quo*, as *tunc* follows; but as Junt. writes it compendiously, no one before Lach. adopted it. 736 *deceulers* Lamb. for *decadera*.

740 *quod*. *quo* Lach.: I now think him wrong. *quod...*, *nomen id* Flor. 31 Ald. 1 Junt. vulg. before Wak. *nomen aornis* Gervus. Tilloberiensis: see Lach. 743 *Remigii* Junt., *Remigi oblitus* Lach. for *Remigio oblitus*. 749 *substratus* Brix. Avano. Nauger., *subiratus (substratus)* Ver. Ven. for *subiratus*. *Avernus* Ed., *Averno'st* Lamb., for *Averni*. Lach. inserts *est* before *si forte*; but the passage he quotes in support is not more in point than the one he cites in favour of *ant sex* in iv 303 (327), the metre there ruling the order of the words. 747 *Is* B. *His* A. Nic. Nice. *acri sulphure* Salmaa. Heina. in ms. notes, Ia. Voss. in ms. notes, Bentl. for *acri super*: the readings of older editors are too absurd to mention. *montes* B, *montis* A. Nic. Nice. which is probably what Laer. wrote. For *montes...aucti* Heina. 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 division: see L. Mueller de re metr. p. 284. *loci hoc opus* Avano. Lamb. *sua vi* Lamb. for *suapte*. 759 *si sint dixis mactatus*. *si fit dixis martatus* Lach.: an awkward and uncalled-for change: see iv 934. *fit socius* hardly Latin, the structure of the sentence calling for a subjunctive. 761 *effiant cavis* Lach. for *e font cavis*: perhaps *effiant*. *e cavis fiant* Flor. 31 Camb. 3 Vat. vulg. rightly perhaps. 762 *ne forte his* Ed. for *ne potius*. *ne potis* A. corr. Nic. Nice.: perhaps *is* should be retained. *puteis* Turneb. *Puteis* Lach. i.e. *Patrolanis*: a quite unexampled form, and not I think suited to the context. *ne potius* Flor. 31 Camb. 2 Vat. etc.: hence Lamb. *ne his Ora potius*. *ne potis his* Wak. 763 *post hinc*. *postea*, *hinc* Junt. Lamb. etc. 764 *inferns* Lamb. for *inferna*. 768 *nam de re nunc ipse* B. *de re om.* A: hence omitted or transposed in later mss. *namque ipse de re* vulg.

771 *cibo quas sunt* Wak. first for *cibo opie sunt*. *homini quas sunt*

Lamb. etc. 777 *omnes unctus* Ald. 1 Junkt. for *omnis*. 778 *argenteus*: but for *argenteus* Lach. *argenteus* are special: and of another, as if 778 of 776. comp. also is 777. *Pennis, albidus, latus*, perhaps rightly *argenteus albidus* Lamb. but in both involves a violent descent of cell et, and a weapon, a tooth, *albus* Lamb. ed. 2 and 3. 780 *tenetur* Flor. 31 Camb. Ver. Ven. for *tenetur*.

783 *non tenetur* Ald. 1 Junkt. for *tenetur* etc. 780 is rightly joined by Camb. Lamb. Off. Wak. with 780. *Arctus* Lach. etc. connects it with 782. 791 *non Lamb.* ed. 2 first for *non*. 793 *et spandus* Muring. in *Henrichsen de lingua*, history, p. 37. *et spandus*, *spandus* Lamb. found in many of cod. Membran. Lach. puts this verse after 781 and reads it *spandus et pervenit*. Other corrections are unworthy of notice. 795 *latens* and Flor. 31 Camb. Ver. Ven. for *latens* and. 799 *curat* Lach. for *curat*. 800 *et lacerte*, and Lamb. for *lacerta edo*, *et lacerte* *videtur* Mart. 11. the passage is very doubtful. 803 *spandus* Flor. 31 Camb. Junkt. for *spandus*. 804 *in dei domus* Vat. 325. *in dei* Pius in notes, L. F. Gruber. Lach. for *domus domus*, *domus* Nic. Nic. *domus* Ver. Ven. *domus* Flor. 31 Camb. 2 Vat. *domus domus* Junkt. Is. Voss. in his notes, Mart. 11: rightly perhaps *domus domus* *domus* Lamb. *ferreus* *et* Lach. for *ferreus ferreus* A. Nic. Nic. *ferreus ferreus* B. the reading is most uncertain. *ferreus ferreus* Lamb. Is. Voss. in his notes, Mart. perhaps rightly. *in domus p. ferreus*, *ferreus* Turn. Wak.: perhaps *in domus p. ferreus*, *ferreus* Turn. is right. 805 *et* Pius in notes, Lach. for *et*. 806 *in* Flor. 31 Camb. for *in*. 808 *argente* Flor. 31 Camb. for *argente*. 813 *audire* Flor. 31 Camb. for *audire*. 815 *necessus* Lach. for *necessus*. 817 *apertum* B. *aperta* A. Nic. Nic. vulg. before Lach. *apertaque* Flor. 31.

818 *et es* Lach. ever intolerant of *et* for *etiam*. *obstus* Flor. 31 Camb. for *obstus*. 829 *et* Junkt. Lamb. vulg. a solecism. 832 *hic* Lach. for *hic*. *inquatur* Flor. 31 Camb. Ver. Ven. for *inquatur*. 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 in lingua centum sunt oraque centum serena vorax*. *Membris frigus*. *Umbraque curatio*. *Ne abhinet*. The first certainly appears Lucretian, where it came in the poem, can not be said, the rest are very doubtful. 840 *Que* is prefixed to *Frugid* or *in* A, *que* (i.e. *que*) in B, Curly Nic. Nic. 841 *Arrect* Lamb. for *Arrect*. *semina* Flor. 31 Camb. for *semina*. *et quae* Avanc. at end of Catullus for *quae* which he kept in A d 1 as did all editors before Lach. 842 *habet, propriae* A. Nic. Camb. Ver. Ven. vulg. *in* *habet propriae* B. Flor. 31, *propriae* A. *propria* Bern. whom I followed in small ed. forgetting that Nic. Nic., i.e. Poggio's ms. in all likelihood, had *propriae*. 848 *ut coeundo* Lamb. for *in coeundo*. *in quo eundo* Nic. Nic.

851 *supra* Lamb. for *partis*. 857 *super* (*subter*) Ald. 1 Junkt. for *super*. 858 *antares* Vat. 1754. *Onish*. Pius in notes, Turneb. advers. xvi 13 for *antares*. *retare* Camb. Avanc. *sol dare* Nic. Nic. *sociare* Flor. 31 Junkt. *domare* Bern. 862 *Rara* Lamb. Turneb. adv. xvi 13 for *Pura*. *sept* Lach. for *tenet*. 864 *umbra* Avanc. at end of Catull.

Junt. for undis. 865 *peritus* Lach. for *sonitus*, *subtus* Ald. 1 *Junt.* vulg. 869 *apare* Lach. after Bede for *latens*: Lamb. too notices it in notes. *vaporem* Lamb. for *vaporem*: a necessary change, though Bede also has *vaporem*. 870 *gloscento* Wak. for *miscento*, 'elegantior et vere' says Lach. 877 *Demittat* Camb. for *Demittat*. 878 *notosque* Vat. 3276 (not Flor. 31) All 1 *Candidus* at end of *Junt.* for *nobisque*. *notosque* A corr. *venosque* Flor. 31 Camb. 3 Vat. *Junt.*

879 *Frigidus* Flor. 31 Camb. Ver. Ven. for *Frigus*. 887 *Non ita multa* Is. Voss. in ms. notes for *Non ita multa*: though Haverc. knew of this, neither he nor any editor before Lach. adopted it. *Non tam vita* Nic. Nicc. *Non tam vita* vulg. 889 *Propere* Lach. for *Practere*. 890 *marat* *Arabi* fons Bern. Lach. for *maris* *parat* fons: a certain correction, as A and B have each this heading 'de fonte arabi in mare.' *maris* *Arabi* fons Is. Voss. in ms. notes. *maris* *parat* fons Flor. 31 Camb. etc. 892 *præbet* Flor. 31 Camb. *Junt.* for *præter*. 894 *dubis* Flor. 31 Camb. Ver. Ven. for *dubis*. 896 *quo* Lamb. for *quo*. 897 *aut in te* *in corpora* Is. Voss. in ms. notes for *aut in te* *in corpora*. *in te* *in corpora* Ald. 1 *Junt.* 898 *quia* Flor. 31 Camb. etc. for *qui*. 899 *tenent* Bern. for *tenentes*. *tepentis* Lach. 907 *lapsi* B corr. Flor. 31 Camb. for *lapsi*. 908 *Quam* B corr. Flor. 31 Camb. for *Quam*. 909 *fit* *in* Nic. Nicc. Flor. 31 vulg. 'parum Latine' says Lach.: but it is I think defensible, as giving their motive, not the poet's inference: comp. iii. 10 *Harnoniam* *Gras* *quam* *dicunt*, *quod* *faciat* *nos*, *ortus*, *ortu* Lach. as ii. 387. 912 *Quinque* B corr. Flor. 31 for *Qui* *neque*. 913 *denissos* Lamb. first for *denisso*. 916 *permanenter* Flor. 31 Camb. for *permanenter*. *pervolat* Turuch. adv. xxvi. 13 Bentl. for *pervolat*. 935 again one by Lach.: see iv. 229.

937 *claret* Flor. 31 Camb. for *clare*. 941 *mixtum* *corpus* Brix (not Flor. 31) for *corpus* *mixtum*. 942 *superna* Lach. for *superna*. 954 *Calli* Is. h. for *eveli*. *colu* Nic. Nicc. *colu* Brix. Ver. Ven. Avano. Nanger. Wak. *corpus* *Junt.* Lamb. ed. 1 and 2. *coru* Flor. 31 Camb. 3 Vat. Lamb. ed. 3. 955 (956) *tempestates*... *coortus* Avano. followed by Nanger. Lamb. etc. rightly for *tempestatem*... *coorta*. *tempestate* in... *enoria* *laca*. 956 (957) *nere* B Vienna frag. A corr. Flor. 31 Camb. all Vat. *in* *re* *Nic. Nicc.* which is the same thing. *in* *re* A p m caused by *remotus*, not as Lach. says because the archetype had both *nere* and *nere* which he reads and I read in my small ed. 957 (958) I have passed here; rightly as all will allow who compare 1098 sqq: see Camb. Journ. of phil. i. p. 4. Lach. most awkwardly puts it after 947. Bern. retains it in its place and reads *B* *tempestate* *in*... *coortus*... *remotas*: but *remotas* clearly belongs to *tempestates*. 958 *raro* *corpori* *neque* Lach. for *raro* *corpora* *neque*.

962 *sed* Flor. 31 Camb. etc. for *quo*. 964 *que* added by Flor. 31 All. 1 *Junt.* *extructus* *non* *pucis* Avano. at end of Catull. *arte* *Extructus* *non* *pucis* Nanger. 965 *liquefit*. *liquefit* Vat. 640 Urbin. Ver. Ven. All 1 *Junt.* Lamb. 'liquefit. a' Hains. in ms. notes but on this see Moen's introduction p. 19. 971 972 *ambrosius* *quasi* *vere* *et* *nectare* *liectus*: *Qua*... *ambrosius* *frondeat* *esse* Lach. for *ambrosius* *quasi* *vere* *et* *nectare* *liectus* *Qua*... *ambrosius* *frondeat* *esse* A, *extra* B Vienna fragm. Nic. Nicc. *a* *nectus* Flor. 31 Camb. 2 Vat.: this brilliant emendation

supersedes all former and later attempts. 973 *amaracinum* Junt. first for *maracinum*. 977 *iucunda* Camb. Ald. 1 Junt. Gif. for *ciunda* A, *iuunda* B. *iocunda* Flor. 31 2 Vat. *munda* Nic. Nicc. *res munda* Lamb.

986 987 *alio*, *alioque*, *alio*. *alia*, *aliaque*, *alia* Lamb. 988 989-995 996 (996 997). 991 (992) *ignis* Wak. Lach. for *ignis*. *ignis* Flor. 31 Camb. Ald. 1 Junt. *per ligna* Lamb. 997 (990) first placed here by Lamb. not Wak.

1001 *pelliciat vim* Flor. 31 Camb. etc. for *peliciatum* B, *perlicentum* A. 1006 *ferri* Flor. 31 Camb. for *ferro*. 1007 *fit utque* Nauger. for *fit ut qui*. 1009 *ex* added by B corr. Flor. 31. *tunc* Camb. 1011 *natura et* Wak. for *natura*. 1012 *quod dico, ibus ex elementis* Ed. for *quod dicitur ex elementis*. *quo ducitur* Lach. which I do not understand. *quod paula diximus ante* Lamb. wildly. *quod ducitur, [ex elementis]* Bern. 1013 *e ferro* B Camb. Avanc. *is ferro* A. *is ferre* Nic. Nicc. whence *referre* Brix. Ver. Ven. *de ferro* Flor. 31 Junt. vulg. before Lach. 1018 *e* Flor. 31 Camb. for *et*. *ex* Ver. Ven. 1020 *plagis* Flor. 31 Camb. for *plagit*. 1022 1023 not a letter is to be changed: only the stopping is to be mended. *item. uti* Lach. *iuatur*. *iuatur* Lach. Wak. has been misled by a blunder of Havera. 1025 *magis* Camb. Ver. Ven. for *magis*. *magis locus* Flor. 31. 1026 (1033) first placed here in Ald. 1 and Junt. 1027 (1026) *Aer a tergo* Ald. 1 Junt. for *Ernt erp*. 1032 (1031) *Parvas*. *Privas* Gif. *Primus* Lamb. ed. 3. 1033 (1032) *ventus* Pius for *ventis*. 1040 *ille* Lach. for *illo* B Vienn. frag.: om. A Nic. Nicc. Camb. etc. *atque* Flor. 31 Junt. vulg. *isque* Wak. conj.

1047 *ab sazo* Lach. for *a sazo*. 1059 *Et* Lach. for *At* B A corr. *Ad* A p.m. *As* Nic. Nicc. Flor. 31 Camb. vulg. 1062 *Inter utraque* Lach. for *Inter utraque*. 1064 *eum* Ald. 1 Junt. for *eum*. *flumina* Nic. Nicc. Flor. 31 all Vat. Brix. Ver. Ven. for *flumina*. *flumina sazi* Wak. 1067 *magistriter* Flor. 31 Avanc. Nauger. vulg. for *singulariter*: comp. 1068 *coplata* p.m. *copulata* corr. *inter singulariter* Lach.: a most unrhythmic verse. *apta* Flor. 31 Camb. etc. for *aptam*. 1068 *videt* Ald. 1 Junt. for *vila*. *colescere* Lach. for *colescere*. *colescere* Nic. Nicc. Flor. 31 3 Vat. 1069 *uno* Lach. for *una*, as in 1074: but Junt. Lamb. etc. there read *una*: *uno* is not I think certain. 1072 *agilai*. *in aqua* Ald. 1 Junt. vulg. wrongly: comp. 552 and 868. 1077 *duere* B corr. Vienn. frag. for *euere* B, *euere* A Nic. Nicc. 1078 *non auro res* Faber em. for *non res auro* B, *res auro* A Nic. Nicc. 1079 *Aerique aces* Lamb. excellently for *Aerique*. 1083 *praental* B Avanc. Bentl. *restat* A Nic. Nicc. vulg. 1089 *peri* Flor. 31 Camb. etc. for *ferri*.

1091 *crudem* B corr. Ald. 1 Junt. for *crudem*. 1099 *extrinsecus* B Ald. 1 Junt. *intrinsecus* A Nic. Nicc. etc. 1100 *coartus* Lach. for *coarta*. 1101 *putorem*. *putorem* Nauger. Lamb. etc. 1106 *Brittanni* Ed. for *Britannia*. *Britannum* Lamb. 1109 *colore* Flor. 31 Vat. 640 Urbin. Ald. 1 Junt. for *calore*: so 722. *per octaque nocte calore* Vat. 3276 Brix. Nauger. Lamb. 1115 *Aegypto* Flor. 31 Junt. for *Aegyptia*. *Aegypti* Nic. Nicc. Ver. Ven. hence *Aegypti in medio* Avanc. 1121 *Ut* Ald. 1 Junt. for *Va*. 1122 *graditus conturbat* Flor. 31 Camb. Brix. for *graditus conturbas*. *Quadragesimas graditus conturbas* Nic. Nicc. Ver. Ven.

1124 *redolentibus* Flor. 31 Camb. for *redolentique*. 1132 *balentibus* Flor. 31 for *redolentibus*. *titardus* Nic. N. cc. old eds. 1135 *ultra* Avane. for *extra*. *viduo* Nic. Nicc. *viduo* Flor. 31 Camb. *alienum* Beza. for *corruptum*: so 1119 and 1124. *corruptum* being a mere gloss, though read by Isidorus de nat. rer. 39. *coortum* Lach. *inimicum* lo. Calvianus ap. Lamb. *eruentum* joint emend. of Lamb. Turneb. and Auratus. *corruptum* Lamb. ed. 1 and Wak.

1138 *mortifer aestas* Macrob. sat. vi 2 7. Ald. 1 Junt. Lamb. for *mortifer ac*: the last letters having crept out. *mortifer ac* Lamb. in notes. *mortiferaui* Camb. *mortiferui* Lach. who is then driven to read in 1141 *molius* for *ortus*. *oreus* Avane. 1139 in *Coerops* Microb. 1 l. Flor. 31 Camb. Junt. for in *Coerops*. in *Coerops* A corr. Nic. Nicc. etc. *Fimbri* *Coerops* Lamb. 1143 *omnes* Lach. *erenti* Avane. for *omnes* A Nic. Nicc. *omne* B. *omnes* Udo Junt., *omnes* Udo Beza. Nauger. Lamb. etc. 1147 *atrac*. *atro* Vat. 64) Urbin. Ald. 1 Junt. Lamb. *artae* mss. of Macrobi. vi 2 9 1156 *tum* added by Wake after *prostrata*. Flor. 31 Ver. Ven. vulg. add. et before *omnis*: perhaps rightly. 1165 *potius* Al. 1 Junt. for *totius*. 1167 *dum*. *cum* A corr. Nic. Nicc. vulg. before Lach. 1171 *Vertere in utilitatem* Lach. for *vertet utilitatem*: but he reads also *possit* and suggests *quicquam* in 1170 without cause. *at ventum* Lach. for *ad ventum* which the older editors knew and connect with what follows. *friore* Flor. 31 Camb. for *frigore*. 1174 (1178) brought here first by Nauger. placed after 1171 by Junt. *Nymphis* Flor. 31 Camb. for *nymphis*. 1176 (1175) *mersans* A Nic. Nicc. etc. *meccans* B. *messans* Vienn. frag. acc. to Rhen. Mus. n. f. xv p. 49. *maressans* Bern.: but clearly B's reading is a mere clerical error. 1178 1177) *multi* mss. of Macrobi. vi 2 13. *lrix* for *mari*. 1180 *ardent a* *ardentia*. *ac nentia* *mortis* Lach.: a fine, but not I think necessary emendation.

1186 *spiritus* Macrobi. Flor. 31 Camb. for *spiritam*. 1187 *umor*. *humor* mss. of Macrobi. vi 2 11 for *tonum*. 1189 *raucus* mss. of Macrobi. 1 Avane. for *vauca*. *trasi* Junt. for *tassa*. *tassia* mss. of Macrobi. 1195 *in horret* *tenet* Ed. for *inhorret* *tenet* B Vienn. frag. *inhorret* *tenet* A. *inhorret* *tenet* Nic. Nicc.: the *et* is the common corruption of the old termination *et*; comp. 10 *coquet* for *coquet* and 1199; so 1 84 mss. *Triciat*. in 636 *Ar-* *quid et*. *rectum* Lamb. for *rectum*. *Duratusque horret rufus* Vat. 3276. *inhorret* *tenet* *rectum* Lach. after Rutgerius. *inhorret* *tenet* Lamb. in *ita vincta* *vincta* Nonius. *tena* *tenebat* Heins. in ms. notes and Lach. for *tena* *tenebat*. *tena* *tenebat* Nic. Nicc. *tena* *tenebat* Flor. 31 Camb. 3 Vat. *tena* *tenebat* Nonius B corr. Vat. 3276: see Camb. Journ. of Phil. p. 374. 1196 *vicini* Lach. for *ripida*. *post artus*. *post strati* Lamb. *prostrati* Junt. 1199 *ibi* Ed. for *ut est*. *ibi* became first *met*, then *at est*: see n. to 1195. *no* Lach. without force. 1200 *Ulcibus* Lamb. after Theophrastus for *Viscibus*. in all confused as in 500 other places: so 1271 *Viscibus*. *Ulcibus* A corr. Nic. Nicc. vulg. here as *Ulcibus*. Wak. in both places argues for *visceribus*: but A and B 1166 had *ut exa d visceribus*; 1118 *Sanguine et visceribus*; v 915 *super viscerat* *atra*. *viscera* A corr. iv 1068 *Vicus enim*. *Ulcus* A corr. thus in every place where the word occurs in Lucretius our sole original authority substituted *et* for *l*: this may serve to shew on what sandy foundations Wak.

builds, when he maintains *verre coniectum unorem* against *coniectum*, or *lucere in fraudem* against *lucere*, and a hundred suchlike cases. 1205 *que* Lamb. for *cul.* 1212 *his* Brix. Junt. for *in* vs Flor. 31 Camb. *incesserunt* Lamb. for *incesserat*. 1217 *excurret* Lach. *excuret* Brix. for *excurret*. 1219 *solibus*. *solibus* Macrobian. vi 2 14, Brix. Junt. 1220 *nee tristis* Macr. l. 1, Brix. Avanc. for *noctis*. *nee fortis* Flor. 31 Camb. 2 Vat. Junt. *nee noctibus* Lamb. *nee noxia* Is. Voss. in ms. notes, Heins. in ms. notes who also proposes *nee inertis*. 1221 *Excubant* Lach. for *Excubant* A, *Excubant* B, *Excubant* Nic. Nicc. 1225 in my small ed. I placed before 1235. I still think that the poet's words would thereby be rendered more consequent *ve.* 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 *amittit* B rightly. *mittit* A. *mittit* Nic. Nicc. where so 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) *risere* Flor. 31 Camb. for *utere*. 1241 (1240, *Poenibus* Turneb. ap. Lamb. for *Poenibus* et (i. e. *Poenib. et*, B *Poenibus* et A Nic. Nicc. etc. comp. v 1071. 1242 (1241) *incuria* Flor. 31, in *curia* Brix. Ver. Ven. for *incuria*. 1247 one or more verses are evidently lost here, or the passage was left in an unfinished state. 1249 in *lectum* Junt. for *inlectum*. 1250 *morbus* Flor. 31 Camb. for *morbo*.

1259 *ex agris* vs *maerior* Ed. for *ex agris maerioris*. *is* was absorbed by *agris*; then *maerioris* was written to fill up the verse. 1260 *Confuxit, longuinus*. *Confuxit labe*, Lach.: a violent alteration. 1262 *complebant*. *complebat* Junt. *complebant* Lamb. for *condiebant*. *complebant* A corr. Nic. Nicc. etc. *astu* Lach. for *aestus*. *aestus* however agrees so entirely with the words of Thucydides, that I am inclined to think a verse has fallen out such as *quo magis aestus Conficerebat ens cut*. *aestu* Junt. Bern. 1264 *protracta* Lach. for *prostrata*. Wak. reads *structa* for *strata* in 1265. 1265 *tacebant* Ver. Ven. for *tuebant*. *tuebant* Nic. Nicc. with *i* written over *t* hence, while Flor. 31 Camb. & c. keep *tacebant*, Ver. Ven. which usually adhere to the older text of Nic. Nicc., have the corrected reading. 1271 *Ulcibus* Lamb. first for *Viceribus*. *Viceribus* A corr. Nic. Nicc. Flor. 31 Camb. all Vat.: Lach. separates 1269 from the context by [] 1274 *manebat* Camb. Brix. vulg. for *manebat* A. *manebat* B. *tenebat* Lach. 1279 *Quo prius* Is. Voss. in ms. notes, Wak. Lach. *Hac prius* A Nic. Nicc. Camb. 2 Vat. Brix. Ver. Ven. *Quo prius* B Vienn. frug. Lamb. *Ut prius* Flor. 31 2 Vat. Avanc. at end of Catall. Crosc. *Ut prius* 1 Vat. Ald. 1 Junt. 'Lucretii ingenium parum cognoverunt qui praecipiant prius' says Lach. yet the *ὁ ἐπιπέρας ἐπιπρωτο* of Thuc. ii 52 speaks strongly in favour of B and Lamb.: comp. Virg. Aen. iv 464 *procurum* Mod. *procurum* Vat. Pal. etc. 1280 *trrepidat* B. *repedat* A Nic. Nicc. Flor. 31 Camb. 2 Vat. etc. 1281 *proseculi* added by Ed. *compositum* Lach. *consortem* Flor. 31 Camb. before, Junt. Lamb. etc. after *pro re*. *cognatum* Avanc. 1282 *res subita* et Camb. Vat. 1136 and 1954 *Uthi* for *subita* et A, *subita* fit B. *res subita* et Lach. *res subita* et Flor. 31 Vat. 640 Urban. Ald. 1 Junt. Lamb. *mors subita* et Bern. 1285 *juces* Flor. 31 Camb. for *juvas*.

LUCRETII.

NOTES II,

EXPLAINING AND ILLUSTRATING THE POEM

JEROME in his additions to the Eusebian chronicle has these words *Titus Lucretius poeta nascitur qui postea amatorio poculo in furorem versus, cum aliquot libros per intervalla insaniae conscribisset, quos postea Cicero emendavit, propria se manu interfecit anno aetatis XLIV.* Donatus in his life of Virgil writes thus according to Reifferscheid Suetonii reliq. p. 55, *initia aetatis Cremonae egit [Vergilius] usque ad virilem togam, quam XV anno natali suo 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 ol. 171 2 by Scaliger and most of the older authorities as well as by Mommsen *Abh. d. saechs. 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 C

attached to the name of Lucretius is a very doubtful one occurring in Mommsen's inser. rog. Neapol. Lat. 1653 'Deventi in adibus 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 II the well known sentence *Lucretii poemata ut scribis ita sunt oct.* This is the only occasion of which he ever mentions the poet's name, and it proves that four months after the death of Lucretius he and his brother Quintus had read the poem which, as we saw in the introduction to notes I, could not have been published in the author's lifetime. Now this seems too short a time for the Ciceros to have read and to be writing about the work, if neither of them had had anything to do with preparing it for publication. But to which of the two brothers does Jerome allude in Latin or English when Cicero or Caesar is mentioned, if there is nothing else to determine who is spoken of, the orator or the dictator is naturally implied; and Jerome in a dozen of his allusions to the Eusebian chronicle thus denotes Marcus. But both Lachmann and Bernays decide that Quintus must be meant. 'in re nota' says the former 'nilil opus fuit ut Ciceronis praenomen poneret, cum nemo ignoraret Quintum intelligendum 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 noted 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 doing 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, if it were not to be expected, that he looked upon this translation as one of his practical models. Cicero, though he set small store on Epicurus and his system, was on terms of intimate friendship with the leading

epicureans both Greek and Roman: to one of them, Philodemus as it now appears from the Herculanean fragments recently published, we know he was greatly indebted in his *de natura deorum*. And if Lucretius were quite unknown to him, a word from Atticus or even from Memmius would have made him undertake what would seem so slight a task to a man of his laborious and energetic habits. The poem must have been given to the world exactly as it was left by the author, with nothing added or taken from it to all appearance. If Cicero then was editor, he probably put it into the hands of some of his own amanuenses or entrusted it to the large copying establishment of Atticus; and he may have spent only a few hours in looking over it or hearing it read to him: his name rather than his time was probably wanted by the friends of Lucretius. All this would of course be the idlest guess-work, if it were not for the express statement of Jerome, that is of Suetonius, that he was editor; a statement which is in some measure confirmed by the younger Pliny *epist.* III 15 who thus writes to his friend Proculus, *Patis ut libellos tuos in recessu legam examineque an editione sint digni, adhuc precor, allegas exemplum; rogas etiam ut aliquid subseciri temporis studiis meis subtraham, impertiam tuis: adiciis M. Tullium mira benignitate poetarum ingenia foris.* 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. l. p. 200. Whether there is any truth in it or not, it cannot be doubted that it was already current in Suetonius' time; yet few will deny 'that it would be strange if so remarkable a poem had been written in the lucid intervals of insanity.' This poem was designed to be a complete exposition of the physical system of Epicurus, not for the sake of the system itself, but in order to free the minds of men from the two greatest of all ills, fear of death and fear of the gods, by explaining to them the true nature of things. So far he followed in the steps of his master who with the same end in view composed among many other works one entitled *περὶ φύσεως* in 37 books, of which some wretchedly scanty and incomplete fragments have been published.

in the Herulanean 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 majestic at least in its general outline. Then look at their sterile wisdom and still more barren virtue with their repudiation of all that constitutes the soul of poetry. Lucretius on the other hand can preach up virtue and temperance and wisdom and sober reason with as loud a voice as any of your stoics, and then what inexhaustible resources does he leave himself in his *alma Venus* and *dux vitæ dux 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 later 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, Iuvenius and the like are versemakers not poets,' and again 'the poet speaks with Epicurus, when he would extol pleasure, and with the porch, when he would praise virtue.' But this is what Lucretius can and does do. virtue at all events he can praise on the broad grounds accepted by the general feeling of the world, if he is unable to adopt the narrow and intolerant views of his adversaries.

Lucretius possessed indeed in as high a degree as any Latin poet two qualities which a poet can ill dispense with, the power of vividly conceiving and of expressing his conceptions in words. This has enabled him to master the great outlines of the epicurean universe of things, and by a succession of striking images and comparisons drawn from the world of things which was going on before the eyes of him and his readers to impress this same outline on their minds. The two first books appear to be quite finished and to have received almost the last touches of the author with the exception perhaps of a few lines in the first and certain portions of the second, pointed out in their several places. The greater part of these books is devoted to a very complete and systematic 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 criticize 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 systematic 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. 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 fact the most obvious objections to this doctrine of images apply almost as strongly to the Newtonian theory of the emission of light which in one of them so long maintained its ground. The later sections of the

book, which explain the operations of the other senses, the way in which the mind and the will are excited, the theories of food walking sleep and the like, are more sketchy and unfinished, though they often shew acute observation. The concluding two hundred verses are very peculiar and display a satirical vein as powerful and much more subtle than that of Juvenal. The fifth book is also unequal: some few lines, pointed out in their place, are almost unworthy of the poet and seem to have been written down to fill up a gap until he found time to change them for better. The portions too in which he describes the movements of the sun and moon and stars will not afford any great gratification. But more than half the book, namely 416—508 and 771 to the end, are in his noblest manner. Nothing in Latin poetry surpasses, if it even equals these verses, in grandeur sublimity and varied beauty: occasionally too some fine touches of earnest satire are met with: in these passages, as well as in those mentioned above, he nobly maintains the reputation claimed for his countrymen in that style of writing. The sixth book is unequal like the fifth: the beginning as far as 95 is very unsatisfactory and confused, as has been pointed out in the notes. Then follow some hundred verses in which the nature and working of thunder and lightning, the formation of clouds rain and the like are described. This portion is most carefully elaborated. There is not much room for the highest virtues of poetry; but still great qualities are here brought into play, quickness of observation and power of describing what is observed, vivacity of narrative, fine perception of analogy and much ingenuity of speculation: the language is simple terse direct telling. Most of these merits are displayed in greater or less measure even in the flattest and most prosaic portions of the poem; but the verses here spoken of are not of this number. Quite recently I was glad to find the opinion I had long entertained of this section of the poem confirmed by the greatest of German critics in Riemer's *Mittheilungen ueber Goethe* ii p. 615; and this is not the only place in which Goethe expresses the most unbounded admiration for our poet. What follows is not so satisfactory: Lucretius has to include a great variety of questions in a very limited space. These seem to be selected sometimes at hap-hazard: nearly 200 lines are given to the magnet, good and lively verses enough and very ingenious, but out of all proportion to the subject-matter. The description of the plague of Athens concludes the book: it is manifestly unfinished; and though it contains much noble poetry, it suffers from the unavoidable comparison with the austere beauty and simple grandeur of its original, which the poet has not always understood and from which he has sometimes departed without good cause. He has shewn himself here both too much and too little of a physician: he is too technical for the poet, too inaccurate for the philosopher.

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 epic poems, chose to form their style after Euphronion of Cardus 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 'cantus Euphronionis' who presumed to despise Ennius. Many years before Lucretius wrote his poem Cicero in boyhood had translated the works of Aristotle. This translation of which large fragments are preserved leaves 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 was sawed 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. Empirius 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 Cidrus 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 a full 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 *scalgerana* that there is no better writer than Lucretius of the Latin language. Lambinus and Luchmann have certainly not been surpassed in modern times as Latin scholars and Latin writers, and both moreover studied Lucretius with unweaned diligence: the former who edited Plautus Cicero and Horace as well as Lucretius pronounces him to be '*omnium poetarum Latinorum qui hodie exstant et qui ad nostram aetatem pervenerunt elegantissimus et purissimus idemque gravissimus atque ornatissimus*'; and in another place he tells Charles ix that the style of Cicero or Caesar is not purer than this poet's; the latter is never weary of extolling his '*sermonis castitas*', his '*laetea 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 wrongs Greek and often debased Alexandrine Greek had made into the language even of the Augustan writers, and what irreparable mischief it had occasioned in the times of Quintilian and Tacitus to thought as well as to idiom. It is in the style and structure of his language that this purity is observable: in single words he has by no means obeyed the emphatic adjuration of his great contemporary to shun like a rock a new and unusual term, but has taken a poet's privilege, most valuable in his case, to coin hundreds of new words which have been pointed out where they occur and to introduce not a few from the Greek. And here will be the place to make some remarks on the poet's own complaint of the poverty of his native tongue. We may first assert as an indisputable fact that in his day the living Latin for all the higher forms of composition both prose and verse was a far nobler language than the living

Greek. Let not what is said be misunderstood. During the long period of Grecian preeminence and literary glory, from Homer to Demosthenes, all the manifold forms of poetry and prose which were invented one after the other, were brought to such an exquisite perfection, that their beauty of form and grace of language were never afterwards rivalled by Latin 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 Chrysepus Phaedemus, are little if at all better. When Cicero deigns to translate any of their sentences, see what grace and life he insals 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: in 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 lucid than Lucretius, though he had an epic diction to imitate which had existed for centuries. The second passage is in 830 foll. where he observes that the poverty of his native speech does not permit him to

express in Latin Anaxagoras' homœomeria, but the meaning he can expound easily enough. And easily and lucidly enough he does explain it: the less he or any other poet Latin or Greek or English has to do with the word itself the better it is not more poetical than entelechia or homœusia or the *τὸ-εὖ ἢ αὐτὸ* itself. The third passage is in 218 foll. where he says that he would fain explain at greater length the way in which the different substances which compose the soul are mixed and work together, but the poverty of his native speech compels him to be brief. Whether he is brief or not, he explains an intricate question as clearly as any Greek writer in prose or verse would be likely to do. One might more justly object to Lucretius that he has too much instead of too little technical language for a poet. Whatever Greek writer Cicero wishes to explain, he can find adequate Latin terms to express the Greek, even if they are those of Plato or Aristotle; is it a new sense given to a word in common use? he can always meet *λόγος* or *εἶδος* with *ratio* or *species*: is it a newly coined word? his *quidam* is quite as good as Plato's *νοῦτος*. Nay from the force of circumstances *species qualitas quantitas* have had a much longer life and a far more extended application than *εἶδος ποῦτος* and *νοῦτος*. 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 Terullian and the other fathers, Aquinas and the other schoolmen; from whom the most cultivated modern languages derive the chief portion of that wealth in scientific terms which enables them to claim in that respect a superiority over Latin. But the language of Latin poetry would assuredly not have been improved thereby. Ulphilas no doubt found his Gothic, Alfred his English, when those nations 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 laudib' pingu' Carmina, musum contingens cuncta l'porc.*

The Lucretian hexameter occupies an important place in the history of Latin poetry, coming as it does between that of Ennius who invented and that of Virgil who brought this metre to perfection. What Ennius did in this matter is a curious study: he not only was the first to introduce this new and strange form of verse into the language on which it was to continue to exercise so great an influence ever after; but he laid down for it laws of prosody differing in many essential points from those observed by himself in his tragedies as well as by all the other tragic and comic poets of his own and the following age. These laws, true-

mitted from one generation to another, taught as a necessary part of a liberal education and enforced on the writers of elegant and lyrical as well as of heroic verse, had no doubt a large share in fixing for many centuries the outward form and inner nature of the language, the tendency of which, as of its cognate dialects *Oscum Umbrum* and the like, was towards rapid change, though perhaps in the end they caused it to come down with a heavier crash, when at last the gulf between it and the focused and logical speech of the people became too immense. The history of Attic and vulgar Greek is very similar. Complete however as Ennius' system of quantity was, quite as complete as that of Virgil, his rhythm from the nature of the case was somewhat rude and uncouth: he attempted to imitate the Greek structure of verse in points where there appeared to be a natural incompatibility between it and the Latin. There is not evidence to shew by what steps this rhythm was gradually improved, until at length in the hands of Virgil it attained that elaborate and complicated yet exquisite perfection, which is utterly different from the Homeric movement, and yet appears as well adapted to the Latin forms of speech as the other is to the Ionic. We have however not the least proof that Lucretius gave to the form of his verse as well as to the language an antique coloring, as if he wished in this respect too to speak 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 metro observed by Cicero in his youthful hexameters, which he must therefore have learnt from his teachers. Let us examine briefly some of the leading differences between the verse of Lucretius and that of Virgil and certain other authors. In the Latin and Greek hexameter alike the rhythm mainly depends on the caesura. The due observance of this caesura together with a man-fold variety in the flow of the verse forms the great charm both of the Greek and the Latin heroic; and examples of its violation are exceedingly rare in Homer Lucretius and Virgil alike, but other rules observed with equal care by Virgil and Catullus are repeatedly and intentionally neglected by Lucretius. Thus we find in him hundreds of instances in which the first two feet are marked off from the rest of the verse in the following unusual modes taken at random from his six books: with two dactyls at the beginning *Religionibus atque* *ritibus, Omnia denique sancta, Saeculaeque curavit, Quippe patent a* *ura, Vestige Palladis ad templum,* with a spondee and dactyl *Briseis* *via, At primordium gignuntis, Praetermitteret humanis, lot*

trissocus ut: more rarely a dactyl and spondee or two spondees, but then a monosyllable must follow, *Sive voluptas est, Non temere illa vi; In mortali sunt, Num cum multo sunt, Vis est, quarum vis.* once indeed with great boldness, but with singularly happy effect, III 527 *Et membra vitam vitalem deperdere consunt.* Instances of such rhythms in Virgil may be counted on the fingers, he has *Scilicet omnibus est labor impendendus, Armentarius Afer, Sed tu domus velle, Spargens unda melle* probably all in imitation of Lucretius, and *Per conubia nostra* after Catullus' *Sed conubia lacta*, with him too a more exceptional rhythm for a peculiar effect. In Cicero's early work the Aratea similar instances are found *Verum tempora sunt, Inclinator atque*, but they are rarer than in Lucretius: in the 89 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 veniat finia potestas, Detulit ex Helicone perenni, Annibus invenitur aperto, Finita variare figurarum ratione, Omnis genus perfusa coloribus, Focula crebra unguenta*, and a hundred such. Cicero has some pretty verses in his prognostica which suggest the manner of Lucretius *Vae quoque signis videtis, aequi daleis alumnae Cum clamore pueris inmensa fundere voces, Absurdoque sono fontis et stagna cietis . . . vocibus instat, Focibus instat et ululatus acit ore querellus*: 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 materiai simplicitate*, or *vis antonai, sacra animantium, mente animusque*, and does not even avoid such harsh elisions as *quandopudem extat, perpetuo aavo, praeterca usquam*. Now in Virgil such endings as *quadrupedantum ancipitemque*, and in Catullus such a one as *egredientem* are exceedingly uncommon. But these poets make one striking exception in favour of Greek words and delight to close a verse with *hymenaeus Deimpea Thersilochemque* and the like: a concession to Greek rhythm and a prettiness which Lucretius would not care for. As for the other rhythms just mentioned, Virgil says *magnam cum mentem animusque* and *simul hoc animo hauri* in acknowledgment doubtless of his obligations to Lucretius: they produce a striking effect in the Aeneid from their extreme rarity. Lucretius again does not decline spondaic endings as *naturai, aeternusque, et mortalis, aint in motu*, once even *inveni sunt*; but these are much rarer than such endings as *principiorum*, and it is worthy of note that he abstains from them altogether in the sixth book. On the contrary Catullus and Virgil are

them much more frequently than *quadrupedantum egredientem* and the like: Catullus luxuriates in movements like these *Nereides admirantes, ac moenia Larisaea, fluctus salis adludabant*, 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 Flaviv ab Epiro lenissimus onchesmita. hunc σρονδαίζοντα si cui voles τῶν ναιρίων pro tuo vendita*. Was it scorn of such affectation that made Lucretius altogether avoid such *σρονδαίζοντες* 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 Aegeae* 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 acriter ictu, nisi concilio ante coacto*: in elisions generally he is sometimes less, sometimes more violent than Virgil. One other point is worth noticing: Lucretius loves to have the fourth foot wholly contained in one word and ending with that word: in the first 43 verses of his poem, a highly elaborated passage, more than half the number have movements like these, *quas terras frugiferentis, not terras quas; exortum lumina solis, tibi suavis daedala tollus, not suavis tibi; tibi rident aequora ponti, diffuso luminis caelum, genitabilis aura favoni* and so on. This produces a grand and stately, but somewhat monotonous effect. Catullus however carries it as far or even farther than Lucretius. Virgil, though he often uses this flow and with much effect, avoids it as a rule: he says *Troiae qui primus, not qui Troias; labentem caelo quas ducitis annum, not quas 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 majestic march. Ovid in his hexameter poem with all his ease and fluency does not make any advance upon, but rather falls behind Virgil. his heroic wants body and flavour, variety even. How inferior is he to Lucretius in those passages, in which he seems to be competing with him! As for the slavish pack of imitators who followed in the track of Virgil or Ovid, it were a shame even to discuss their claims to superiority.

One of the most marked peculiarities of the old Latin writers is their extreme fondness for alliteration, assonance, repetition of the same or similar words syllables and sounds, often brought together and combined in the most complex fashion. In Latin, as in some other languages, this usage was clearly transmittal 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 pecunia perierit, quanta lobes larido, Quanta summi apsumulo, quanta cello culmatas, Quanta laniis lussitulo, quanta purpurarais*, will furnish a good example. Cicero does not despise such artifices even in prose, but never scatters them about more prodigally than Lucretius both singly and in manifold combination: they are to be counted in his poem by hundreds, my thousands, and many are noted in different parts of our commentary. His alliterations comprise almost every letter of the alphabet, the most effective letters such as *m p v* pronounced so are often used with striking effect. The last sonnet mes expresses pity as its sound well fits it to do: *Viva videns vivo sepeliri viscera hasta* comp. Virgil's *Non patrius vulvas in viscera vertite visas* and Cicero's *vivus, ut aiunt, est et videns cum vultu ac vestitu suo publicatus*; or force or violence, because the words indicating such effects begin many of them with the letter: *visida vis periclit, conti vis verberat, neutrum valulis viduas, Vel violenta vis vis, quid volnera vellent* comp. Virgil's *Fit vis vis*, Livy's *vis visum fierunt*, Ennius' *vili Priamo vi cibum evitiri*; for effects of living slaming 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 *r* *parare* *Non potuit, potibus qui potum per vula possent Transire et magnos montibus divellere montis Multaque v verdo vitalia vacere visis* comp. Ennius' *Mursa manus, Paclijaa cubora, Vestiaa cirna 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, offerra atque obatare, sciunqi neque necepi, his turbans duaduenape, retroque repulsa revert, condensa cona utu, Erro et exangre, perturam conesta quasi in vis Cimada perthare ut pie*

inpreta 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 molis multis mulierum reum, pueri circum puerum; Nil sunt ut summam summam totius omnem, Tactus enim tactus; aurea dicta, Aurea; sonata sonanti, penitus penetrare, funditus fundamenti; curia incedo Innumerebilen enim numeram, Innumero numero, In-mortalia mortali ad. &c.* Virgil's fondness for similar artifices is probably in great measure derived from Lucretius. After Virgil's time they appear to be less frequent in Latin literature: people probably got tired of them, as has happened in other literatures. This love of assonance in all its shapes our poet indulges to such an extent, that his ear and taste appear not infrequently to have become blunted by satiety: often within the compass of two or three lines he will use some of his favourite words, such as *cor 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 locus rivos segites; Ostra cetera reme calor unat 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 recombe 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 vigorous 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 it to the shade that of their greatest predecessors, Ennius Lucretius Catullus: they obtained the unanimous suffrages of the best critics of the empire, at the head of whom stood Quintilian. The reaction in favour of the

older literature seems to have been headed by unskilful and too zealous leaders and thus to have exposed itself to the shafts of satire. The effect which Dryden and Pope produced for some generations on English poetry gives but a faint notion of the sovereignty exercised by the Augustan poets. And yet Lucretius had no slight influence on the poetry of succeeding ages, although the first mention of his verses according to the interpretation usually given is anything but complimentary. I allude of course to a sentence of Cicero written a few months after the poet's death and probably at the very time when his poem was first published. At the end of a short letter to his brother Quintus, II 11, written early in 700, occurs this sentence as it is given in a. l. m. s. *Lucretii poemata ut scribis ita sunt multis luminibus ingenii multae tamen artis.* Nearly all editors are now agreed in writing *ita sunt, non multae cetera*, 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 *véreux*, 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 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 *non* 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 charge 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 paucis *ingenii lumina* in Lucretii carmine animadverterit, non potest obscurum esse: nam cum Ennius et Attus ea re *ingeniosissimi* videbantur, quod oblectando docerent et animas movendis corrigerent mores.' But every one feels that *ingenii lumina* means here precisely what we mean by genius; what Ovid means when he says of Ennius *Ennius ingenio maximus, arte rudis*, of Callimachus *Quamvis ingenio non valet, arte valet*, of himself broken by calamity *Nec tamen ingenium nobis respondet, ut ante ... Impetus ille sacer qui natum pectora nutrit, Qui prius in nobis esse videbat, abiit*; what Horace means by *ingenii benigna vena*; what Juvenal means when he says of Demosthenes and Cicero *utrumque Larga et exundans leto delit ingenii fons*. As it would not be well then in Cicero to deny Lucretius *ingenium*, if we must have a *non*, I should prefer to see it before *multae*.

Why Cicero should deny him art, may be explained in more ways than one: he had a genuine love of Ennius and is indignant that the 'cantores Euphorion's' should presume to despise him: he and Lucretius agreed on taking him for their great poetical model. At the same time his own *Aratea* must have been written thirty years or more before this letter, and he may well have been so far converted by the almost unanimous tendency of the poets of the day towards that style of diction and verse which was gradually leading up to the works of Virgil and Horace, as to deny Ennius and Lucretius much art. What remains of their poetry, proves that both Augustus and Mæcenas had formed their style rather in the school of Catullus and Calvus than of Virgil and Horace, yet doubtless they would have rated the art of the latter more highly than that of the former. Or Quintus may have dwelt on Lucretius' philosophical qualities; and Cicero who is continually going at Epicurus for his want of art and scientific discipline, may readily 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 Arica Favonius two centuries later when, as Gellius I 21 records, he spoke of Lucretius as *poetæ ingenio et facundia præcellentis*.

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 Marcellus 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, Laurentius Turnæbus Scaliger, pronounced him one of the greatest, first the greatest of Roman poets. In more recent times he has been less praised and read. The critics of Germany have in general shown little sympathy for him: full of their æreælitean fire they will not tolerate anything epicurean. Goethe alone is a brilliant exception: his sympathy and admiration for Lucretius never failed. In this country the most recent account of the philosophy and poetry of Lucretius is at the same time the fullest and most favourable and by far the best:

I speak of that given by Professor Sellar in the Roman poets of the republic.

BOOK I

1-43. the poet calls upon Venus, as mother of the Romans, author of their being to all living creatures and sole mistress of the nature of things, to help him in writing on that theme; but first to construe 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. genetræ*. 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. Lucret. may have had in his mind Ennius ant. 53 *Venus et genetræ patris nostræ*. Ovid without doubt alludes to her both in trist. ii 261 *Sumpserit, Aeneadum genetræ ubi prima: requiesit, Aeneadum genetræ unde sit alma Venus*, and fasti iv 90 foll. where the whole of our passage is brought under contribution. *genetræ* AB rightly; so all the best mss. of Virgil and others, and certainly most inscriptions of the best ages; some of those which have *genetræ* are now declared spurious; some I doubt not have been wrongly copied. Lamb. compares *meretræ meritis* with *genetræ genitæ*. Lach. adds *genetræ* and *obatræ institor*, and attributes the *e* to the following long *i*. It may be said that *meretræ* is from a verb of the 2nd conj. and that *mereto* is repeatedly found in old inscriptions; that *meritis* therefore, not *meretræ*, has changed its vowel; that *obatræ* too is intermediate between *stator* and *institor* - comp. *recipit accedere* and the like. This is true; but authority calls imperiously for *genetræ*, and *genetræ genitor* may once have been in use - see the index of the new *corpus* inser. Lat. vol. 1 for numerous cases of *s* for *i* in the old language. 2 *Alma*, an epithet he applies elsewhere to water, the earth, a nurse, pleasure, Palas, 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 laws Capit. lina reg. xii an *almæ Veneris vicus*; and the cosmographia Aethiæ p. 716 ed. A. Gronovius says of the island between Portus and Ostia *ita autem vernali tempore rosa vel ceteris floribus adimpletur ut pro nunciante aut odoris et floris visula ipsa libens almae Veneris nuncupetur*. Macroh. sat. iii 8 *Lucretiana etiam sic aut Venerem igitur*

forms the part of a multitude: this sense is therefore more poetical than and also implies that of peeping. 5 *lucetis omnes* in this noun and acc. the plur. is much oftener used than the sing. by Lucr. to express the *phos gelidum*. 6 *te Adre-atempie tumens* comp. 12 *te tempe incitum*: this form of expression is singularly stately. 7 *ambula* well explained in *Petrus* etc. ex *Festo* p. 58 172: *ambulam a caritate remota artificiosumque dictam esse apud Lucretium terram, apud Plautum Muretinam, apud Virgilium Carum, facile est intelli. per, cum Græcæ δαδὸλ λέει ἐπιπύουτ ὑσάραε*. Lucr. applies it also to nature and to the *tegen*, followed by a gen., and in a pass. sense to *pœnia* and to *statua*. 8 *summitat* a favourite word of Lucr. in this signification. *rubent* here, as in 250 *rubet placida pulchra pœnia* and v 1205 *videntibus unda*, has simply the sense of *nites d. fons lucens* in 9, and *vident* in III 22: there seems to be no allusion to that play-thing ringing ripple so often seen on Greek and Italian seas in spring which Aeschylus expresses by γέλαρα, and Aristot. *probl.* XXIII 1 and 24 by ἐκρηλαίη: that is rather the *ocheani* and *ocheanat* of Catullus and Attius. 9 *Pluvio-atempie*: vi 118 *Fœturum ex ira ut placentur*; so Virg. *temula nequior placat* and *placataque venti Dant incens*, the opposite of Horace's *incitum mare*.

10 *Amis* etc. a poet's licence: 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. *Ut rer et Venus et veris potentissimus ante Penatus gradibus zephyrus*. *species veris dicitur e species veris* comp. 119 *Per patria Italus huminum*, and n. there; and iv 733 *Cœlestis quoque eunum 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 423 *et sex reserata debus Carceris Anchi ianua ianua laxa patet genitalibus* 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 *Aethæa et terræ genitalibus querere tempus*, which is rightly given to Lucina though the *nas* assign it to Lucr.: the word is also used actively by Avienus and Arrianus. vi 805 *inactabilis* in *gr. i noctal*: so Virg. *penetrabile telum* and *ferus*; Ovid *penetrabile telum* and *fulgur*—quod penetrat, in which sense Lucr. more than once has *penetrabilis*, in Horace *dissociabilis*—qui dissociat, in Plaut. *impetrabilis*—qui impetrat, in Plaut. and Tacitus *exitabilis*—*exitalis*, in Terence *placens dicitur* twice—*namus ad placandum*, in Persius *reparabilis*—qui reparat, in Ovid *resonabilis*—qui resonat comp. in Horace *illucium illucium Plautina* with *diacriminales urgentur*. *terribilis*—qui terret, *horridalis*—qui horretur. With *gen. aura* *far* comp. Catul. LXIV 282 *aura togæ la fœcunda fœcund*, and Pliny *rat. hist.* XVI 93 *Hic est spiritualis spiritus natus a fœcunditate, ut quibus ex-stimantur*. 12 *primium* 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 *percussae* 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. Plant. trin. 242 *Nam qui amat, quod amat, quom exemplo eius carnis percussus est*, where *percussus* is restored from the Ambrosian, the other mss. 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 Hilarus and Tertullian to support *ferae pec.* 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 some animals or *pecudes* found in a wild state, viz. sheep goats swine hinds asses horses, Columella goats deer bears, which though wild may yet be kept in herds on an estate. Again *ferae* is awkward, as tame brutes are as much moved as wild. Ovid fasti iv, where he is imitating Lucr. speaks of tame brutes only; Virg. geor. iii 242 foll. of both tame and wild, and it is of mares he says *flumina tranant*. Can *ferae pec.* mean brutes made headstrong by passion? comp. Cat. LXI 56 *Tu fero nem in uicinis Floridum ipse puellulum Dedis*; otherwise *ferae* seems highly prob. 'generally', 'without exception': so ii 370 *Ad sua quisque se decurrunt ubera lactis*; and 218 *incerto tempore ferus* 'at quite an uncertain time', and iii 65 *Turpis enim ferus contemptus* 'without exception'; v 212 *Haec eodem ferus mortalia ceruimus esse*. Comp. Virg. Ara. iii 135 *tanque fere sicco subductae litore puppes*, where I do not understand the doubts of editors. *per pub. lacta*: here again, as throughout this address, the epithet is at once poetical and idiomatic: *pub. lact.* occurs 6 or 7 times with *armenta*, *arbuta*, *vineta*; thus Virg. *laetae* and the like. But it was also a word of the people: see Cato u. l. Varro in Forcell. and comp. Cic. de orat. iii 155 *laetae arboris etiam rusticis dicunt*; and orator 81 where he says the same. Manil. iii 654 *imitates Lucr. Tunc pecudum voluorumque genus per pubula lacta In tenerem partemque riuat*.

15 *in cupla*. *Te sequitur.. quo quamque ind. per. . ita quaeque cupla Te e qua* such constructions are not uncommon in Lucr. 170 *Intra mator atque oras in luminis exit Materies ubi inest cuiusque* = *quicquid inest*: *indo ubi eius mat. inest*: Ov. ars am. iii 135 *quod quaeque cupla Eligit* is regular: see Mayor Cic. phil. ii 119. Not unlike is v 1110 *... pro facie cuiusque = cuique pro facie eius*: like i.

principale arc 1 152 *Quid multa in terra fieri caelestique teneant quoniam operum causas nulla ratione videre Possunt*; 695 *Uncl' hac copulata et ipsi quem nominat ignem*; III 133 *et in illam Transulerunt, proprio quatum res nomine egulat*, VI 313 *ex illa quae tum res excipit utrum.* with these comp. Hor. sat. 1 4 2 *Atque alii quorum comoedia prisca vetorum est*; 10 16 *Illi, scripta quibus comoedia prisca vetis est.* again IV 566 *neque illam Interconscere verborum sententia sine sit*; II 1143 *Pura cetera porcum, cum varojecta fluens* Sunt et cum ceteris accumbunt omnia plagis - omnia pereunt cum etc. III 836 *In dubioque fuerit utrum in regna calendum Omnibus humana esset.* In d. fuerit humani utrum etc. V 853 *habere est.* = habere utrumque *Muta qui est.* VI 265 *Ac tanto possent ventantes opprimere iudri.* Si non extractis fuerit a nubibus aether; i e. venientes [nubes] est: 503 *Concipiunt* (i e. nuba

Cum supra magnam mare venti nubila portant III 625) ita modo modis partibus artibus esse, *Memborum ut nunquam existit praepostero ordo* also I think - esse membra, ut etc. II 91 *neque habere ubi corporum Consistant* - habere corpora ubi quae simulat is Ov. trist III 5 53 *casulessly tampered with by editors, Spes igitur superest facturam molliat ipse...poenam* = facturam ipsam ut molliat. IV 387 *Qua voluere mari fertur* is more usual and like Liv 1 1 3 *ei in quem primum venerunt locum, Troi vocatur*: a constr. not uncommon in the best authors comp. also IV 337 *Exstantisque procul est.* and n. there.

17 *Denique* not in the sense it usually bears in Lucr. as a synonym 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. 1 1 21 *Denique quisquis erat castris in pulvis Achivi.* 4 84 *Denique nostra erat lumina quidquam aqua.* Terence is found in this use: comp. eun. 40 *denique Nudum est iam dictum quod non dictum prius*; heaut. CO *denique Nullam remissa tempus neque te cepisse*, where Cicero de fin. 1 3 inadvertently joins *denique* with what precedes. But in Lucr. himself 1 464 *Denique Pytharolum est.* and 471 *Denique materis si rerum est.* 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. *sicula potestas denique cunq' Quoniam 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 *ultra* does in Verg. invitation, geor III 212. *rapuic* is well explained by Ovid met. viii 500 *ne te committe rapacibus undis: Porro traves avidas obliquaque valere magna Marmure saxi solent. vili contraria ripae Cum gressu*

non stultis alta trahi: Virgil also applies it to rivers, Seneca to a torrent, Estius (?) 393 to a sea-current. 18 Virg. georg. II 209 *Antiquasque domos avium*. 19 *incutiens* more usually applied to fear or some other bad passion; but 924 to love as here: comp. too Hor. epist. II 22 *Incutiunt 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. p. 213 points out that they are adverbial accusatives of lost abstract substantives: *tractim* prop. 'with drawing', *cursum* 'with running', *secum* 'with cutting', *confertim* 'with massing together': see too Corssen. Lat. Formenl. p. 281 foll. who enumerates more than 200 of them. *verba* 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, and beasts, even inanimate things, as II 1113: a sense too peculiar to him with the exception of a few imitators. He has it perhaps only once, or 1090, or at most 3 times, see I 292 and III 948, in its ordinary meaning: and these 3 cases may be looked upon as almost the same phrase employed a very expressive metaphor recurring not unfrequently.

21 *rec. nate*: see II. to 25. 22 23 *quicquam* so A B always with nearly all the best mss. and scriptions: also *quicque* and *quicquid* in the sense of *quicque*; but *quidquid* as a relative: see Lach. to v 261. Lucr. can Lucr. by this word mean either 'bright' or 'open' according to all its analoges in Latin Greek and as we are told Sanscrit? he uses the word only twice after this, II 172 *dei voluptas* and v 1387 *posthorum* *causa dei* 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, *Deo idem nupta exornat aut quous Iovia nomen, nam olim Iovis et Iovis pater dictus, id est deus pater, a quo dei dicti qui inde, et deus et Iovis. unde sub deo deus Fulvia, and so on; also VII 34 he quotes from Pacuvius (*Castum camilla, expectata a Iovis, satve hospita, and after ex) naming camillus and camilla continues 'Hinc camillus nomen est. Nunc mystere mystere deus quidam administer deus nuptus: tunc too rarely the name of the mysterious *dea dei*, who had her attendant *camilla*, whether she were *Tellus, Ceres, Ops, Flora, Fauna* or *Diana*, or *Minerva*, had some connexion with the bright open air: so also that of *Diana*. Virgil uses the word only once, XI 657 *dea Camilla*, who is also *camilla* and consecrated to *Diana*. While correcting these names, I find a passage in Max Mueller's science of language, 2nd series, 1877, which shews that Sanscrit scholars find a similar uncertainty. We get the Sanskrit *deva*, originally bright afterwards god. It is obvious that this, the etymological meaning of *deva*, is passed over in the dict. of Hochtingk and Roth. It is clearly passed over intentionally and in order to show that in all the passages where *deva* occurs in the Veda it may be translated by god or divine. That it may be so translated**

would be difficult to improve, but that there are many passages where the original meaning of *lucifer* is more appropriate, can easily be established. *lucinus* seems a favourite phrase by which he seems to denote the light or leader which drives light from darkness, being from *lucere*; for he always always uses *cor* in its proper sense, that of an edge or coast or leading etc. The phrase is found twice in the *Annals* of Ennius, and twice in Virgil. 24 *corruento coruibus* are of course out of our present range; 13 *Andromachē pueri* and the note on it in *terminatio* p. 106 and *Mating* *enclit. Lit.* p. 117 where he properly reads *clia* *see* *et* *clia* *lucinus* *spandens* *fenestras*. 'Datus gerundii in *conclia* significando *alimulium* *L. ere* *Lucius* *utitur*, ut 124 *ut* *gerunda* *belli* *duces* *contere*, III 5 *his* *accidentibus* *terrenis* *in* *teulibus* *feras* *vultibus*, II 26 14 *detulerunt* *de* *peris* *excortibus* *quatuordecim* *et* *ad* *genus* *alia*'. *comp.* *two* *or* *43* *1* *in* *a* *dicere* *scribendo* *excortibus* *esse*.

25 *de rerum natura*: the title he doubtless gave to his poem in imitation of Epicurus' great work *natura rerum* 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 Lucretius as 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 Lucretius. Sometimes it is an active force or agency, sometimes an inert mass, sometimes an abstract term; sometimes, as 1417, it seems synonymous with the *omne*. *Natura* has with him many abstract meanings, but as a physical term it always signifies composite things in being in contradistinction to the *primordia* or *corpora prima* out of which things are made: 1 420, 443, 504 are apparent rather than real exceptions. *natura rerum* is therefore coextensive with the *maxima 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 paradoxisms. IV 385 *naturam noscere rerum* - *causas cognoscere rerum*, *natura* often meaning the inner nature and essence of things, '*peragere* *figure*, unde *plantae* *paucis* *dicuntur*, cum in terram demittuntur; inde *strata* *versus* *paucis* *vel* *super* *in* *cera* *dicuntur*' Paul. ex Fest. p. 212: *comp.* *Colum.* I 251 *con* *littera*. *Pungitur* *in* *cera* *docti* *maucrons* *maximati*. 26 *Memmiatibus* a hybrid word formed on the analogy of, though more regularly than *Scipiatibus* which Lucretius, Virgil and Horace

have all borrowed from Lucius, unless Ennius employed it before him.
27 Orl 3725 Παρθίης ἀπετήσι κελασμένον ἐν Δαριάοι.

29 *munera*: this antique form Lucr. uses three times, as well as *morrorum* twice, and *poeniceus* and *poenibat*: see also n. to II 830 *poeniceus militum*: Lucr. emph. 38 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 *Reet* or *reiset*, never *reiet*; and so

of the other compounds of *facio*: these are the only spellings known in the last ages. *aut dev. vuln. am.*: Virg. Aen. VIII 394 varies the phrase. *eterno fatis dovinctus amore. vulnus* and cognate metaphors are frequently applied to love in bk. IV. 35 *ter. cor rep.* Cic. Arat. frag. VIII before him has *tereti cervicē reflexum* of Draco's head. Aen. VIII 623 *tereti cervicē reflexam* of the she-wolf. Ov. met. I 558 of Venus *Inque sinu curvata punda cervicē reclinia. teres* is defined by Festus 'in longitudine circumdatum', and Servius more than once gives a similar explanation.

Height, if a cylinder or pole be in question: so *teres trunci* and *teres pila* in Virg. 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 vitrae* and *teres puer* in Horace. Appul. florid. II 15 p. 51 says of a beautiful statue *cervix suavis, raris uberes, genae teretes*, where the epithets are pretty nearly synonymous: comp. too IV 58 the *teretis tunicae* and V 803 *Folliculos teretes* of the cicada, i. e. coats of equal and regular thickness and fineness of cover. Hence metaphorically *aves teretes* in Lucr. and Cic. *oratio teres* in Cic. *ore teres* in Persius, *teres atque rotundus* in Horace. 36 *Pascit, oculis, intans*, the simple directness of these terms has a singular force: comp. Tasso Ger. lib. XVI 19 *E i famelici sguardi avidamente In te pascendo*. Spenser is full of imitations, such as this *Long fed his weary eyes with the faire sight. pascere oculos* is a common phrase:

comp. the vox *Vitelli* in Tac. hist. I 1 39 and Suetonius. *inhans in* with generally takes a dat. or acc. Esdras I 4 31 *The king gazed and gazed upon her with open mouth*. 37 more emphatic than the *pectus ub. ore* of Virgil and Ovid: Petron. sat. 127 *et cuius oculo*

38 *corpore innecto* seems clearly to refer both to *recubantem* and *cir-*

confusa. 39 *circumf. occup.* Ov. met. IV 360 *Et nunc huc invenit, circumfusum hinc illuc*, and XIV 585 *colluque parentis Circumfusa sui*: with which places it governs a dat. Cou p. 87 the acc. *erycinos* with *hinc* *occup.* with VI 1036 the dat. *rebus circumdatus adpositisque*, with in the pres. constr. as Cic. in Catil. II. 2 *Testis ac moeribus ambrosia prope iam ignes circumdatusque*. Virg. Aen. VIII 436 has *Cor-*

in sinu gremio of the husband in the arms of Venus. *loquellus*, also *querella*, and prob. *luellus*; see Lach to III 1013, who says the *l* is dropped after the long vowel, when a short one precedes it; so also *melella* etc. but *melella tutelis* and the like, when a long vowel precedes the long vowel; a canon fully borne out by inscriptions and the best mss. 40 *plac. pœ.*: VI 73 *placida eum pœe*: *placida pœe* is twice found in the *Aeneid incluta*. Plautus *Pers.* 251 has *lori incluta*. 41 *agere hoc*, here and IV 969 *Nos agere hoc autem et naturam quærere rerum* Lucret 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 expresses the OK ATE, as in *Coriol.* p. 225, προσέχειν τοῖς ἰσπῶν καὶ μηδὲν ἐργον ἐμβαλεῖν μετὰ μὴδὲ χρεῖαν ἀσχολίας. Lucret 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 clau.* I 12 2 *Ecterrito senatu 'hoc cœmms' inquit 'P. C. solutione pauca mensuram occurratur'*. 43 *desse* 'to fail it from cowardice': comp. *Cic. in Catil.* I 3 *Non drest reipublicæ consilium neque auctoritas huius orbis nos, nos, deo aperte, conuictos deimus*; pro *Sest.* 191 *Propugnatores aitem reipublicæ qui esse vulnerunt, si fortiores sunt, deserunt; si timides, decunt*; *epist. ad Att.* XIV 13 4 *Cassius in aliquam vituperationem, quod reipublicæ defuerit, tam graui tempore. donec, nra. 711 decerunt* with one *e* see *Vel Longus* ap. *Lach.* Int III 861 *deerrant*.

41—43. it seems to me that Lucret. was writing these lines about 661 or four years before his death, when *Cassius* was consul and had formed an coalition with *Pompey*. *Mellanius* 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 agrariæ a Caesare consule cum maxima contentione, inuito senatu et altero consule M. Bibulo, latae sunt*. Hear what *Cic.* says, writing to his brother in that year, I 2 15 *Non publicum finis datus amicissimus. ... qui antea aut alieniores fuerant aut languidiores nunc horum rerum otio se cum bonis coniungunt... praetores habemus amicissimos et acerrimos ciues, Domitium Nigillum Memmiam Lentulum bonos etiam alios, hos singulares*. It could scarcely have been later than 666, as in the spring of 667 *Memmius* went as propraetor to *Bithynia*, with *Catullus* in his train: see *Schwab.* *Catull.* I p. 158 foll. He certainly did not return to Rome before 668, and the year following Lucret. died.

Gaius Memmius, son of *Lucius*, of the *Galeria* 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. Mucius Gemellus* to *C. Memmius Gem.*; see *Monmsen* *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 Lucretius found in him, deceived, as men of his tenperament so often are, by the precious qualities of a worldly man. But he was already dead when Memmius so flagrantly disingned himself in the matter of the consulship, and went into exile, abandoned by Caesar to whose party he had indisputably gone over. His country found that 'the general weal' could hardly enough dispense with his services. His contempt for Latin letters which Cicero mentions would also seem to fit him but little for patron to be genuine a Latin poet. Did Lucretius address Memmius as a believer in Epicureanism 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 Lucretius 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 general is now of no use to him, to let them have it. All through the letter he expresses himself, and assures that Memmius feels, the greatest respect for epicurean tenets, but he says he loves Atticus as a brother, *non quia sit [Atticus] ex istis [epicureis]; est enim omni liberali doctis politissimus; sed valde diligit Patronem, valde Phaedrum amavit.* Lucretius surely had too highly esteemed Patro, exceedingly loved Phaedrus. *Il contenti uel minus crederi curare sepulchra.*

Most readers of this opening address, like the one who of old placed 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 Lucretius I say it is most reasonable to treat a 'jeu d'esprit'. Lucretius, 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 force of feeling in it than that to Calliope, or other poets' invocations to the muses, we should have accepted her as a simple impersonation of the creative energy of nature. But the intense earnestness of the language, the words plain and simple in themselves, yet instinct with life and energy, 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: *νοθεύεται μὲν ὑπὸ τῶν πολλῶν ὡς παρακινῶν ἐνθουσιάζων δὲ λήληθε τοὺς πολλοίς*. 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 ramine ce *reicit, pascit, iuhicatus, nulli, fovet, medullas, labefacta, prndet, percurrat* et cette noble *circumfusa* mère du gentil *infusus*, j'ay dessein de ces memes pointes et allusions verbales qui nasquirent depuis'. How tame ever 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 quodquid 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 Macrobi. 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 cæsmenæ 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 vs 54. 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. Eustatius there tells us that Empedocles made the union of Ares and Aphrodite the symbol of his love, their release by Hephestus the symbol of his hate; Heraclides in his allegories declared that Homer, in naming strife Ares and love Aphrodite, confirmed the τὰ Σικελικὰ δόγματα or doctrine of Empedocles.

Long as this discussion is, I will call attention to another point: observe τὸ *Memmiæque nostro quem tu, dea, oct.* and compare the coins of

the Memmii in Cohen's médailles consul. and esp. Mommsen's Roem. Muenzw. p. 597: it will be seen that Venus crowned by Cupid appears on the coins of this Memmius and apparently his elder brother Lucius. You come to the flatterers of the Julii before you find so large a proportion of the coins of any family with Venus on them. We know from Virgil, who is said to have taken it from the Punic war of Naevius, that the Memmii claimed descent from the Trojan Mnestheus. In Aen. XII Mnestheus is called *Aesacri 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· PRAEMIO· PECTI. 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—51 he calls on Memmius to attend, while he explains the nature of the first elements of things. 50 Lach. has rightly seen, as I have said in notes 1, that the interpolated verses have thrust out the protasis of this sentence, in which Memmius must have been addressed; unless the Verona interpr. Verg. misquotes and refers to IV 912 *tenuis aures animusque sagacem*; which is not probable: the omission of part of the v. in A B suggests a still greater disturbance. *Quod superest* a favourite expression of Lucr. for 'to proceed to what remains' 'moreover'; and often put in the middle of a sentence at the beg. of the apodosis, as here: compare II 39, 491, VI 1000 etc.: see also II 546 and IV 205, where it is in another part of the sentence: perhaps Aen. IX 157 is likewise a case in point. *vacuas aures* is well illustrated by Quintil. inst. I 1 32 *Neque illa Sallustiana brevis qua nihil apud aures vacuas atque eruditas potest esse perfectius, apud occupatum variis cogitationibus iudicem et saepius inruditum captanda nobis est. sagacem* a favour

epithet in Lucr. of *animus* and *mens*: the metaph. is from the scent of dogs, and is well illustrated in Forcell. where however *de nat. deor.* should be *de divin.* 51 *Sem. a curis*: wisdom and happiness being unattainable without ἀνταφία or perfect exemption from care and trouble. *ceram ad rationem* = Epicuri philosophiam: comp. v 9 *ritae rationem incenit 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 fiaut ratione...ratione sagaci* within three lines. II 1023 *Nunc animum nobis adhibe ceram ad rationem*. 52 comp. *Curis* 46 *Accipe dona meo multum riplata labore*, in which there is also a reference to 142 *noctes vigilare serenas. disposita*, as III 420 *pergum disponere caruina*: it has the same sense as *digerere*. 54 *de eum. cre. 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. II 13, who refers to Henry: the two meanings however easily pass into one another: VI 432 *Rumpere quum coepit nubem*; and so *inceptum. coeptum*.

55 full *rerum primordia* or *primordia* alone is here declared by Lucr. to be his proper and distinctive term for the atoms or first elements of things. Once, IV 28, he oddly resolves it into *ordia prima*; sometimes he has instead of it *cunctarum exordia rerum*. In the gen. dat. and abl. where these words do not suit his verse, he uses *principiorum* and *principia*, 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 ὄντων ἀρχαί and the like are the equivalents in Epicurus and others. He goes on to enumerate several synonyms: *materiae* i. q. ὄλη, *corpora genitalia* or *prima*; *corpora* alone or *corpora rerum* is more common and used at least as often as *primordia*; *corpuscula* too is not uncommon: *semina rerum* which he mentions here or *semina* alone is frequent enough. σῶματα, ἄτομα σῶματα and the like in Epicurus. Lucr. has no equivalent for αἱ ἄτομοι 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 στοιχεῖα. ὄγκοι, 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: *figuras* or shapes is not

infrequent with *him* for *his* atoms, corresponding in this sense to the *αἶθερ* and *ἰδία* of Democritus who also has *φύσις* and the strange *δία*.

58 57 *Unde* ex quibus, *Quore* = et in quae. *Unde*, *Quore*, *Quare* all refer to *pericordia*. *Quore* III 34 *Quare*; but in the spurious repetition IV 47 *Quare*, v 71 184 and 776 *Quore*, 168 and 176 are not in fault, as *ex* has there its proper force. VI 29 *Quare* II 41 *Quareque*, v 185 *Quareque*. In the above cases the *ex* seems *que* comp. Wag. *quare*. Vug. xxvii 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 *Quareque* *mostra* *possint* *res* *ex* *de* *quareque* *causa* would have been ambiguous. As *quisque*, not *quodque*, is the neut. of *quisque*, there would be no objection to *quodque* which is found in v 185; yet in II 64 A B Gatt. etc. have also *Quareque*; and IV 531 and VI 533 *quere* = *quareque*, which would not be ambiguous. 57 *causa* is of course feul. *pericordia* being synon. with *res pericordia*. Lucr. has no objection to change to the neut.; 157 *res* *quareque*, 158 *quodque* neut. this of course has no bearing on Wakebeck's absurd argument that H. O. *Creascunt* = *res crescentes*. Lucr. like the older writers generally, does not seem to have felt the ambiguity of *pericordia* in the neut. coming next to *natura*: comp. v 1414 1416 and 1417. 58 *gen* comp. *rebus* *secundis* = *cur. quare sunt* *rebus*. see Prof. Conington to Aen. II 576, who there quotes Aen. x 135 *Aut collo decens aut capti*, and 203 *hinc caput populi* and Madvig Lat. Gr. 241, 3, where Tac. list. I 80 *hinc bello materia* is not unlike this passage of Lucr. who thence has *caput* with a dat. for a river head: see Lach. to VI 729. 60 *venimus* and other parts of the verb are dissyll. or trissyll. indifferently in Lucr. *venimus* see Forcell. for instances from Cicero of this use. 61 *venimus* seems in appos. with *illis* = *illis*, ut *primis*: comp. Vug. eel. VI 33 at *est exordia prima 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 Verus 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. Then 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 3d and 4th. Then the passage of 56—61 seems clumsy disjointed and ill arranged. If we return to 127—135, we see that he first repeats in other words

what he had said in 51 more briefly than 119 *ante quæ ex vestigio
grandior In terra*, which may be said to form the subject of the rest of
books 5 and 6, and then 139 foll. *he procedit, 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 dealt
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 triumphed
in 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 use of other
authors also *relig.* only once in AB. 65 *super* *hien* 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 166
Hæc super e vulva 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 fa-
vourite word with Lucr., sometimes has the force of *desuper*, and the
two meanings are often not easy to discriminate. 66 *Gravis homo*, as
Enn. aen. 183; and Virg. Aen. x 720 who imitates probably both
Ennius and Lucr.: Ennius twice uses in the same way *liamius homo*
contra at the end of this and the next verse are of course in intentional
opposition, as are *primus* and *primum*. 68 *fama drum*: 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
famasque foveus inane, thus Epicurus proved the *fama drum* to be
inane, full of sound signifying nothing. Indeed an epigram to *fama*
would to my mind impart, not increase the force of the expression.
70 *Irident* perf.: so vi 587 *Disturbat irbes*, and v 396 *superat et* which
seems a certain case of *lach*. In each case the *at* is followed by a
vowel; but on this point see n. to iii 142 *obit*. 70 *arta* always, so
culannus, but *auctus* and the like. comp. *quintus*, *Quintus*, but *Quinc-*
lus: in the list of *πρόθετοι* in Wescher and Foucart's inscrip. rec. à

no. 18 we find the prænomen *Kôirros* more than once, but l. 112 *hyarus* of Flamininus: yet in the new corp. inscr. Lat. 1008 it is once found; and Plaut. trin. 524 A has *quincto*: but this seems to have been quite obsolete in the time of Lucr.: comp. *carthus, scotius*, in Plautus still *sectius*. 71 *cupirat*: Enn. *Qua parire solet*; 384 *si vivimus' sics morimur*; Ov. met. XIV 215 *nos moriri*.

mundi is of course the subject of *Processit* and *peragravit*. *flamma mundi* a noble expression which frequently recurs, to denote the ether that forms the outer circuit of the world: its nature is described in the fine passage v 457—470, ending with *Omnia sic complexa cetera saepeit*, imitated in paradise lost III 721 *The rest of all calls this universe*: the use of 'universe' is of course quite recent. It may be a question whether *mundi* in this phrase denotes the whole world, or is a synonyme, as it so often is, of *caelum* or *caelestis*: it certainly appears to have the latter meaning in VI 123, where *mundi* expresses the *avidus complexus* of ether: the former seems rhetorical and is confirmed by the imitation in Manilius I 151 *Flammam illo naturas moenia fecit*, where *naturas* clearly denotes the world: this constant imitator of and carper at Lucr. has also 486 *mundi* in a passage where he is trying with his usual heaviness to Epicurus and him. 74 an emphatic oxymoron: he passed this world and traversed in thought the immeasurable universe:

En. II 102 must surely have been thinking of this passage when *in hac non erant eius qui innumerabilis mundos infinitasque revolvant nulla esset ora, nulla extremitas, mente peragravisset*: see also Hor. od. I 28 5 *animoque rotundum Percurrisse polus*

En. *mente animoque* a mere poetical tautology: III 84 *animum mentem quam saepe vocamus*; and all through that book they are used; he more than once too uses *mens animi*, as does Catullus III 2: Virgil was probably thinking of these words and this rhythm

VI 11 *magnam cui mentem animumque*; though the expression is common in prose, as Cic. de leg. I 59 *animo ac mente conceperit*, and Enn. 39 and Caes. de bell. Gall. I 39. 75 Lamb. seems right

in referring *refert victor* with Aen. IV 93 *laudem et spoila ampla* where *refertis* however is simply 'carry home', as Plaut. Poen. *domum haec ab aede Veneris refero vasa*. At the same time it

is also the common and cognate meaning of a messenger or the like to bring back a report: see Madv. Cic. de fin. p. 311, who says Livy used *refert* for *narrare*: but Virgil did so surely before him: the two meanings have tried to combine. The end of this and the whole of the following verses are repeated again in this book and in the 5th and 6th books. *Haec* the metaphor is of course from a stone pillar fixed in

the ground as a boundary between two properties: II 1187 *videtur d' p' actus terminata ante*, Aen. IV 614 *hic terminus haeret*: not unlike Aro. Altum 451 *Feder futurum terminus sic inceserat*, and Hor. carm. saec. 26 *atque ubique rerum Terminus*. 78 *pedibus ambecta*: Virg. Georg. II 401 *Fera quae potuit rerum cognoscere causas Atque metus unius et inextorabile futuri* *Strepent pedibus strepitumque Acherontis avari* evidently alludes to the and some other passages, III 37 *Et metus ille furas praescops Acheronte agendus*, 1072 *Naturum primum stultum cognoscere rerum*, and V 1180 *quidnam id potest cognoscere causas*. Many even suppose the *lecta* qu. a Laer. himself, perhaps Virgil alludes to some ideal philosopher, such as Ear. p. fragm. inc. 101 Diel. paints *Ὀβλιος ὄντης τῆς ἰστορίας* *Ἐργὸν μάθησι κατὰ*. Lucretius and the *maxima dicta dicta d' proma* would have pronounced Virgil to think rather of Epicurus than of Lucretius himself, and Virgil's words point more to a philosophical teacher than a poet.

80-101: think it not sinful thus to spurn religion: any ruler or a 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 Laer. to denote some special point in the general question. 82 *indugredi*; also *indupelire* and *induperator* are often used by him; *indoleptus* and *iacere indu* for *inicere* once each; as well as *indulmam* and *endo mari*: in imitation I presume of Euripides: in the remains of the latter *indul* governs the abl. *endo* the acc. The forms appear to be epic, not occurring in the fragments of Euripides or other tragedies: *indandere* is the sole vestige of it in Plautus: see Ritschl tra. p. CXLIII. *quod contra quod* is used absolutely, as 623 *Quod quorum ratio reclamat*, where see note: comp. Cic. de fin. v 76 *Quod stem p' te put*; where Malvigi compares da. a. neci to 85 *Quod contra decuit ubi de namum*, and two other passages already quoted by Lamb. and Faber. *et* emphatic in a bad sense, as IV 181 and 910 *ille g'rum clamor*: II 302 *Fluminiq'ue illa* in a good sense. 84 *quo pacto*, as 512. 86 *proma* var. a harsh expression, like Ov. am. i 9 37 *Summa ducum At' des*, enclosed in brackets by Luc. Mael et. Statius perhaps imitates Lucretius: a. silv. III 3 137 *tibi cuncta tuorum Parebant*, and v 179 *qui cuncta s' torua Novit*, and is even Larster. *τὰ πρῶτα* followed by a mass. gen. is common enough in Greek. 87 *infula* a flock of wool knotted regularly along a *vitta* or ribbon, fastened by this ribbon round the head and hanging down *pari parte* over each side of the head: worn by priestesses and vestals, as often seen on works of art: comp. Rich's comparison s. v. also Georg. III 481, and Ov. ex Ponto III 2 74 *Ambiat ut fulva infula lingua comas*, *Dumque parat aeternum, dum velat tempora vitta*, of Iphigenia about to sacrifice Orestes and Pylades, she wears in Lucretius the *infula* of a *vestis* instead of the *vitta* of a *braca*, which would have better become the *carquoque complua*. The constr. of *circ. comp.* is like

85, see n. there. *comptus*, that is *compta comis*, used by Afranius also according to Festus. 88 the constr. is *Ex utro mal.*, *pari parte*, *pari parte* being almost an adv. in the sense of *pariter*, v. 674 *Et pariter uolens malis demultere barbam*; Lucr. never cares to avoid such ambig. genies. 92 *genibus raxam*, lit. 'let down by her knees'; comp. Ov. met. iv 34) *flexu super genua submisit* and vii 191 *in lora sustulisse poplite terra*; Valer. Max. vi 84 *ut se tremebunda Priuli genibus committeret*, the constr. is quite different though it is just possible that *quibus* in Lucr. may be the knees of others. 92 *pelebat* more graphic than the perf. 93 *in tibi tenu*: 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 Lat. b. compares Eurip. Iph. A. 1222 *πρώτη σ' ἐκίλεσα πατέρα καὶ σὺ παῖδ' ἐμέ*, which Lucr. imitates, and not, as Blomfield thinks, Aesch. Agam. 214 (220). 95 *tremebunda* A. B. see Lat. b. and so miss. of Virg. Aen. i. 522, and A. of Kempf Valer. Max. vi 84.

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 *sublatu* like *λαβείν ἀίδην* in Aesch. Agam. 220; alluding at the same time to the ceremony of taking the bride by violence from the arms of her mother *uirum* the general term to indicate at once the *menator* and the *uir* 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 carrying the bride to her husband, *mibi deductus fax omnia praetulit*. In a variety of elegiac epigrams found at Deaevertura, forming 1220 of the new corpus, usser Lat. and 1623 of Mommsen's usser. Neapol., a deceased wife says *Nunc data cura Diti longum patiora per uicem Deducta et patuli uiae et aquae Stygiae*. 96 *uoll* more succ. the sacrifice of the sheep, etc. in the most solemn form of marriage. 97 *clero hypn* of which we have so brilliant a specimen in Catull. LXL *comitari* pass. also in Ov. and Pliny, see Fore. 98 99 the position of the words is quite artificial *maesta*, denoting the pollution of blood, is separated from *maestulere* in order to contrast better with *casta* and *uob. ten.* when allusion of pollution should be far away: *maesta* disjoined from *hostis* and put between *maestata* and *parentis* gains great additional force: then *maestata* *maest. par.*; the father who should give away the bride, is he who should marry her; then too the place in the verse of *hostia* and *maesta* seems best to be parallel with that of *Exitus* and *felix faustaque* in the line *casta succale* see n. to ii 1074 *in numero numero*. 99 *maestata* *maesta* α ἀποξ λεγόμενον. 100 *Exitus* the setting sail from Au. is corrupt. *maestata*. 101 *Tentum*, *malrum* is found in the Cms 457, cited b.

Wek. as well as in v 227 *Cui tantum* ect. 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 λαβειν ἀίρωην 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. Aut. Again with 98 99 comp. 1178 foll. of that play, ἀνὸς Ἀχιλλεύς ὁ, ὦ τέκνον, ὁ φεικόμενος πατήρ Αἰτῶς στασιῶν, οἷκ ἄλλος οἰδ' ἄλλυ χειρὶ, and 1315 ὦ διστάλαιν' ἐγώ· φονεύομαι διόλλυμα. Σφαγαίσιν ἀνοσίσιον ἀνοσίον πατρός; and with 101 comp. 1331 μεγάλα πύθεα 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 Eonius, his hel. 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*. *tutum* the oldest name for poets, as we are told by Varro and Eon. ant. 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 Eonius Pacuvius; to Homer by Eonius, 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 *caemenas* or *caemenae*, 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 *anusae voluina vatium*: the epicurean Valerius in Cic. de nat. deor. i 55 contemptuously joins *haruspices augures harid' vates coniectores*. 103 *terrisquis*: lexicons give no other instance of the use of this word: Virg. Aen. v 524 has *terrifici coeinerunt 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 *suavere somnia*: Virg. ecl. viii 108 *ipsi sibi somnia fingunt*. 105 *vertere evolvite* in Virg. Aen. i 20 ff 652 x 88; also in Horace Ovid and perhaps

Cicero, as shown by Forc. 108 *turbare*: Wak. compares Aen. xi 400 *omnia magno Ne cessa turbare metu*. 107 *certain finem. finis* is always fem. in Lucr.: the mss. ii 1116 have *extremum finem* which Lach. rightly alters. 109 *Relig.* often used by Lucr. in the plur. for religious fears or scruples: he twice has *religionum nodis exsolvere*, shewing that he felt *religio* to be connected with *religare*, as does Cic. de domo 105 *nisi etiam muliebribus religionibus se implicuisses*, though elsewhere he wrongly derives it from *relegere*. 110 *restandi* common enough in the poets for *resistendi*: see Forc. 111 Lach. here and v 303 adds *est* omitted in mss. because, he says, it cannot be omitted after the gerund, unless an 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 tumet ingratis insinuandum*, and comp. Serv. l. l. where *pacem petendum* is read on his authority and that of other grammarians against the best mss.

112 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 Orontes; 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 parere solet genu' pinnis condecoratum, Non animam; et post inde venit divinitus' pullis Ipsa anima*. 115 *lacunas* may mean pools of water, as v 794, vi 552; or merely hollows, chasms, as apparently vi 538, and Cic. Arat. 427 *Insula discessit disiectaque saxa revellens Perculit et oncas lustravit luce lacunas*. 116 *pecudes alias* seems clearly a Grecism, like Herod. i 216 *θίονοι μιν καὶ ἄλλα πρόβατα ἄμα αὐτῶν*, and Empedocles 141 Karsten *ἄθροστοί τε καὶ ἄλλων ἴθυνα θηρῶν*. Aen. vi 411 *alias animas...Deturbat...simul accipit Aenean*. *insinuet* a very favourite word of Lucr. with many constructions: either active as here with two accus. one transit. the other governed by the *in* (comp. *haec animum advertens*); 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 Forsibus' quos olim Faunei vatesque canebant; Cum neque musarum scopulos quisquam superarat Nec dicti studiosus aut*: 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 bell'cosam in Romuli gentem feram. 119 *gentis It. hom.* seems simply to mean those races of men which are Italian, not unmix'd 1733 *Cerberaeusque canam fucias* Lucr. l. 1. to 474, and comp. 10 *species verna dicit*, *clueret* a favourite archaism of Lucr. = sometimes *audet*, sometimes simply *sum*. Ennius ann. 4, if the reading of Valden is right, speaks even more proudly, *Letos per populos terrasque potentia nostra Clara cluebant*; but this reading is more than doubtful. 120 *Et* 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 *Etci praetam*, is somewhat prosaic. *Acher. templa* occurs also III 25, and is found in Enn. trag. 107 *Acherusia templa ora Orci*. Lucr. is very fond of the expression *caeli templa* with various epithets; he has also *caelestia* and *mundi templa*; it is not uncommon in Ennius and others, the phrase seems evidently adopted from the absurd division of the heaven into *templa*, hence it conveyed a stately solemn notion, and is applied to Acheron; Plautus miles 413 has *in locis Neptunus templisque turbulentis*; v 103 *humanum in pectus templaque mentis*; iv 624 *in pectus templa*, where see note.

122 body and soul do not hold together and reach this Acheron, but only pale idols. *permanere* seems especially said of the soul or body continuing after death, like *διαμένειν*: comp. Sext. Emp. adv. math. IX 72 καὶ καθ' αὐτὰς δὲ διαμένουσιν [αἱ ψυχαί], καὶ οὐχ ὡς ἀλεγείν ὁ Ἐπικούρου κ.τ.λ. and 74 εἰ οὐκ διαμένουσιν αἱ ψυχαί. Cic. Tusc. d. sp. I 108 *cera circumdatis condunt ut quam maxime permanent delectata corpora* of the soul more than once, as il. 36 *permanere animos arbutamur consensu nationum omnium; qua in sede maneat* etc.: below he quotes a passage from an old tragedian, probably Ennius, to which possibly Lucr. may here refer, *Unus animus exstantur obscura umbra, aperto ex ostio Altae Acherantis, falso sanguine, mortuorum imagines*, as it is read in Baier 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 permixta* i. e. usque ad *Acher. templa*, Lach. compares several passages; Ov. d. ars II 120 *Sedus 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 *Vides Homerus adesse pectus* 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 251 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 *tam cum primis* etc. 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 colon, but nowhere else. Each therefore, as Flor. 31 Cambr. before him, properly reads *tum* after the usage of older writers—see also Wagner quest. Virg. XXV 5: it speaks well for our mss. that they err so rarely; *tunc* before a consonant must have become common in the silver age. 132 *Et quæ res* etc. as explained in the 4th book. *res* is the *imagines* or *simulacra*, 'images or idols', εἰδωλα, which are shed from all things, not the bloodless phantoms, which Ennius feigns to issue out of Acheron; and which terrify us when sick or asleep. The constr. of this verse misunderstood by Creech is shown by IV 33, which is the best comment on *Atque ead. in (simulacra) nobis vigilantibus obvia montes Terrificant* *æque in somnia, cum sæpe figuræ Continimur miras simulacraque luce* *ærentum*: it thus appears that *emittuntibus* and *morb. alf* are here in apposition. The emphatic repetition of these horrid visions seen in darkness 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.* 134 *somniæque sepulti*; and used by Ennius before and Virgil after him. 135 repeated IV 734, but there *quorum* begins the verse. Virg. *Æn.* X 641 has *morte obita* and V 31 *telus gremio complectitur ossa*. Cicero also uses *morte obita*. As he treats of the soul and these images at such elaborate length in III and IV, it might seem that the motives he here assigns are too narrow, but the fact is that like a true disciple of Epicurus he wishes to persuade his reader or himself that he discusses these questions not for their scientific interest, but to free man from vain fears of the gods and death, and to produce that tranquillity of mind, without which happiness is not possible. he reiterates the same sentiment in *l. l.*, 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* *quærit* is found also 922 and V 97; Ter. *eur.* 274 *ut falsus animi est*. This use of *animi* is common after many verbs and adjectives: *querere animi* is in Cicero; Plautus *trin.* 454 has *Natum tu es sanus mentis aut animi tui*, shewing the idiom is not confined to *animi*. Madvig *emend.* *l. l.* p. 136 says 'neque Cicero neque Livius neque quisquam post comicos Epicurum (apud quem est *animi fides*) genitivum illum adhauxit nisi in verbis, quæ dubitationem et sollicitudinem significant'. 138 *opodum* the same constr. as 111 *ponus tum*. 139 on this and similar passages see what has been said above p. 100. 141 *animi* *quærit*, with reference probably to the great importance Epicurus attached to the cultivation of suitable friendships. Observe that Lucretius speaks only

of the hope of Memmius' friendship, not of its possession. *superferre laborum* occurs in *Enn. ann.* 405. 142 *noctes serenas*: comp. *Virg. ecl.* ix 44 *et pura solum sub nocte canentem*: *serenas* seems merely a poetical epithet. 143 *denum*: comp. 486 *soli lo vincant ea corpore denum*; *Aen.* 1025 *has denum voluit consistere terra*. 144 *praepand. lum.* *Latab.* explains 'δαδονχίω, praeferre facies: praeferendo facies lumen apertire uno verbo Latino praefacere'. in d comp. v 657 *auroram differt et lanuus pandit*; *Cic. Arat.* 40 *hiberni praepandens temporis ortus*.

146—158: this terror and darkness of mind is not to 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 4th 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 *κρίσις δόξα ap. Diog. Laert.* x 112 *εἰ μὲν ἡμᾶς αἱ περὶ τῶν μετεώρων ὑπερφίαλῃ ἢ ὀχλοῦν καὶ αἱ περὶ θανάτου μήποτε πρὸς ἡμᾶς ἔστι, οὐκ ἂν προσεδώμεθα φυσικολογίᾳ*. *Cic. de fin.* i 64 the Epicurean Torquatus says *dic. e. phisicis et fo. titulo sumitur contra mortis timorem et constantia contra melum reliquias d. sedatio animi omniū rerum occultarum ignoratōne sublata*. 147 though connected by the conjunctive *neque, lux, tela* are the *ra. li. sol. s.* 148 *species* the outward form and aspect. 950 *Naturam rerum quae consistit compta figura*. *ratio* is the inner law and principle after which nature develops itself. 149 *cuius* i. e. *naturae*: it is monosyll. also in *Lucilius*, as is *eius* in *Cic. Arat. fragm.* xiv. *Atque eius ipse manet exordia sumet*; v 331 *neque pridem exordia cepit*. *Cicero* has *exordia ducat*: the metaphor is doubtless from beginning a web: see *Ferc. a. v.* *ordior* and *exordior*. 150 so *Diog. Laert.* ix 44 of *Democritus*, *μηδὲν ἐκ τοῦ μὴ οὐτος γίνεσθαι*. *Aristotle* again and again declares this to be common to all physiologists. *Lucretius* adds to the definition *divinitus* and just below *divino numine*, because this is the fruitful source of religious fears. *nihil*: *nihil* is always a monosyll. in *Lucretius*. *natum* and *nisi* are always dissyll. as is proved by this, that in most cases they must be, in all cases they may be of this quantity; and in no case must be dissyll. and trissyll. respectively. After the usual fashion of *mass. A.* and *B.* with hardly an exception write *nihil, nihilum, nihilo*. see *Lachmann's* preface note, who shows that *Virgil* in reality uses *nihil* only twice as a dissyll. 151 *continet* perhaps the metaph. s from a master keeping in his pupils. 153 *Quor. operum.* see n. to 15. 156 (157, *quod sequimur* *Bentl.* explains by τὸ ζητούμενον, τὸ ἀπορούμενον, as vi 818 *ubi argenti venas aurique sedantur*: it has much the same force v 529 *plurimae sequuntur dispo. iero causas*. 157 158 (158 155) *et al.* explain *quod sequimur*: these two verses therefore merely state in other words *Nullam rem e.*

opus divi utus. 158 (155) *quaeque* is neut.: comp. 57. *opera divi*
is used perhaps with reference to Attius 159 *Nam non facile sine*
opera humana propria sunt bona.

59-214: 'if things could come from nothing, any animal might
orn any where, any fruit grow on any tree. But that every
comes from a definite seed is proved in many ways. flowers corn
come at stated seasons: again animals and plants require time to
up: the products of the earth want rain at stated times, animals
men are of a definite size, and never grow to a gigantic bulk:
the fruits of the earth require cultivation, and do not improve
naturally'. From the nature of the case this is rather a full state-
of what he means by nothing coming from nothing than a proof:
theory of fixed and eternal seeds of things or atoms he subsequently
illustrates with masterly clearness and power: some of his arguments
Newton seems not to have disdained to borrow. 159 almost a
l. of what Epic. himself says in his letter to Herod. Diog Laert. x
quoted by Lamb. and others, οὐδὲν γίνεσθαι ἐκ τοῦ μὴ οὐτος πᾶν γὰρ
αὐτὸς ἐγένετ' ἂν σπάρτης γέ οὐδὲν προαδεόμηνον. 161 *maris*: Forc.
several instances of this all from Ovid and others: and to his ex-
es Ovid ars am. iii 94, Ibis 156 (264): Ovid seems licentious in this
he has *caeleste bimenetris* and other such allatives. *primum* fol-
by *et* or *deinde* or other particle vi 1068 *Saxa vides primum* cet.:
form of expression is common enough in Cicero and others: Ter.
e. 211 *primum iam de amore hoc comperit: Me infensus servat* cet.:
georg. iii 384 *primum aspera elvæ* cet. 162 is *squamigerum*
sing or gen plur. 3 for this former you have *mortale, humanum*
and the like; but Lucr. also says *hominum genus*, etc. and else-
he uses the word only as a subst., *squamigerum pecu les* occurring
Lamb. marks it as a gen., v 1156 *divon, genus humanumque*
Low indifferently he uses both constructions. iii 73 the gen. *con-*
varium seems a harsher contraction than *squamigerum* or iv 586
cupricolum, or *Aeneadum*. see also n. to v 727 *Chalidarum*. 163
at at pec may be looked upon as one clause in appos. with *gen. om.*

166 Virg. georg. ii 169 *Nec vero terrae ferre omnes omnia pos-*
the expression is prob. almost proverbial, like *non omnia possumus*

167 *Quippe* is here joined with 168 *Qui ubi—enique* being
parate clause: so 242 *Quippe* belongs to *quorum: ubi—corpore*
a separate clause: but 182 *Quippe ubi* are of course connected.
cp. see n. to 58.

169 *At nunc*, very common in Lucr when he
is going from what is not to what is true, also 221 *quod nunc,*
Nunc igitur; 110 and vi 570 *Nunc*, a one. 170 171 *si* constr.

n. to 15. *inde ubi*=ex eo, in quo. 171 *matrices* and *corpura*
are of course synon.; see n. to 58 foll. 172 common as *quaro*

is in *Lucret.*, this is the only instance of *hanc re—hanc ob rem*: *Cic. epist. ad fam. XIII 46 ea re.* 173 *secretis* means of course distinct and peculiar to each.

174 *Cic. Tusc. disp. v 37* says *neque est ullum quod non ita riget ut aut flores aut fruges fundat aut bacus*: the *flores aut fruges fundat* answers precisely to *rosam—frumenta—fundit*, but then for *ut* you would expect *utras* to complete the parallel; so that *vites fundit* seems to be said with a change of meaning and to *fundere æ*, 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 *adsumt* can hardly mean, as Wak. explains it, 'are propitious': a god *a test* stands by and by that very act is propitious, and the same of *praescens*; but that does not apply to *tempestas*. 181 *et. ad par. an. Virg.* was prob. thinking of this expression and rhythm when he said *georg. II 149 utque alienis mensibus arctus.* 183 *concedo* 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. *suo iudicio tota Asia illis temperibus disertissimus.* the words there, as here, admitting no ambiguity. 1021, repeated v 419, has also three, *nonis consilio primordia rerum Ordine se suo quaeque sapientis mente locant*: comp. II 218 *Ponderibus propriis incerto tempore firmis Incertisque locis epatus decedere*; v 296 *multa cal gmo taedas Consimili properant ratione ardore ministro Supplicare* 184 *porro* a very favourite word of *Lucret.* with all the senses [primary and secondary of our 'further'. 185 *ad* after or upon: VI 316 *ad lectum.* *Cic. Verr. IV 32 quo volutus esset ut ad hospitium adveniam,* *Sen. de benef. IV 6 6 nunc ad surgentem voco astutem.. pubertus.* 186 *infantibus parvis* comp. *Cic. crater 161 quod iam subrusticam videtur, olim autem politius, eorum verborum, quorum eadem erant postremae duae litterae quae sunt in optimis, postremam litteram detrahebant, nisi vocalis insequeretur, ut non erit et offensio in versibus quia nunc fingunt poetarum nomen. ita enim loquebamur qui est omnibus princeps non emulias princeps et vita illa digna locoque non dignus.* This suppression of *s* is common in *Lucret.* and is not avoided by *Cicero* himself in his verses in all the older poets *Ennius Lucretius* etc. it is of course very frequent. Prob. *Cic.* includes *Catullus* among the *poetarum nomen*; though he has one instance of the licence in the last v. of his poem, *tu dabit supplicium.* our mess. 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 *loquebamur* to contrast with *scribebamus.* *Lucretius* frequent employment of this archaism, after it had been generally dropped, may be one of the reasons which make *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 *arbutis* v 1378 the word has apparently its ordinary meaning of plantations of trees. 188 *quando* in the sense of *quoniam* or *quandoquidem* and always governing an indic. is common in Lucr. and the older writers : Madv. de fin. p. 649 allows it also in Cicero : it occurs below in 206. 191 *grandescere* used twice again by Lucr. and by Cic. Arat. prognost. fragm. 5.

192 *Huc accedit uti*, a prosaic but very common phrase in Lucr. : also *h. ca. item quod*. 197 he several times repeats this comparison of the elements of words with the elements of things, led to it doubtless by the common name. It is a favourite and natural artifice of his to give colour to his arguments on abstruse matters by illustrations from things visible or intelligible to all : to this we shall often have occasion to draw attention. 200 *per vada* : the deep sea being but a ford to them. 202 perhaps one of the 3 cases where *saecula* in Lucr. has its ordinary sense ; the other two being III 948 and 1090 : see n. to 20 *saecula* : so that *vit. saecula* here means the number of years over which a life, probably a human life, extends : comp. Virgil's imitation in georg. II 295 *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 *Aeris . . auras* and *aeriae auras* are very favourite pleonasms for *aer* in Lucr. *teneras* : II 146 *Aera per tenerum* : the air has the same epithet in Ennius Virgil and Ovid : it implies what is soft yielding elastic : comp. Ov. trist. III 87 *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 amplectitur* the *αἰθήρα, καὶ γῆν πέριξ ἔχονθ' ὑγρὰς ἐν ἀγκάλαις* 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 *videns licet* : so II 469 *Scilicet esse globosa* : Forc. will give other instances from other authors n. 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. *cinus* only occurs in these two places, *ciere* being the com. form : III 303 *percit* ; VI 410 *conciit*. 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 Etc. after what is quoted to 159, continues *καὶ εἰ ἐσθέρπετο δὲ τὸ ὀφανεζόμενον εἰς τὸ μὴ ὄν, πάντ' ἂν ἀπολώλει τὰ πράγματα, οὐκ ὄντων τῶν εἰς ἃ διέλπετο.* dissuad. as in 3 places, I 559 III 7 16 VI 445, this word must be of 4 syllables from the necessity of the metre, Lucr. never ending a verse with 3 spondees, I have followed Lach. in 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. *intermittit* and 226 *percutit* : A and B, as all good mix. 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 : II 719 *enim*, 751 *enim*, 758 *Nam* ; III 754 *enim*, 755 *enim*, 757 *enim* ; v 7 *Nam*, 13 *enim*, 14 *Namque*. 221 *Quod nunc* : see n to 169 and also to 623. *est. const. vnk.* : Madv. Cic. de fin. p. 517 says that C. never has the single abl. after *consto* but always *ex* : in Lucr. the former is very frequent, more so than the latter : he also employs both constructions with *consto*. 222 *Dumc vis abit* exactly 246 *dum. Vis obeat* : *dumc* and *dumque* (the words are not found in Cicero) always, unless I am mistaken, in Lucr. take a past indic. with the exception of IV 937 *Dumc. . . roborant* ; and this is the usual constr. at least in the older writers. 224 *videri* here has the force of *esse*, which φαίνομαι so often has in Greek : 262 it has its usual sense of to seem, and 270 it is a simple passive of *valere*. Lucr. uses homonymes in this way again and again without its appearing to strike him that there can be any ambiguity : we find for instance in the same or in contiguous vs. *corporea* in its ordinary sense and in that of atoms ; as II 714 *multaque caecis Corporibus fugiunt e corpore* : *res* and *ratio* are likewise found with quite different meanings. 227 *humana ritus* occurs again more than once ; it is also used by Virgil. 228 *Retulit* always has the quantity in Lucr. and generally this spelling in A. B. : the same is true of *rev'dere* which occurs thrice, *retulere* occurring four times : the perf. *repperit ropperi rattuli* are of course necessarily long. 230 *ingenae* is almost *aut* : comp. VI 613 *Alde vias fontis* of the sea : I but miles 632 *untes sua sibi ingenua indoles*, i. e. *nativa*. *externa* is the opposite of this, 'which come firm without', *adventicia*. comp. Cic. de nat. deor. II 26 *Nec enim ille externus et ad-*

vestitus habendus est tepor, ead ex intima maris partibus agitatione exci-
tatus. It would agree better with what precedes and follows, as well as
 with *in pueri* and *eterna*, and II 590 *Vult mare immensum... fentes...*
conorak, if *marei* could be read: 'are supplied to the sea'. Creech in-
 deed, 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 n. ss. to read *marei ingenuei* and *longo*;
 and IV 711 *epi atque* makes the elision possible: the position of *longo*
 would then be enclitic, 'throughout its whole extent'. 231 *ath.*
ad pas. comp. v 324, which mentions this as one of several possible
 cases; though it seems rather stoical than epicurean: comp. too Virg.
 Aen. I 608 *populus dum sidera pascet.*

233 *concupiscit*: *sumpsit* seems to occur in Naevius triphallus. fragm.
 comic. 97: Lucr. III 650 has *abstraxe*, v 1159 *protraxe*; Virgil *traxe*,
 Horace *surrexe*, Catullus *promisse*; many others, *dira* and the like, are
 found in Plautus: *cognosce renuisse cresce* in Lucr. are simpler contractions
 like *nosce*: I 987 *conflicet*: comp. *vixet extorrem* in Virgil, *erepsimus* in
 Horace, the abundance of such forms in Plautus and the general use of
para animi shew that they belonged to the language of common life.
letis is found even in Cæsar: see Madv. de fin. p. 153. *disque*, a
 poetical tautology: see n. to 557: the argument too of this v. is there
 more fully enforced. 235 *hæc rerum summa* i. e. the whole *mundus*:
 after he has wont he has just enumerated what goes on in the three por-
 tions earth sea heaven: on *rerum summa* see n. to 1008. 240 *i ulu-*
gatoris of course agrees with *materies*: comp. 244. Lamb. here omits as
 v. 24 Wak. 241 Madv. Cic. de fin. p. 285 says that *satis esset causa*
oblectum satis efficeret, and that the gen. *leti* makes a difference. In
 the passage of Cicero he and Baier in his new ed. read *satis est tibi in*
re ptesidia for *praesidium*. Yet in several passages *satis* seems to have
 the force of an adjective: auctor ad Horen. at beg. *vix satis otium stud'o*
in pectore possumus, where Madvig would read *otii*; ad Att. XII 50 *si*
res consilium quidem de re habere, where Lamb. reads *consilii*.
 It also refers to Ovid met. III 149 *Fortunamque dios habuit satis*
 Virg. Aen. XI 356 *sat funera fusi Vulcanus*. Comp. also Aen. VII
 10 *Se sat a ambobus. venire.* 245 *constant sunt*, as so often in
 249 *corp. nat.* another term for his first-beginnings. 250
sedes. the rains perish as rains, yet 202 *haud penitus percunt*; but
 occur in other shapes. Comp. Virg. Georg. II 325 *Tum pater onni-*
bus fauibus intortibus aether coniugis in gremium lactis descendit et
in Mænas olit nuptio commixtus corpore fetus see notes to parallel
 v. II 991 foll. and v 318 foll. From the Vedas to the pervigiliani
 poets and philosophers love to celebrate this union of ether &

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 Lucretius here and elsewhere, where he speaks of *aetherius 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 inambulans aether* of III seems in VI *omnis in nubem vertier*.

252 *niti lac fruges* occurs five times: it seems to imply crops well-kept and so flourishing and good-looking: Cic. Verr. III 47 says *quos ego caesopos antea collesque nitidissimos viridissimosque viderissem, hoc ita vacuatos nunc ac desertos videbam, ut*; Virg. Georg. I 153 *viderique nitentia culta fruges* in Lucretius 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 crescat illae, crescatque amovet*, imitates the language and rhythm of this verse, while the sense is quite different. Comp. also with II 2, Georg. I 158 *magnum alterius fenestra spectabis accerum*; with II 32 and V 1395, Georg. II 310 *Proscertis si tempestas*, with II 403 *et multa tactu*, Georg. III 416 *aut multa tactu*; with III 232 *Tennis enim quaedam aura* and the various uses of *perculitur* in Lucretius, Aen. VII 646 *Ad nos rix tenuis funne perculatur aura*, with IV 1045, Georg. I 114 *Coniectam amorem*; VI 4. 8 with Georg. III 478 *coorta est Tempestas*: in each case the words are the same, the meaning is altogether dissimilar. Comp. also Aen. XII 906 *vacuam per inaequum* of the air, though Lucretius 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 *cancere* = *cantu* resuscitare. Forc. and his followers cite but one instance at all similar, from the Aetna 295. comp. however Virg. Georg. II 328 *resonant utibus et rignit canoris*. 257 *pingui* used as a subst. by Virg. Georg. III 124 *denso pingui*; as well as ecl. VII 4 *Scholasticorum nato nudens pingui* it often occurs in Pliny nat. hist. 258 *Corp. dep.*: Bandl. says 'sci. cum parturiant'. can he mean that *corpora* are the young of the cattle as he reads in 257 *litae*? of course Lucretius means merely what Virg. Aen. VII 103 does, *Corpora sub ramis deponant*, or Hor. Od. II 7 18 *fecum munda latus deponere*. can. lac. im. the two epithets are quite regular, as *lac im.* = simply *lac* or *lactis amor*, and *canalens* is an epith. ornans, as in γαλα λευκον. comp. I 945 and IV 20 *anavidoquenti Cornua Pueris* *Et quasi munesco dulci molli*, V 1194 *O pueri i foliis huminum*, VI 387 *pingentia caelestis templa*; and see Wagner to Aen. VII 24, where among other instances from Virgil he cites *toris genitalibus altis, corpus exanyme*

Hectoreum, sinuque crepantis Curbascos: Lucretius is certainly not harsher than Virgil: comp. too ii 342 *nutripie nutantes Squamigeram pectides*; and see n. to v 13 *divina antiqua reperta*, where the instances are somewhat different. Lucretius is fond of this periphrastic use of *amor*: he has *amor aquarum, aquarum, aquarum, audoris*, some of them repeatedly. 260 *Arctidans* 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 *α* was retained longer in this than in other words, to distinguish it from the dat. and abl. of *ars*. 261 *periculis*: see n. to 13. 262 *videntur* (*videre*). 263 *aliud* Lucretius uses not unfrequently; *ali* the dat. sing. more than once, but *alia* never. 263 Lucretius is fond of this doctrine that the death of one thing is the birth of another and that the uniformity of nature is thereby maintained. We shall have to say more at ii 70 of this theory as applied to the universe of things: as here applied to this world of ours it is hardly perhaps consistent with what is said 556, that the process of destruction is much quicker than that of construction. Elsewhere too he argues at great length and with much earnestness that this world is of quite recent formation, and again that it not only can but must and will be destroyed in a moment of time. What becomes then of this unvarying equality, at least thus unconditionally applied, *non ullam Rem gigni cet.*? Lucretius doubtless had running in his thoughts the old dogma of the physicists, more than once asserted by Aristotle, as metaph. ii 2 p. 994 b 5 ἡ θάλασσαν ἐλευσά θανάτου ἐστὶ γένεσις.

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 can not 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 mixed in all'. 265 *Nunc age*, a not unfrequent formula in Lucretius, by which he tells his reader to give heed, when he is passing to a new question. It is used more than once in the same way by Virgil, and often by Manilius: Cicero has *age nunc*: comp. too Empedocles 248 Karsten Νῦν δ' ἄγ' ἔπος τῶνδε κλέε and 182 Εἰ δ' ἄγε, νῦν τοι ἐγὼ λίσσω, and 101 Ἄλλ' ἄγε μίθων κλέθι, and 124. 267 *coepit d' ff.* a periphrasis for *diffinita*. 270 *vultus* = *corium*: a sense very common in Lucretius, not very unusual in Cicero; as de off. iii 38 *in eum palatum eius anuli ad palmam converterat a nullo videbatur, ipse autem omnia videbat, ulcum rursus converterat, cum in locum anulum inverterat*: ib. i 14 he translates the *εὐραγες* κ τ λ. of Plato by *si oculis converteretur*; de fin. ii 52 by *si videbatur*. 271 *portus* the wind beats against the ports and prevents all

ingress to ships. 272 *ruet uel 283 and 293* in rare sense. Virg. *georg.* III 197 has *arua d'fert Nubila*. 274 *montes supremos* is found in Virg. *georg.* IV 454. 275 *Amatorem* 285 *placulorum*. Lucr. seems the only classic who uses these words, which are both active. Virgil is already much more sparingly 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. Quat. *inst.* I 6 65—79 who states the limits within which it was allowable to form compounds in Latin: he naturally finds *Pacuvius repandicorum uictricicorum* harsh; often pedantic in his preference of Greek, he may yet justly say 'cum capitur (eu mirati sumus, uictricicorum uix a risu defendimus'. 275 *per*. *Cum* *fecit* *sic* *mirum* a striking tautology; unless indeed, as I sometimes think, the *per* of *mas* can be defended, *per*—*per* being a clause apart and flashing the comparison in a way so often followed by Virgil; as *georg.* I 33+ *Nunc nemora ingenti uento, nunc litora plangunt*, which may indeed be a reminiscence of Lucr. *cum fecerit* or *frerit*, *murmure* or *cum murmura*, all equally Latin: IV 533 *cum miramod clamore profuans*; but VI 147 *magno clamore trucelet*; 1284 *ingenti clamore locubund*. *Eggn.* *ann.* 477 *Cum magno strepitu Volcanum uentis* *exibat*, Plaut. *Amphitr.* 244 *uiximo Cum clamore incedant*. 277 *nimirum*—*ne mirum non mirum*. Doubt to Ter. *euu.* 508 'solve *mirum* [a proof by the way that he wrote it as one word] et fac non est *mirum*. nam *ne* sig. *ne* et *ne* sig. *ne* et *ne non*. *ni* pro *ne* Vergilius, *lucti discrimine paruo*. *Ni teneant* [and Lucr. he might have added. see *n* to II 734]. *ne* pro *non* Plautus *ne cull* inquit pro *non* *est*'. Lucr. is peculiarly fond of this word: he generally employs it in drawing what he thinks a certain conclusion from what precedes. *corp. caeca*, as 295: sometimes he applies the phrase to his invisible first beginnings, as 328 *Corporibus caecis*, = 1110 *permordia caeca*. 278 *denique* often thus added to the last item in an enumeration without giving it any prominence over the others; as 435 *Augmine uel grandi uel paruo denique*, II 1081 *sic montuugum* *Sic hominum* *sic denique uultus* *equamigerum* *cet.* IV 783 *Si mare, si terras caeli, si denique caelum*; V 434 *Nec mare nec caelum nec denique terra neque aer*. 279 *Verrunt*, a favourite metaphor which he uses five times. 280 *Nec rat. alia* *Et cum*: II 414 *Arca simili . . cum . . Et cum*; 418 *Nova simili constare . . qui* *Et qui*; IV 544 *Nec simili . Cum . Et ualida . Cum*; V 1073 *non differre . ubi . Et . . Et cum*, 1081 *alias . . uoces . Et quom*, III 1092 *Nec minus sic et ille*: in most of these cases the *et* of comparison is followed by *e* or *qu* or a vowel: see Haupt *obs. crit.* p. 36, who shows that Lucr. like Virg. never has *ac* before *e* or *qu* with one exception VI 440 *simul ac grauadam*, as *simul ut* was not used by him: *simul ac* foll. by *e* 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 Maan. de Eu. p. 177. 281 foll: there are three similes in the Iliad, Δ 452, Ε 87, Α 422 each of which, especially the two last, Lucr. may here have had in his mind: ποταμῶ πληθοντι ἰσκιῶς λευκόρροϋ ὄστ' ὤκα ῥέων ἐκέδασσε γέφυρας· Τὸν δ' οἴτ' ἄρ τε γέφυραι ἐρηγμένοι ἰσχανύουσιν, Οἴτ' ἄρα ἰσκαε ἰσχει ἀλώων ἐμβήλων Ἐλθόντ' ἐξαπόγη, στ' ἐπιβρίση Διὸς ὄμβρος κατὰ πληθῶν ποταμῶς πέποιθε κάτεισιν Χειμάρρους κατ' ἄρεσφιν ὄταζομενος Διὸς ὄμβρου Πολλὰς δὲ δρῖς ἀλάειν, πολλὰς δὲ τε πύκας Ἐσφέρεται. Virg. Aen. III 523 *ubi decurrit rapido de montibus altis* cet. was thinking of 283; and so was Spenser *fiere quæne* II 11 18 *Like a great waterflood that tumbling down From the high mountains etc.* 281 Lamb. joins *mollis* with *aquæ*, but I incline to think the usage of Lucr. requires it to agree rather with *natura*, as II 232 *corpus aquæ naturaque tenuis Aeris*, I 118 *Tenuis enim natura deum*; II 646 *Omnia enim divom natura*, where see note. *natura aquæ* = simply *aquæ*; so *natura animi, deum*, and the like again and again. 284 *coniciens* is used in its first meaning also VI 731 *Nubila concient in*, so *coniectus* the particip. more than once. 287 *Molliora* are of course the piers of the bridges; and *grandæniæ* in 289 are the stones of these and the other parts of the bridges swept away by the flood. 287 *valitis cum viribus* occurs in *Enn. ann.* 31. Virg. Aen. V 368 has *castis cum viribus*, Cic. *Arat.* 146 *funestum corpus cum viribus animæ* which Lucr. may have had in mind: 195 *causæ, vitæ viduis viribus austrum* without *cum*. VI 73 *placida cum pæne quiescat*, 279 *proe sua cum Mobilitate culescit* are like in principle; and VI 1233 *maesto cum corde iacebant*. Cicero in his *Aratea* quite marks 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 æquæ*: see n. to IV 41. *sub unguis voluit* is found in Aen. I 100. 289 *quæ* which is used above three times in this simile, is here in contrast to *terre quoque* of next verse. Lamb. Bentl. and Wagner lect. Verg. in *Philologus* suppl. I p. 366 in vain defend the ms. reading *quæ quilibet*: Bentl. compares Ovid *met.* VIII 342 *spargitur canes ut quisque ruenti* *caet*, but there *quisque* is each of the particular dogs mentioned: here *quæ*, not *quisque* or its synonyme *quicquid*, would be required; again *quæ* has *quicquid*, not *quicquid*: see n. to 23 *quicquam*. 291 *pro-* *terius* is used of the wind in same sense VI 538. 293 Virg. Aen. VII 567 *ca 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 tratology is like that in 275. 296 *varibus*: Virg. Georg. I 51 *Ventos et varium caeli præclusero moros*; which Pliny *nat.* III XVIII 206 thus expresses *quæ ppe Vergilio iubente præclusero ventos et omnia ac siderum mores*. 297 *aperto* the opposite to *caecus*. 300 *lucatur*: also *lucatur* *trære* are found in Lucr. for *lucatur*

305 *senibus usurpare*. *Senibus* is used by Virg. Georg. II 250 *lentescit senibus*; see also Lucr. II 1283 *senibus*. *Senibus* is also used by Lucr. II 1283 *senibus*; and it seems to be connected with *senibus* in Virg. Georg. II 250 *senibus* and Lucr. II 1283 *senibus*. *Senibus* is also used by Lucr. II 1283 *senibus*; and it seems to be connected with *senibus* in Virg. Georg. II 250 *senibus* and Lucr. II 1283 *senibus*. 307 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 311—314 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 312 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 313 *Stilicidi*: Lach. in a passage of the *Senibus* that when a long vowel is followed by *l*, one *i* is written with an *l* if this *i* be not merely the mark of a case, as in *Stilicidi*. *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 314 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 315 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 316 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 318 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*. 321 *Senibus* is used by Virg. Georg. II 250 *senibus*; see also Lucr. II 1283 *senibus*.

press better the poet's meaning 324 Cic. de nat. deor. II 142 *accie ipsa quae cernimus, quae pupula vocatur contra* is well explained by IV 802 and 809 325 is rightly joined by Lamb. with what follows: Lach and Ed in small ed. wrongly connected it with what precedes. 326 *mare quae independent*: comp. Ter. Phorm. 180 *tanta te independent* *causa*; Lucius *quae res me impendit*, where Festus p. 161 9 says *me* is for *mihi* IV 568 *non omnia inest ipsas*; where see note: so V 618 *accidere* has an accus. 326 *vesco* denotes the small fine particles of earth; and a similar sense would suit every passage where the word occurs; as *vescus frondea*, *vescum papaver* in Virgil: see Conington to Georg. III 175, and Ovid fasti III 446 *vescunt parca vocant*, a decisive authority. But Gellius XVI 5 6 perplexes the matter by deriving *vescus* from *ve* and *esco*, and makes it signify in Lucretius 'eating much', in Lucius 'eating little': then too it would be active here, passive in Virgil, & 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 Lucretius and perhaps some others favour this ambiguity: Philargyrius too to Georg. III 175 says 'Lucretius certe pro edace posuit'; but Pliny Nat. Hist. VII 81 is as decisive for 'little' as Ovid: *corpore vesco, sed eximus viribus*: and Ovid and Pliny of course for outweigh Gellius and Philargyrius. 327 *possis* precisely *potest* of 324: it is, as often, merely potential; so 208 *possunt*, II 763 *possent*, 850 *Quoniam licet ac possint*; where I now see Lach. to be wrong in reading *potis es*, so II 989 *queant*, V 210 *si non cimus, . . . nequeant*, 768 *si possit*, Cur *nequeat*; II 922 *Sed licet ut nequeant*, where Lach. after Banti, reads *nequeant*. 328 *Corp. caet.* see n. to 277 *gerit res*: the metaphor is taken from the government of a state: *res geruntur, gerunt res* and the like occur frequently in Lucretius always more or less with the same force: comp. Cic. de nat. deor. II 82 where the stoic Balbus says *non enim licet natura constare admixtastrarique 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. *atipatus* a favourite word to express what is close packed, pressed, rammed together. Wak. well compares *συμπιεσθαι* used in the same sense by Aristot. phys. V 212 a 14 beg. 330 *in rebus* things in being, things formed, in contrast to the atoms: see n. to 419: Persius' parody I I *o quantum est in sedus inane* shews Lucretius' expression was in vulgar use: comp. also Pers. III 83 *igni De nihilo 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 vacuumque* and the like. *spatium*, *omne quod est spatium*, *vacuum spatium*, *locus*, *locus ac spatium* and the like express space in its extensal, wherein things are and through which atoms move—*χώρα*, *τόπος*: it is *intactile* or *inact* *intactum*, *ἀναφής φέσις*, as it is defined by Epicurus. 331 *Quod cognoscere*—a noun subst. as shewn by *Δεσ. smet*: this use of the *infin.* is common in Lucr. as III 67, 354, 731, IV 765, 833 foll. 843 foll. V 973, 1118, 1250, 1297 foll. 1379, 1406, 1407, VI 386, 415, 416. Lucr. also uses the *infin.* for an accus. subst.: see n. to 418. 332 *quaerere*, as in 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 thus our single world, as explained in n. to 235, but comp. what I say at 1098 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 homonymes, as in Cic. pro Sex. Rosc. 112 *cur mihi te offers ac meis commodis officio simulato offers et obstas*. 340 *subl. caeli*: see n. to 315. *sublima*: Enn. trag. 5 seems to have *sublimae*, and Attius *sublimo* and *sublimā*; Flor. quotes *sublimis nebulae* 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 *sulcito*, an epithet he thrice gives to *motus*. Virgil applies it to *mare*, Ovid to *ratia*. Lucr. uses the verb more than once in similar senses. *prim. 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 *solidi*, only apparently so: all *res* or things in being are *varae*, that is have a mixture of void in them. 349 *flent* Virg. georg. 1 480 *interrimul templis ebur*, for which Seneca Thyestes 702 has *flent in templis ebur*: but in Lucr. of course there is no secondary implying of real weeping. 352 *totus* agrees with *arbores* implied in *arbusta* which, as is observed to 167, he always uses for the former, quite similar is VI 188 *Quam eunt lata moxiam succum extracto*, referring to *nubibus*; and on the other hand 215 *ens*, though 214 *nubila caeli* is the immediate antecedent, not *nubes*. 257 *quadripedes ut si sint mactata*; for which Lach. unskillfully 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

front. 356 *qua*: III 428 *Qua quasi conseruat*; Virg. geor. I 90 *vias d. Spiramentata, qua*, Aen. V 590 *Mille vias, qua*. 358 *aliis aliis...*
res rebus he seeks by the collocation of the words to increase the force of the anaphora: comp. 816 *varius variis res rebus*, 876 *omnibus omnis his... rebus*, II 1166 *tempora temporibus praesentia confert Praesentibus*, and VI 1085 *Et cava concernant plura haec aliis illa Huiusque*. 360 *glomerare*, but *glomerari glomerata glomeramen*; and Horace *Ut vinosa glomeris*. Lach. in a note exhausting the subject gives many other instances of varying quantity; thus Lucret. etc. *esturnaces*, Ovid and Juvenal *esturnices*; Lucret. etc. *viuis*, Hor. *victis*; Lucret. *radello* and *vincello*. 363 *inanis* is of course the gen. of *inane*, as 375. comp. 517 *inane ceterum* which most editors causelessly alter; *natura inanis* therefore is like *natura animi, aquae* etc. 367 *Dedit* used by Lucret. three times and always in this sense: comp. *indicare*; it is synonym. with *docebat* in 265. *Attus* 78 *te esse Alcaemiam fratrem factum dedit*. With these *vv* comp. what Tlex. plur. *περί αιώθης*. 61 says of Democritus. *Ἐπὶ μὲν οὖν αἰσθητῶν τῶ μεγέθει διαίρει Δημόκριτος [in his ἄμικτα or atoms]. οὐ μὲν αἰετὸν ἔστω γε τοῖς μικτοῖς κομψότερον ἐν αἰσιν τὸ πλεον ἔχον κενόν, βαρύτερον δὲ τὸ ἐμικτόν.* 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 cannot advance: 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 *aliud* is nom. to *possit* or accus. after *praecurrere*: whichever it be, the other is understood *praecurrere*: the metaph. is obvious: to run before a thing, and so meet it by anticipation.

381 *prae corp.* a case of which we have had above two instances, 111 and 138, and shall have many more. 383 *init. novendi*: *initium motus* occurs twice *scilicet*, II 269 III 271.

384 *de* is explained 'after': perhaps it expresses 'at once from a state of': Faber quotes *Plant. most. 697 Non desinat somnus de prandio* and *Aen. II 682 Iamque aderit multo Priami de sanguine Pyrrhus*; comp. also the phrase *drem de die d'fferre*, and *de ad Att. XII 3 I velim si ire hodie statim de auctione, et (aut) quo de venis*.

385 *cita=cito*: comp. *Plant. Amph. 1115 Citas e cunis est* for other instances see Freund *lex. a. v. 2*. 386 *possidat* is this *ἀπαξ λεγόμενον*.

389 *prim. quem.* i. e. each part successively one after the other: comp. *de or. nat. deor. I 77 primum igitur quique consideremus, quales sunt et de invent. I 33 ut et prima quaeque pars, ut exposita est in po*

sic oritur transigunt et omnibus explicatis peroratum sit... et ad primam quemque partem primum accessit et omnibus absolutis finem dicendi fecit; and so v 291 *primum iactum fulgoris quemque perire*; also 264 *primum quicquid aquai*, 281 *primum quicquid fulgoris*, 304 *primum quicquid flammis*, Lucretius loving the archaism *quicquid* for *quicque*, as has been said above. 392 *ut 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 *quid linguant* in 373. 392 *condensat* and 395 *densare*: Lucret. appears only to know the 2nd conjug.: see notes I to v 191. 396 *si iam posset*: see n. to 968. 397 *trahere* neut. as vi 1190 *accipi 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 possible. 787 *inter se mutare*: see n. there. *part. cond. in un.* repeated in 531 *ipsum se posse per artus Introsum trahere et partis conducere in unum* 1600 *conductis partibus*.

398-417 much more might I say; but a keen intellect can now by itself put up the question further: 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. eel. ix 56 *Causando nostros in longum ducis amara* 400 *possum*: comp. Virg. georg. i 176 *Possum multa tibi sciam precepto expirare*. 401 *conradere* is twice used in vi in its literal sense 402 *sagaci*: see n. to 50: the metaph. is kept up in *estipes* which furnish the scent; and the expressions naturally lead to the simile comp. *sagax nasum* of Plautus, *nare sagaci* of Ennius. 404 *monticape* agrees with *ferai*, as shewn by ii 597 and 1081. 405 *quotis* I had no other instance of the word in this sense; but Cic. de off. i 103 and Sall. Cat. 15 use it in the plur. 406 *instib. vestigia*: so Virg. *const. riuo, consistere limen*; and Plaut. capt. 794 *omnes itinera consistunt aut* the constr. is common enough; for the quantity of *instib.* comp. vi 910 *distulerunt*, v 415 *Constiterunt*: he uses also *desierunt, exierunt, transulerunt, didulerunt, eecierunt, uociderunt, deciderunt, incederunt, prodiderunt*, vi 1 *diderunt*, v 474 and elsewhere *fu'erunt* which, like Virg. *tub. eunt*, shew that the quantity does not arise from the mere necessity of the metre. 409 *inimare*: for syntax see n. to 116 v 13 the constr. is the same. 410 *pigraris*: this rare verb occurs twice in the fragments of Attius. 411 *de plano, e plano, ex arquo loco* are opposed to *per tribunali* or *ex loco superiore*: Cicero several times uses *ex arquo loco* in this sense; and comp. Sueton. iii 33 *indirecque aut e plano aut e quaesitoria tribunali... adinibat*: Brissotius de verb. signif. s.v. *plano* cites Paull. recep. sent. v 16 14 *custodire non plano per tribunali... et de plano auferri 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 mittitur ex rs*; VI 1013 *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 *tu cum flumine sancto* for instance: see n. to IV 394 *suo corpore claro*. Comp. Hor. epist. II 3 120 *Vemens et liquidus puroque simillimus anni Fundet opes Latiumque beabit dicite lingua*; Hor. applying *dives* to the *lingua*, which is supplied by the *pectus*; the heart being the seat of the intellect according to Lucr. and most ancient philosophers: V 1 *pollenti pectore carmen Condere*. Wak. quotes Cic. de consul. suo 74 *Fuderunt clavis seculi pectoris artis. diti*: on the other hand V 1115 *Divitiaris*: he nowhere else uses either form.

414 *tarda* surely agrees with *senectus*. 415 *vit. cl.*: this metaph. he twice repeats, III 396 *magis est animus vitæ claustra coercens*; VI 1153 *vitæ 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 68 *remittis Dis indigna putare*; 1227 *quod ali dederat vitalis aeris auras Valere in ore licere et caeli templa tueri*, where a second infin. depends on the first used as an accus. subst.: *repet.* then has precisely the force it has Ovid met. III 151 *Propositum repetamus opus*, and ars III 747 *Sed repetamus opus*: the metaph. 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, quæ . . Quid quæ sunt igitur*; 862—865 *quæ quia sunt . . His igitur rebus rarecît*: 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*; V 260 *Ergo*. Sometimes too Lucr. places *igitur* late in the sentence

comp. Catal. viii 11 *cum rogeberis nulla*, and is *nullus* *venit* and the like in Plautus and Terence. 429 comp. 370 foll.

430—460 doubtless he dwells at such length and with such emphasis on this argument, because the stoics taught that all states qua! it is virtuous are were body. Like a long many passages what Chrysiptus says in Plat. αριστα, stoic. 43 p. 1653 *ἢ οὐδὲν ἄλλο τὰς ἔξεις πλὴν ἀέρας ἔχειν, φυσικῶς τοῦ τῶν γὰρ σπινέχεται τὰ σώματα· καὶ τοῦ ποῖον ἕκαστον εἶναι τῶν ἔξεων συεχομένων αὐτῶ οὐ σπινέχων ἀήρ ἔστιν, ὃν σκληρότητα μὲν ἐν σιδήρῳ κ.τ.λ.* DEN. epist. 117 *ἢ quid aliud aliquid, idrum extra id cui accidit est, an extra cui accidit? si in eo est cui accidit, tum corpus est quum id cui accidit nihil enim nocere sine tactu potest quid tangit, corpus est, si extra est postea quom accidit, recessit, quod recessit in se habet quid motum est, corpus est* 432 text numero the redundant use of numero is sufficiently illustrated by FORC. s.v. 433 *debet*, this verb Lucret. is peculiar fond of: it coincides with him that which follows as a natural or, as here, a necessary consequence. 434 (435) *Augmine*, a word often used by Lucret. and only by him and his constant imitator Arabius, so vi 614 *Augmine membra* two seems peculiar to him and his imitators, for *mostrum*, he also uses *framina* more than once: *glomeramen frustamen fraxilla eluvamen* are other words which he alone of classical writers employs. *dum ut i. e. dummodo sit*. 436 *Corp nam*: the lexicons are from Cicero and Caesar *numerus viti, fragmenti, olei* and the like. The pro Lucret. 87 *onus numerus* and *numina*, as here; *cum ipsa pecunia numero de summa via ostendat sequetur* is the metaphor from a belly or a crowd, or simply from a sum of figures? 437 *intulit*, *αὐτῶ ἀπαξ λέγ*, by which he translates the ἀπαξίς of Epicurus. 438 *passus*, a favourite word of Lucret. in its proper sense of passing to and fro. 439 *est in*, a striking pleonasm often repeated; just below he has *intra vacansque*: 523 we find even *spiritum vacuum inane*.

440 *faciet quid* used of course in the technical sense of the Greek ποιήσει τι: *fungi perit* so Lucret. both in the technical sense as here and 413, and in the common sense as III 168, 734, v 558, *of τάρχεω*. 441 *ipsum* in its technical contrast to *ali's agatibus*. 442 *erit ut possint*—simply potential—a very common periphrasis in Lucret.: so 62) *Nid erit ut distet*—*distat*; III 715 *haut erit ut possit*—I find also *non est ut possit, est ut possit, est quom ut possit, est ut percipit, est ut valeatur, non erit ut possit*, v 7.5 *Est etiam quare possit: fit ut, fit uti* are still more common: he even ventures to say vi 727 *fit uti fit* and 729 *fit uti fit*.

443 Epix in Diog. Laert. x 67 *τὸ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν δύναται, ἀλλὰ κίνησιν μόνον δι' ἑαυτοῦ τῆς σκῆψιαι παρέχεται*. 445—450 comp. Epix. to Herod. in Diog. Laert. x 40 *παρὰ δὲ ταῦτα οὐθὲν ἀσπασίαν εἶναι οὔτε περιληπῶς οὔτε ἀναλόγως τοῖς περιληπτοῖς, ἢ καὶ ὅλας φύσεις λαμβανόμενα καὶ μὴ ὡς τὰ τοιῶν συμπτύματα*

συμβεβηκότα λεγόμενα: the τὰ κ. αὐτ. φύσ. λαμ. = *omnis ut est per se natura* of 419; φύσεις being applied to body and void alike by the school of Democritus and Epicurus. 447 448 might be all expressed by οὐτ' αἰσθητὸν οὔτε νοητὸν. 448 *apisci*: so VI 1235 *apisci contagia*, and τ 808 *terram radicibus apti*.

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 *quæc. 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 *erenta* appear to have been devised by Lucr. himself to distinguish the two kinds of *συμβεβηκότα* or *accidentia*, the *καθ' αὐτὰ* or *per se*, and those not so: the editors after Lamb. quote a passage of Porphyry and decide that *coniuncta* = *συμβεβηκότα*, *erenta* = *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 synonymes, denoting either kind of accident; just as Aristotle uses perpetually *συμβεβηκός* both for his *καθ' αὐτὸ συμβ.* and for the *μὴ καθ' αὐτό*: see last chap. of *metaph.* V; and Cicero in the passage cited to 419 uses *quæcque his accidunt* for both kinds. Plut. de plac. phil. 1 3 puts into Epicurus' mouth the words *συμβεβηκότα τοῖς 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 συμβεβηκῶν τὰ μὲν ἐστὶν ἀχώριστα τῶν οἷς συμβέβηκεν, τὰ δὲ χωρίζεσθαι τοῦτων πέφυκεν. ἀχώριστα μὲν οὖν ἐστὶ τῶν οἷς συμβέβηκεν ὥσπερ ἡ ἀντιπνικία μὲν τοῦ σώματος, εἰς δὲ τοῦ κενοῦ.* [454 might have been forged from this clause.]...*οὐκ ἀχώριστα δὲ ἐστὶ τῶν οἷς συμβέβηκεν καθὼς ἡ κίνησις καὶ ἡ μὴ.* 452 *æquis gregari*: 651 *disque auratis*: so *inque merentes, inque pelitur, inque pedili* etc. *inque tuori, inque graveaculi, inque gredi*; *conque ylobata, conque gregantur, conque putescunt, perque furare, proque voluta, præterque meantum, præter erolitur ire, varque facit, inter enim iectast, inter enim fugi, inter quasi rumpit, inter enim sæpit, inter quasi rumpere; perque plicatis; inter enim curvat*: even *inter quæcumque pretantur*, and *facit ure*; though he does not rival Ennius' *cere conminuit brum*.

459 foll. here too Lucr. is combating Chrysippus and the porch who taught that time was not only *σώματος*, but also like void *καθ' αὐτό* τὸ νοητέον πρόγμα: see Sextus l. l. 218: in this perhaps more con-

istent than Epicurus and Lucr. whose theory is somewhat dark; th^t in on this most knotty question one may agree rather with St Austl. *sher nemo ex me quaerat quid sit tempus, scio: si quaerenti explicare v: 526 nescio.* With these vv. should be comp. Epic. in Diog. Laert. x 7² ap- the fuller passage of Sextus L. I. 219 Ἐπικούρου δὲ... τὸν χρόνον συμπτῶν, τ συμπτωμάτων εἶναι λέγει παρεπόμενον ἡμέραις τε καὶ νυξί καὶ ὥραις καὶ πάθει καὶ ἀραθείαις καὶ κινήσει καὶ μοναίς. πάντα γὰρ ταῦτα συμπτώματα ἔσται τισὶ 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: *Teucris* therefore takes the place of the generic *Corporis* of 482, *regionibus* of *loci*: notice too the *quodcumque erit actum* of a special past event, not *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. Phrygio sub pec.*: II 501 *Thessalico concharum tacta colore*; v 24 *Nemaeus magnus hiatus Ille leonis*. Wak. compares Aen. VIII 526 *Tyrrhenuusque tubas 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 ἱπποῦ κόσμος Δουρατέον τὸν Ἐρεῖος ἐποίησεν σὺν Ἀθήνῃ, 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 δάκος Ἴππου νεοσσός. 477 *equos* our *msa.* 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

συν, 484 translated from Epic. in Diog. Laert. x 40 τῶν σωματικῶν τὰ πο-
 nata συγκρίσεις, τὰ δ' ἐξ ὧν αἱ συγκρίσεις πεπονηται. 483 *corpora* in its
 of the general sense, as 42) *nam corpora sunt et inane*. and as already
 of Arved Le always uses the term quite indifferently for either *corpora*
prima or *res*. 484 *concordia constant*: see n. to 221. Lucr. has either
 the simple abl. after *constare* in this sense, or adds *ac* or *de*: though
 Cicero appears never to omit the prepos. *ex*. 485 *Sed tacens*, though
 other *corpora* may, these may not. 486 *Stinguere* seems peculiar to
 Lucr. who uses it several times, and his frequent model Cicero in his *Ar-
 tea*: it seems synon. with *extinguere* and is used elsewhere by Lucr. for
 quenching fire or thirst. *denuum*, however long the contest, they in the
 end prevail: ἄτομα καὶ ἀμεταβλήτα, says Epicurus himself l. l. 489
 so vi 228 *Transit enim validum fulmen per aequalia domorum*, *Clamor ut
 ac voces: caeli fulmine occurrat* v 1244. 492 *lobef.* implies the break-
 ing up of the whole inner structure of a thing by some greater force,
 esp. heat as here: iv 607 *igni conlabefacta*; Aen. viii 390 *Intrauit caeter
 et labefacta per ossa cucurrit* *rigor*: Virg. Georg. I 113 *Tum ferrae
 rigor*; Manil. II 78) *ferrique rigor*. 493 *glacies*, a bold but expressive
 metaphor to which I know no parallel. 494 *penetrabile*. Virg. Georg.
 I 93 *penetrabile frigus*. 496 *lymph. rore*: 771 *rorumque liquoris*;
 777 *cum rore*; iv 438 *rorem salis*. 499 *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 en-
 closed by pure body: these first bodies then may continue, when the
 things are broken up and void we have shewn must exist, it alternates
 then with body: these first bodies cannot be crushed split or broken up
 from within; they are therefore eternal: without this eternal matter all
 things would have come from nothing, and would have been reduced to
 nothing: first beginnings therefore are of solid singleness. 506 *sibi*
 appears to be added merely to increase the force of *per se* and *propterea* as
 in English we say 'in and for itself,' 'for and by itself'; this being a
 cardinal point in Epicurus' philosophy, the absolute existence 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
 usual philosophy that he again and again most strongly insists
 against.

509 *quā, ea*: Caes. de bello civ. I c. 3 *et transire flumen,
 et aditus esse equitatum*. 511 *gentis in rebus*, to express more
 than in *rebus* a one expresses. 515 *solum* in its technical
 impenetrability: see n. to 1018 *maximum*, and iv 63
 in the sense of concealing occurs not infrequently in

LUCR. as soon after 658 and 713. 517 as *manis* is so oft. a subst. in
 LUCR. surely *in rer.* for 'the void of things in being' is not truer
 than 363 *natura inanis* (gen.) and 365 *plus esse . . inanis*. 521 and 528
corp. certa certus in LUCR. Cicero and the best writers sometimes ap-
 ples in meaning *quidam*, and our and the French *certain*; or rather
quis quidam. *corp. certa* here = precisely 675 *certissima corpore*
 . . . comp also 812 *alimur nos Certis ab rebus, certis aliis atque*
 . . . ; and VI 783 *Arboribus certis*. 523 the *omne* or *omne quod*
 . . . of *spatium* or *omne quod est spatium* and *corpore* in its
 . . . use, as shewn at length later in this book. WAS and others by
 the comma after *spatium* utterly pervert the argument. The
 . . . of this paragraph is rather an attempt to state clearly and fully
 . . . means by his assumption that his atoms are impenetrably solid
 . . . imperishable; the demonstration of this will come in the succeeding
 . . . 525 *uaciter* so Cic. ad fam. v 12 3 *cum bene et uaciter*
uacit esse impudentem. *omne* or *omne quod est* is of course noun in
 . . . 529 so II 530 *penitus penetrata retecti*: so 243 *contectum*
 . . . for their structure: one cannot tell whether *retecti* is gov. of *possunt* or
 . . . : LACHMANN'S punctuation assumes the latter. 530 *temptata*
libera 537 *temptata laboscit*; II 967 *dolore Tentantur*; V 345 *cum res*
totus morbis tantisque periculis Tentantur *temptare* is a proper term
 . . . for being assailed by disease. 531 *supra pacto* if he refer to 185
 . . . that seems merely a part of the present argument: perhaps he al-
 . . . ludes to 162—204. 532 *confidit . . frangi=disiuncti extrinsecus actu*.
quod res penetrata retecti: 534 535 are exp. of 530. 533 *nee finis*
 . . . in *hanc secundo*, the expression which comes nearest to the technical
 Greek name *ἀτομία* or *ἀτομοί*, a literal rendering of which LUCR. with
 poetical tact always avoids. 534 *manuhale*, a word formed by him to
 express what 454 he called *penetrata*: *manare* is a favourite word of his
 . . . singular senses. 536 LUCR. always says *quo magis* or *quato magis*
 . . . or as above VI 460, *quam quoque magis, totum minus*: never *quam in*,
 . . . 543 *supra*: 119 foll. 547 *reperendis*: this verb is often
 . . . used by him in this poetical sense, to produce anew. With the above
 . . . again may well be compared the words of Πλάτωνος *h. a. s. d. l. l. 41 ταύ-*
τα δ' ἴσται ἀτομα καὶ ἀμεταβλητα, εἴπερ μὴ μέλλει πάντα εἰς τὸ μὴ εἶναι
εἶναι, ποιεῖσθαι, ἀλλ' ἰσχύοντα ὑπομαίειν ἐν ταῖς διαλύσεσι τῶν συγκρισίων,
καὶ τῇ τῆν φύσει ὄντα καὶ οὐκ ἔχοντα ὄπη ἢ ὕπως διαλυθήσεται. Plat. de
 . . . dial. pl. l. 3 p. 877 D gives a good definition of the atoms: Newton
 . . . would seem to have had LUCR. in mind when near the end of his
 . . . *Præcæd. ad. H. s. l. v. 260*, he wrote 'it seems probable to me that God
 . . . at the beginning formed matter in solid massy hard impenetrable move-
 . . . able particles of such sizes and figures and with such other proper-
 . . . ties and in such proportion to space, as most conduced to the end for wh

he formed them; and that these primitive particles being solids are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear or break in pieces.' Farther on he speaks of 'particles of matter of several sizes and figures and in several proportions to space, and perhaps of different densities and forces.' His particles agree in every point with those of Lucr. except in the concluding words. It appears from a most interesting discussion in Edleston's correspondence of Newton and Cotes p. 75 foll. that Cotes objected to one of the corollaries of his principia, unless he altered the last clause just quoted from his optics. Upon which Newton thanks him for explaining his objection and adds a fourth corollary, *Si omnes omnium corporum particulae solidae sint eiusdem densitatis neque absque poris rareferi 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 *relecta* 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 *Illic natura suis refrenat viribus auctum* and v 846. *perv. ad* or *in* 'to arrive at': so Cicero *pervadere in Italiam, 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 diei aetas, [hoc est] infinita aetas ant. temp.*: comp. 233 *Infinita aetas consumpsit anteacta dicoque*; from which Faber conjectures here *longa dies et*: comp. too Enn. ann. 401 *longinqua dies quod fecerit aetas.* 560 *relicuo*: 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 *Consequè*, the principle of which is the same. 564 comp. v 847 *Nec potuere capitum aetatis tangere florem.* 566 *cum constant*: yet II 469 *Scilicet esse globosa tumen, cum squalida constent*; which is the ordinary usage. Lamb. an excel-

lent judge says 'ne quis semidoctus putet reponendum *cum constant*; illo enim modo potius loquebantur antiqui': the *potius* clearly goes too far; yet Lucr. can use the indic. when, as here, you can translate 'when or while at the same time': comp. II 690 *Cum tamen... necesse est*; and see notes I to VI 130, which is essentially similar; comp. too VI 140 *cum tamen alta Arbusta... haurit*, where Lamb. again remarks '*cum* iunxit cum indicativo, quod M. Tullio et bonis scriptoribus usitatum est, 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. II 179 and V 197 *aliisque ex rebus reddere multis* with III 258 *quo pacto... vigeant rationem reddere* and IV 573 *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, apparet aperte* and the like. In illustration of 565—576 hear what Newton says in his optics p. 251 'all bodies seem to be composed of hard particles: for otherwise fluids would not congeal... Even the rays of light seem to be hard bodies... and therefore hardness may be reckoned the property of all uncompound matter... Now if compound bodies are so very hard as we find some of them to be, and yet are very porous and consist of parts which are only laid together, the simple particles which are void of pores and were never yet divided must be much harder. For such hard particles being heaped together can scarce touch one another in more than a few points, and therefore must be separable by much less force than is requisite to break a solid particle whose parts touch in all the space between them without any pores or interstices to weaken their cohesion.'

577—596: 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 *quoque*: see notes I. 579 *superare* *supersesse*, as 672 and 790 repeated II 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 II 254 *fati foedera*; also *foedera* alone: so in Virgil *foedera* and *foeders*; and Manil. II 301, 310, 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 II 790, *ipso*: see Teach 589 *varia*, a favourite epithet of *volucres*, meaning of course

first species, comp. v 325 *volucres variantibus formis, in variis pedibus, gentes, colores, varia acutus, colores, vitores, mundis, concessa varia tempora, etc.* 593 *remota*—simply *victu*: v 404 *remota* perhaps *viciisima victae*. 594 foll repeated from 75 foll. Hear again what Newton l. l. p. 291 says to illustrate this and the preceding section 537—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 on y 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 last 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 not our more proof that the first beginnings are of everlasting singleness—again without such ultimate last 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 bringing matter must have, weight in time 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 βίβος*, and therefore extension. But if extension, then parts; and how can that which has parts be indivisible? This is the question which Lucretius here answers. That the atoms of Epicurus though extremely small were finite and had parts, abundant proof was given in Comb. journal of phil. i p. 28 foll. in c. 292 foll. Comp. Stoic. ed. i l. 14 *εἴρηται δὲ ἄτομος, οὐχ ὅτι ἐστὶν ἐλαχίστη ἀλλ' ὅτι οἱ ἐπίσταται τηρῆσθαι, ἀπαθὴς οὖσα καὶ ἀμέτοχος κενῶν*. Simple to Arist. phys. p. 216 a, a few lines from end, though he varies it. His testimony about Democritus, says of Epicurus *ἀμερῆ μὲν οὐχ ἦγεῖται, ἄτομα δὲ αὐτὰ οὐκ ἔσθαι* 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. Aristot. to Arist. met p. 745 4 Βον. πολλὰς γὰρ εἰθὺς θεώσκειν ἢ τὰ ἄτομα μέγθη εἰσόγουσα δόξα. Lact. therefore seeks to maintain at the same time that even mind itself 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 *πρωτά*, the ελάχιστα of Epicurus, not able to exist alone, abiding therefore in the atoms from all eternity in unchangeable juxtaposition.

599 *extr. quodque cac. Corp. ill.* extremum casumen summa cuiusque, *extremis* bus illis, *sine cuiusque* cunctis et abjunctis *Corporeis illius*. it resembles therefore 78 *quaeque corpora venis*, and seems to me to involve just the same principle as the use of *summa quaeque* illustrated by Madvig de Ep. p. 693 and Lach. to II 371. thus Cic. de fin. v 46 *summae facta naturae. summa quaeque vis est*, the first *cuiusque* making it not possible for Lina to say *sum cuiusque vis*. 600 *Corporeis etc.* is et course the atom *corporea* or *corporea prima* we have already found to be among his commonest terms for his atoms: 483 *Corporea sunt primo generata primordia rerum*, and so Stobaeus I. I. and Plut. de plac. phil. I 3 p. 277 D say that Epicurus defined τὰς ἀρχὰς τῶν ὄντων σωματὰ λόγῳ θεωρητέα κτλ.: *corpus* is thus used in the sing. in 606 *naturam corporis*, and II 494 *cuiusvis in brevitate Corporeis*, and 490 *totius corporis eius*: though our present passage has been gravely 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 512 *summa enim longe nostris ab sensibus infra Primorum natura sunt*; γὰρ *propter ubi ipsa cernere iam nequeas* the *iam* implying that when we 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 videremus id extremitati cuiusque casumen Esse quod ad sensus nostros minimum esse valeat. Cernere ut possis ex hoc, quae cernere non quia Extremum quod ad sensum minimum in considero in illis*: then with this passage and the other it may be compared Epicurus' own words in Diag. Laet. x 58 τὸ ἐπιματτων τὸ εἰ αἰσθησε δεῖ κατανοεῖν ὅτι οὐτε τοιαῦτόν ἐστιν οἶον τὸ τίς μετ' εἰσεῖς ἔχον οὔτε πάντως αἰσθησιον, ἀλλ' ἔχον μὲν τινα κοινότητα τῶν μετ' εἰσεῖταιν διὰ τὴν δὲ μερῶν οὐκ ἔχον ταύτῃ τῇ ἀναλογίᾳ νοηστῶν καὶ τὸ ἐν τῇ αὐτῇ ὁμοῦ ελάχιστον κεκρησθαι μικροτητι γὰρ ἐκείῳ δόλον ὡς διαφέρει τὸ ἐπὶ τῇ αὐτῇ θεωρημένου, ἀναλογίᾳ δὲ τῇ αὐτῇ κεκρηται ἐπείπερ ἐπι ὅτι μέγεις ἔχει ἢ ἄτομος κατὰ τὴν ἐπιταῦθα ἀναλογίαν κατηγορησασμεν, καὶ τε μόνον, μακρὸν ἐπιβαλλοτες. Epicurus and Lact. are each comparing the ελάχιστα or *πρωτά* of an atom with the ελάχιστον or *πρωτά* in a visible thing. What is the *casumen* of Lact. II 599 and 600? Epicurus wrote *περὶ τῆς ἐν τῇ ἄτομῳ γενέσεως*, where no doubt

treated of the present question: if then a visible thing has an angular form, the τὸ ἐν αἰσθήσει ἐλάχιστον or *cacumen* seems to be the apex of the angle, which before it vanishes, appears to sense to be without parts and the least conceivable, and not to belong to what is on one side more than to what is on its other side: if again the form be spherical, the *cacumen* would seem to be the outermost surface edge at any point, and so with other shapes. The same analogy Epicurus and Lucr. hold to exist in the extremely small, but yet extended atom: there seemed to them no reason why a *cacumen* or *minima pars* should part off to one side more than the other, and therefore it would remain in the atom in eternal equipoise. Epicurus in his intricate prose might have dwelt on this more fully than Lucr. could do in his verse: the poet therefore seems tacitly to assume it and to pass *in medias res*; and he was right in so doing. In the visible thing however the *cacumen* seems to be a *minimum*, in the 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' ἐλάχιστον, 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 *alterius*, of the atom. *ipsum* is emphatic, 'in its very essence.' 605 *ex ordine*, having each so existed without possible shifting of position. 608 *unde* seems to have in so 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. LXIII 30 *Id, Mani, non est turpe, magis miserum est*. 613 *iani*, 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 indiscerptible, understanding by indiscerptible 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 indiscerptible particle are real, but divisible only intellectually, it being of

the very essence of whatever is, to have parts or extension in some measure or other; for to take away all extension is to reduce a thing only to a mathematical point, which is nothing else but pure negation or nonentity.' Ibid. I 65 'it is plain that one and the same thing, though intellectually divisible, may yet be really indiscerptible. 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 Lucretius. One of the latest and best teachers Birks, on matter and ether III 31, defines atoms as the dual particles of matter and ether combined inseparably which constitute the first or ultimate elements of all ponderable substance: these by their dynamical action produce the effects of Epicurus' statical atoms.

615 and 621 *parvissima* used apparently, because *minimum* is wanted to denote an absolute least thing: the word recurs III 199 and is quoted by Nonius from Varro: with this and what follows comp. Epicurus himself in Diog. Laer. x 43 οὐδὲ γὰρ, φησὶν ἰνδοτέρω, εἰς ἄπειρον ἢ τομὴν τογγάνει, ἐπειδὴ αἱ τοιώγητες μεταβάλλονται, εἰ μὴ μέλλει τις καὶ τοῖς μεγέθεσιν ἀπλῶς εἰς ἄπειρον αὐτὰς ἐκβάλλειν. 617 *par* seems = *dimidia pars*, understood from the context. 618 *prae* finiet: *prae* seems to express the getting before and so stopping: comp. *praecludo* 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 *minimam*: probably Lucretius hardly felt the ambiguity, as the phrase is one. *escit* is quoted by Gallius xx I 25, *nec escit* for *non erit* and *escunt* by Cicero, from the XII tables: Enn. ann. 486 and Attius 266 have *superescit*. 620 *Nil erit ut dist.* = *nil distabit*: comp. n. to 442. 622 each will alike have infinite parts, and by the old paralogism would be equal, because all infinities are equal: precisely thus the Indian atomist, Kanadī, 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 Mors 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 Lucretius 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 Lucretius I will cite a few lines: 'I conceive the paralogism lies in the position that all infinities are equal. The generality of mankind consider infinities no other ways than indefinitely: and in this sense they say all infinities 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-

part on 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 paradoxes. 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 these parts must be a foot, and therefore since all infinities are equal, these sums must be equal, that is, an inch equal to a foot, the falseness of the conclusion shows an error in the premises, and the error lies in the position that all infinities are equal.' 623 *quod* pronoun: see p. 221 *Quod nunc quae*; and Cic. de fin. 1 67 *quod per nullo modo incommutatam vitam tenere possumus id reo et hoc ipsum efficitur est.* Yet in all these 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: see again too; see u. to 82 *quod contra.* 625 *ex*, the *inimicæ partes* *idem*, as 611 and 613, when you use come to them. 628 *quæ*, the same meaning. 627 *Id quoque*, these atoms too, of which the *minimæ* are parts. 627 *esse sitendum*: on the omission of *est* see p. 110 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 *part. dua part.*: see III 626 *Quinque sensibus aucta*, imitated by Catullus LXIV 165 *quæ nullis sensibus aucta*; v 723 *quæcumque est spiritibus aucta.* 632 *habere* belongs of course to *possunt*, as well as *debet.* *ex quæ*, 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 *minimæ partes* destitute of all qualities, if existing alone could perform. 633 *conuersus, concolo, conuersus, conuivere, conuivium* in our use and all good uses are always spelt with *o* *u*: there is no authority whatever for *uu*.

636-644: to maintain therefore with Heraclitus and his followers that fire is the element of all things is absurd.—Læty having now established his two great principles of an unchangeable matter and a void, before he proceeds at 921 to explain by them the nature of things, first in order to make their truth still more manifest, examines the elements of Heraclitus Empedocles Anaxagoras and other philosophers and shows 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-

clitus; from 645 to 689 it is always 'they': *faciant, cernunt, amittunt* etc. Indeed 643 644 seem to show, as we might expect, that he was not insensible to that style and those sayings which sound so grandly even now in the few fragments that have survived. One in the position of Locr. could only see and criticise a rival philosopher from his own point of view: even Aristotle is taxed with thus dealing with Heraclitus. The *ὑπὲρ αἰθέρος φρόνιμον*, the *πάντα οἰακίζων κεραυνός*, the *ignis sincerus & sine ullius materias permixtione, ut putat Heraclitus*, would seem to Locr. a mere outrage on nature and reason; and therefore he will have the heraclitean and stoical fire to be his own fire. 635 *Quapropter* has clear reference to what just precedes: simple fire as an element cannot have the properties which birth-giving matter must have, *conectus, pondera* etc.: this word alone would refute the monstrous corruptions, *si* and *multis*, which Lamb. and all subsequent editors introduce in 628 and 631. 638 *dux* has the double meaning of leader in war, and chief of a sect: Hor. epist. i 1 13 *quo me duce, quo lares tuler*; Quintil. inst. v 13 59 *inter duos diversarum sectarum velut duces non mediocri contentione quaesitum*. 639 *Clarus*: a play on its double meaning, as 475 *Clara accendisset*. *Clarus ob obscuram* see: p. 107: for constr. comp. Hor. epist. ii 2 32 *Clarus ob id factum*. *ὁ σκοτεινός* appears first in the *de mundo* 5 p. 396 b 20 attached to his name. Cic. de fin. ii 15 *Heraclitus cognomento qui σκοτεινός perhibetur, quia de natura nimis obscure memoravit*; Sen. epist. 12 7 *Heraclitus cui cognomen fecit orationis obscuritas*. 639 *inanis*, i. e. *Graeca*. 640 *Quamde*: Festus s. v. quotes this passage and two from Ennius: ann. 29 and 139. 641 *stolidi*: 1068 *Sed vanus stolidis*: in both cases with reference to the maintainers of stoical doctrines: he retorts upon them their own term of reproach. 642 *Inv. ver.*: Ter. heaut. 372 has *inversa verba*, where the meaning is as uncertain as here: Quintil. inst. viii 6 44 *ἀλληγορία, quam inversionem interpretantur, aliud verbis aliud sensu ostendit, etiam interim contrarium*; and this sense admirably suits the extant fragments of Heraclitus. Cic. de orat. ii 261 uses *immutata oratio* with this meaning, *inversio verborum* with that of our irony. The expression might apply equally well to words in a forced and unnatural position, and therefore obscure. 644 *fucata sonors* seems a very bold metaphor.

645—689: how could simple fire produce such a variety of things? it is of no use to condense or rarefy fire, if it always remains fire: nay they deny void without which even this condensing and rarefying is impossible. But if they say the fire is extinguished in the process, they make things come from nothing. The truth is there are certain first bodies which are not like fire nor any thing in being, but which produce fire and all other things alike by their varied shapes motions arrangements collisions. 645 foll. Heracl. frag. 41 Schl. *ὑπὸς ἀνταμίβεται*

πάντα καὶ πῖρ ἀπαιτων, ὡσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσοῦ :
 and Theophrastus ap. Schleierm. p. 93 says in exact conformity with Lucr.
 Ἡράκλειτος τὸ πῖρ οἶεται μόνον στοιχείον καὶ ἐκ τούτου γεγονέναι τὸ
 πῖρ: 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 ē: so *vacifit putrefactus*
expurgatus, all more than once: *conferrifacit*; *patifecit* and *patifit*
 once, but oftener *patef.*, so *califecit*, *cinifacit*; *liquefit*, but *liquefacta*:
 so *lubifacit* etc. *lubifectus*, *tepiifacit*, *tinifacit*, *conlubifectus*, *con-*
lubifunt: *fuit are* is uncertain: *videhiet* always of course, though it is of
 the same nature, for the *rare*, *are*, *cine*, etc. = a neut. infin. generally of
 the 2nd conj.; the *a* was therefore originally long, the Latins having had
 a strong tendency to shorten final syllables. 649 *super* = *insuper*;
 as III 672, 701, v 763 vi 514: this sense is found in Virgil. Aen. I 29,
 II 71, VII 462, and I think v 697 *Implenturque super puppes*, and in
 Ovid, as met. XII 236 *Annuerat dederatque super, ne*. 653 *variantur*
 found also III 318 seems to occur only in Lucr. and to be used for *variet-*
tus for metrical reasons: thus *agror* for *agritudo*, *maximitas* for *mag-*
tudo, *pestilitas* for *pestilentia*, *dispositura* for *dispositio*, *differitas* for
differentia, *refutatus* for *refutatio*, *emissus* for *emissio*, *commutatus* for
commutatio, *opannatus* for *opinio*, *formatura* for *conformatio*, are con-
 fined to him, or to him and his constant imitator Arnobius: *satias* for
satietas is more general, and *impete* for *impetu*; but Lucr. has also *im-*
petis and *impetibus*. 655 *Id quoque*: see n to 623. I know no other
 instance of *id quoque* in this sense, 'here too', 'again': Plaut. miles
 1158 *id nos ad te . . . venimus* the meaning is different. *Quod genus*
 which is common in Lucr. appears to be not dissimilar. *faciant*
 'assume': so III 878 *facit esse sui quidam super* and IV 825; also II
 485 *fac enim*, a common use. 658 *fugitant* with an inf. so IV 324
 (299) *fugitant vitantque tueri*, and VI 1239. 659 *viam* belongs to
Antia a so. 662 *raptim*, like other adverbs in *tim*, is a favourite of
 Lucr. occurring at least 5 times. 665 *potesse* is found II 225 and
 R 10: he also has *potis est*, *potissit* and *pote* more than once. 666
mitareque: this annexing *que* to *ē*, 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 *ē*'s, as in *serēre tremere* and the
 like, why did they wholly shun *esseque esseve* or *essene*? The whole
 history of the language proves that *ē* was shorter than *d* or *t*; perhaps
 therefore the accent being thrown upon *t* is *ē* by the enclitic made the

contrast: between its shortness and its accentuation appear harsh yet Cicero does not object to the junction. 667 *reparant* simply *par-*

erat, as 5 3 *restito* *victa*. Plant. *trac.* n 4 25 *reparat* *stris* *victis*.

670 671 are thrice repeated in the *puer*, Lucr. i dealing thereby to lay stress on the doctrine involved: see the passage from Epicurus cited after 680.

670 *quodcumque* *si* *quod* or *quidvis* *aliquid*: when *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* *Quantum*

et ratione atque alto terminus hærens: things have certain bounds within which they may range and continue what they are; when this

point is passed they die and pass into another condition. The expression much resembles that of Epicharmus quoted by Diog. Laert. in 11 δ δὲ μεταλλάσσει κατὰ φύσιν κοίποκ' ἐν ταυτῷ μέγε, Ἐπιχρον εἴη κα τὸδ' ἦδη τοῦ παρεπίστακτος, though the thought is different.

672 *aliqui*, *quiquies*, *atque* are not infrequently met with in our *met.* in A oftener than B, once or twice in both: the *t* has naturally been retained where *lo* and dignity is occasioned, such as by *at*, *quot* for *ad*, *quod*.

675 *Nunc igitur*: see n. to 160 *certiss. corp. qu.*: see n. to 521 677 *abitu* and *aditu*. comp. 457 where the contrary is asserted of mere *corda*.

680 *de*, *ab*. = *abitu* of 677; *ad* *adit.* = *aditu*: comp. 800 *de* *parcis* *abitu*, *parcis* *tributis* = *aditu*.

683 *omnimodis* often used by Lucr. as an adv. = *omnibus modis*: *multimodis* too is used by Cicero = *multis modis*: Cic. orator 153 *causæ* *brevitatis* *causa* *contrahetur* *et* *ut* *ibi* *dicerent* *multi* *modis*, *vas* *argenteis* *oct.*, so that *omnimodis* seems

to have been used by Lucr. on a false analogy. there is no such *omnimodis* or *multimodis*, any more than *omnigenus*: *omnigenus* in Virgil is for *omnigenum*: Lucr. uses *omne* *genus* like *id genus*, *quod genus*.

684 *quædam* comp. *certiss. cor. qu.* of 675 = *certissima certa* of 521 the atoms of course.

685 comp. 632—634. *ordo* *pontura*, *si* *purus*: these words repeated in 1021 come from Democritus: see Arist. *metaph.* viii 2 p. 1042 b 11 *Δημοκρέτω* *μεν* *ὄν* *τρεις* *διαφορές* *εἴκειν* *διόρισεν* *εἶναι*: *τὸ* *μὲν* *γὰρ* *ἑποικείμενον* *σῶμα* *τὴν* *ἰδέω* *ἐν* *καὶ* *ταύτων*, *διωφερεῖν* *δὲ* *ἢ* *ἦ* *ἴσμεν* *ὅ* *ἔστι* *σχῆμα*, *ἢ* *τροπή* *ὅ* *ἔστι* *θίσις*, *ἢ* *καὶ* *ἄλλῃ* *ὅ* *ἔστι* *ταξίς*.

686 *mutataque* *est* i.e. *quæque* *mut.* *ord.* *est.*: see n. to 714.

687 *ignis* *sim.*: in 363 *mutum* *similitudo*. For. cites Aen. in 213 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 *ei*: also *fideli* not *nati*.

689 *adnotu.* in 673 *notis* *adnotu* *udoris* *Tu* *ignis*, v 563 *ignes* *namque* *possunt* *de* *licere*: the *ad* implies the reaching the object aimed at.

With the whole argument of 665—689 should be compared Epicurus himself in Diog. Laert. x 54, *τὰς* *ἀτόμους* *νομιστικῶν* *μηδέμιαν* *ποιή-* *τητα* *τῶν* *φαινομένων* *προσφερεσθαι* *πλὴν* *σχηματος* *καὶ* *βύρου* *καὶ* *μεγέ-* *θους* *καὶ* *ἴσα* *ἐξ* *ἀνάγκης* *σχῆματι* *σχεφῶν* *ἔστι* *ποιότης* *γὰρ* *πάντα* *μετα-*

705—733: for these reasons all err alike who affirm that any one of the four so-called elements, fire air water earth, is the first-beginning of things; or any two of these; or all four, as Empedocles teaches, that famous poet and philosopher of the famous island of Sicily. 705 *Quapropter* connects what follows with what just precedes precisely as in 635: the things formed out of such elements as fire air etc. are as much elements as they are. 707 *principium*: see notes 1 to 834. 710 *res naturae*—simply *res*; as *natura animi*—*animus* and the like. *vertier*: Lucr. has nearly forty of these infinitives, many of them more than once. 715 *anima* is used for the element of air also v 236 *Aurarumque leves animas*; Eun. Epich. 3 *Aqua terra anima sol*, and Virg. ecl. vi 32: Lucr. has also v 1230 *ventorum animas*, vi 578 and 693 *animas turbida vis*, a sense not uncommon in the poets: Attius 11 *vela ventorum animas immittere*; Aen. viii 403 *Quantum ignes animaeque valent*; Hor. od. iv 12 3 *animas Thraciac. imbr* 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 *ὑμῖνος* 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. haec. 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 nostras civitatis*. 717 *trig. terr. oris*, because it is the shape of its coasts that renders its lands triangular: Forc. cites Horace Quintilian Silius for this word applied to Sicily. *gessit*=tultit, 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 obstat*; 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 caeque defixus*, and Brutus 258 *omnes tum fere qui nec extra urbem hanc vixerant nec eos aliqua barbaria domestica infuscaverat*: in many cases, perhaps in these passages of Cicero, the relat. could not be repeated: comp. Madv. to Cic. de fin. i 42 *quod ipsum nullam ad aliam rem, ad id autem res referuntur omnes*: Madvig opusc. ii p. 177, and Conington to Virg. geor. ii 208 and Aen. vi 101 give other examples of clauses appended to relative ones in divers ways: comp. 154 *Quorum operum...ac fieri cet.*; 684 *quorum...686 mutatoque cet.*; 848 foll. *simili quae praedite*

constant Natura... neque ab eodis res ulla refrenat; II 140 in solis quo lumine cernere quibus Nec quibus id faciunt playis apparet aperte; v 875 Quae neque florescunt. neque eunt eadem venunda: the simple cases such as those quoted by Conington LI 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: Ge. I. XIII 21 lo quotes Cic. Verr. v 169 perangusto fretu divisa of this same strait: Charisius i p. 129 7 Keil quotes from Messalla angustias fretus, from Cicero a Gadi-tono fretu, from Augustus to Antonius fretu cessi: Cic. pro Sest. o 18 Halm restores fretu from Pl. Lucr. vi 364 has fretus nona 722 vasta Char. is found in Catullus and Virgil: vasta naves that in which nothing lives. minatur se coll: Paut. asinar. 604 ab hac minatur esse abire. 723 foll. observe rursus, iterum, rursus. 724 Fau-cibus: vi 701 crateres, ut ipsi Nominant; nos quod fauces perhibemus et ora. eruptis ignes: 80 v 538 erumpere lumen, vi 583 erumpunt: Cic. Arat. III erumpit flatibus ignes: iv 1115 se erupit: prorumpunt is also found in Lucr: but these verbs are often active; see Fore. 726 the constr. is quae, magna, videtur multis modis mirandi. can... videtur: see n. to 566. 727 vicenda used in this sense by Cic. Verr. iv 132 and 135. 728 Wak. cites Aen i 271 Longam multa vi munus Alban; but the sense differs: munus is here metaphorical. 730 earum seems to mean precious, τιμιον, 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 Vociferantur; or act. as III 14 ratio tua corpi vociferari Naturam rerum: both constr. are found in Cicero too.

733 Lucr. may have been thinking of what Empedocles says of himself 312 ἐγὼ δ' ἴμμεν θεὸς ἀμβροτος αἰετι θνητὸς παλαιῶμαι μετὰ ταῖσι τετιμένος, ὡς περ ἰοικε. 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 stands in striking contrast to Aristotle's ἀ ψελλίζεσθαι λέγων Ἑρμω-λῆς: 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 *meta* 1; and we learn from *Diog. Laert.* III 57 that Aristotle recognised his poetical genius, ἐν δὲ τῷ περὶ ποιητικῶν φησιν ὅτι καὶ Ὀμηρικός ὁ Ἐμπεδοκλῆς καὶ δαικὸς περὶ τὴν φημίην γέρονε, μεταφορικός τ' ὢν καὶ τοῖς ἄλλοις τοῖς περὶ ποιητικὴν ἐπιτεύμασι λαμπροῦς.

734—762: he and the others have given responses truer than those of Phœbus, 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 *εἴματα*, 705 *ἔλκ:* *quæ dædala*, Thales Pherocydes Anaximenes Diogenes of Apollonia Hippasus Xenophanes Oenopides Hippo of Rhegium Onomastus Idæus of Hamira Archelaus and the rest. 735 *εγρεγίε* from its place seems to go with *multis* IV 342 *multis partibus hæc est Mobilior multaque manentior*; *Cæsa. de bel. civ.* III 84 *numero multis partibus esset inferior*; Cicero uses *omnibus partibus* with much the same force, which *εγρεγίε multis* has here: see *Madv. de fin.* p. 328. 737 *ἀγχο cordis* of course with reference to the illustration which follows: *Uv. met.* XV 120 *augustæ tessarabæ oracula mentis*.

738 *Lucr.* was prob. thinking of Callim. in *Del.* 94 where Apollo says Ἄλλ' ἔμπης ἔρέω τι τορύτερον ἢ ἀπὸ δάφνης.

739. *Aristoph. Plut.* 39 τί δὲτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων, take with *Eur. Or.* 321 τρίποδος ἀπο φάτιν, ἀν ὁ Φοῖβος ἔλακεν ἔλακε and *Iph. Taur.* 951 Ἐταίβην ἀδὴν τρίποδος ἐκ χρυσοῦ λακείν, exactly expresses the v. of *Lucr.* who translates the oracular ἔλακεν by *prolatior*. To consult the oracle, you passed through the temple into the *μεγαρον* or room built of five stones: still further in was the cavern, forming the *ἄδυτον* or *ὑποστήμιον*: in it just over a deep narrow cleft was placed the tripod, on

it the tripod the λέβης or *cortina* or pot, in shape a half-sphere: its lid was the ὄμβρος 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 allata excited by the cold air which came out of the deep cleft: they are the *στεμματα* of Aristophanes, the δάφνη of Callimachus, the *laurus* of *Lucr.*: to them *Pind.* ol. VII 32 alludes in εἰώθεος ἐξ ἀδύτου.

738 739 recur v 111 112: with the abl. *tripodis* *Laeb.* compares II 616 *Ciliæ*, III 132 *Heliconi*. 740 *see ruitas*: *meta* for from a build-
ing 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 ruitas*; see n. to IV 41 *dissensum dederunt*: *Cic. de fin.* I 18 applies the same metaphor to Epicurus himself, *illuc Epicuri propriis ruitas*,

and 11 1⁹ *uit in dicendo*. 741 after Heraclitus κείτο μέγας μεγάρωνος which Virgil and Ovid imitate in various ways, *gravis grauiorque ad terram coniecit, ingentem atque ingenti vulnere victum, paupercula totius conamine* and the like; Lucr. himself iv 902 *maimum magno pulueris nauem*. *ibi* is here very emphatic, and therefore its unusual position gives it additional force.

742 *motus* etc. the impossibility of which without void he has proved at such length above 335—357. Empedocles C3 thus denies void, Οὐδὲ τι τοῦ πᾶτος κενόν πέλει οὐδὲ περισσόν; comp. too Arist. de gen. et corr. 1 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 κενόν of Leucippus, though Empedocles maintains a πλήρες; he concludes that this system of πόροι is ἢ φείδος ἢ μάταιον. 745 *insistent in ceteris*:

Pliny nat. hist. xxvi 114 has same constr. 747 *pausant*, 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. *fragori*: Lucr. alone appears to use this word in its literal sense, here and v 169, 317, and perhaps in the two last places the meaning is transitional. 748 *nec prorsum = et prorsum* κοῦν, ἐμπίνο non: comp. 1065 *Nec prorsum fuere*; III 45 *Nec prorsum quocquam nostrae rationis egero*; 1087 *Nec prorsum demimus hilum Tempore de mortis*; C. c. 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. *eaque etiam interire, non in nihilum sed in suas partes quae infinito scari se deidi possunt, cum ad nihil omnino in rerum natura minimum quod dari nequeat*: here is asserted of them exactly what Lucr. objects to, the *cum sit nihil om. in rer. nul. 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, φούς οὐδενός ἐστιν ἀπάντων θεηῶν οἶός τις οὐλομένου θανάτου τελευτή κ.τ.λ. and ἐκ τε μὴ οἶτος ἀρχαίων ἐστι γενέσθαι τό τ' ἐς ἐξέλεισθαι ἀγήστον καὶ ἀπηματον: Lucr. therefore here as elsewhere is refuting them from his own point of view.

749: see the full explanation of this passage in II. to 590. 750 *ad sensus nostros*: so far as sense can perceive; from which the *mentis ratio* may infer the same relation between the atom and its *caecumen*, which holds between any sensible thing and its *caecumen*. 751 *quis cernere non quis* are of course the atoms; as 600 *Corporis illi, q. n. cernere sensus iam nequeant*. 754 *quae nos natura tul. Esse et mortali cum c.* yes but Empedocles saw them to be as immortal as the atoms of Epicurus: comp. 178 *Αἰετα δὲ θεῶν ἐφώνοντο τὰ πρὶν μάθον ἀθάνατ' εἶναι*: they are *θηγά* when in

this is, *admirata* by themselves. 755 *Esse et mori cum corp.* with same force as *sine* *de* *abl.*: so 317 *esse. raro cum corpore*; 774 *non animus cum corpore*; v 352 *quia sunt solido cum corpore*; 364 *solido cum corpore mundi Naturus*, vi 439 *lento cum corpore nubem*; 63. *raro enim corpore tellus Est*, 1959 *raro quia sunt cum corpore*. iii 201 *quacumque uogis cum pondere magno Asperaque inveniuntur, cum his the same force*; and iv 1126 *grandes viridi cum luce smaragdi*, v 864 *canum fido cum pectore corda*; vi 5 *virum tui cum cordo reperitum*; 75 *p' uido cum pectore adhis*. 756 see n. to 748: 756 and 757 are almost a rep. of 673 674. 758 *iam* belongs to *habebis*: see n. to vi 176. *habebis* C c Verr. v 25 *habens hominis consilia diligentiam cot.* and 60 *habitis unius civitatis firmum auxilium amicum ac vultu impetio: cognoscite nunc e. t.*: Forc. has also examples. 759—762: see n. to 701 704 and 984 (998), full.—he here too concludes a discussion with a short argument addressed to the common sense or the insight of his readers. 759 *veneno*: Wak. and Lach. quote Varro *de re rust.* i 2 18 *quaedam enim pecudes culturae sunt inimicae ac venenae*. 761 *coacta* seems to have somewhat the same sense here, as vi 274 *cogit*, 464 *cogunt*, 718 *coactes*, 511 *Copia numerorum turba mactare coacta*, but I know no exact parallel. 762 *fulm. inbr. vent.* representing three of the four elements.

763—781: things too might just as well be their elements, since things by turns come from them and pass into them—but if you say that these elements remain unchanged in things, then nothing can be produced from them, since in everything they will shew their own several natures—first beginnings must have no properties that sense can apprehend. 766 *i e. res ill. prim. d. ei retroque p.* 767 *Alt. gijv*: the ever-recurring *μῆς τε διάλλαξις τε μεγέντων*. 771 *rorem liq.*: see n. to 493. 774 *Non an. res, non res ad. c. cor.*: this is the only place where he uses *animans* in the nomin. and as an adj. (775 full. much resembling his criticism of Anaxagoras below 88)—896, and ii 915 full. 778—781 are fully explained in (30—88), where it is shown that atoms have no sensible properties. 779 *claud. care.* are joined in 128 *motus. claud. lentius evocisque*. 781 *proprie esse* is to exist by itself with its own peculiar properties and functions undisturbed by anything alien: vi 585 *quique [sensus] suam proprie rem percipit ia se*.

792—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 can not 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 Lach. viewing Heraclitus through the glass of the stoics, may have been thinking among other theories of his

ἀνο κἀτα: but no one will now attribute to the Ephesian this inter-
change of the four elements: by the vague 'they' Lucr. no doubt points
mainly at the stoics; whose champion says in Cic. de nat. deor. II 81
*cum quattuor sint genera corporum, vicissitudinis eorum mundi con-
tinuata natura est. nam ex terra aqua, ex aqua oritur aer, ex aere aether,
deinde retrorsum vicissim ex aethere aer, inde aqua, ex aqua terra infusa.
sic naturis ista, ex quibus omnia constant, eursus deorsus ultro citro com-
meantibus mundi partium coniunctio continetur:* and comp. ib. III 31.
Martian. Cap. VII 738 p. 592 Kopp *ex informi materie* [their ἀποιος ὕλη]
*primus ignis, ex igni aer, ex aere aqua, ex aqua terra; idem fit ulterius
et ex terra aqua est, ex aqua aer, ex aere ignis, ex igni in cet.:* with 787
788 two comp. Emped 122: for him also Lucr. must partially include
ἀλλ' αὐτ' ἴστω ταῦτα δὲ ἀλλήλων δὲ θείοντα γίνεται ἄλλοθεν ἄλλα διαγενέ-
σθαι ὁμοῖα: which are repeated with some difference 136 137. 782
repetunt a: thus used without an object by Cic. pro Archia I *uale usque
repelens* de orat. I 91 *cum repeteret usque a Corace nescio quo et Titia;*
Aen. I 372 *si prima repelens ab origine pergam.* 783 *auras aeri:*
801 *aeris auras:* see n. to 207. 784 *imbrem.. imbri:* see n. to 715
787 *inter se mutare:* comp. VI 456 *haec comprehendunt inter se;* and
perhaps I 397 *Ipsae in se trahere,* where see n.: so Cic. de orat. II 13 *qui
cum inter se.. amicissimo consolatassent;* Laelius 82 *neque solium colent
inter se ac diligent, sed etiam verobuntur;* ad Att. VI I 13 *Cicerones
pueri amant inter se:* so Plautus *amare inter se* more than once. 788
sidera mundi, a favourite expression, imitated by Virgil who has also
astra mundi, lumina mundi: *mundi* here, as often in Lucr. and others,
= *caeli.* Catul. LXIV 206 *concessitque micantia sidera mundus.* 790
791 the same in meaning as 672 673, though the expression is varied,
while 792 793 are exactly repeated from 670 671, where see note.
794 *quae* i. e. the so-called four elements. 795 *In comm. ven.* seems
to resemble the very common phrases *venire in discrimen, periculum,
odium, contrarietatem, consuetudinem* and the like: *commutatum,* a
ἀπαξ λεγόμεν = *commutationem* see n. to 653 796 *ex* the four ele-
ments. *ex aliis quae* etc. such other *primordia* as cannot change. 797
tibi: Lucr. is fond of this dative ethicus as they call it: this very line
occurs four times: comp. also 773 *Nulla tibi ex illis poterit res esse
creata,* 918 *tibi perveniunt primordia rerum;* II 500 *Iura tibi cet.,* 1038
Quam tibi iam nemo cet.; III 197 *ut ab summo tibi diffundat altus acer-
vis,* 279 *Sic tibi nominis cet.,* IV 311 *Ille tibi est igitur;* 875 *tibi an-
hela sitis;* V 260 *terra tibi libetur;* 294 *nocturna tibi;* 835 *Tum tibi
terra dedit;* 1209 *Neque forte deum nobis cet.;* III 932 *Totius nobis
hic est.* 798 *Quin potius constitutum?* most writers would here pre-
fer the indic.: see n. to 588: that his atoms do thus work he will abund-
antly show in the second book; and indeed it is reiterated in the next

paragraphs 817—829, 902—920. 802 *sic = et sic*, and couples this line with what precedes.

803—829. But, you will say, all these four elements are necessary for the production of things: true; and without meat and drink, life cannot continue: the reason is the same in both cases: many first-beginnings are common to many things; and the same by various mixtures motions and the like may produce the most different things; just as the same letters go to quite different words. 803 foll.: you see the earth

out of which, the air into which all things grow; the rain and sun by which they grow. 805 *indulget* gives full play to: so Virgil *indulge ordibus, hospitio*; and *Lxy indulgere ardori militum*. 806 *tabe*

nimborum appears to have much the force of vi 521 *nimbi rigantes*: the *nimbi* melt into water, comp. the metaph. vi 514—516; but perhaps it

is better to make *tabe* refer to the trees: the force of the *nimbi* seems to make them dissolve into water; comp. *Ann.* i 173 *sede tabentis artus*:

iii 19 the *nimbi* are the actual rain-storms shed from the *nebulae*. *tabē*: this line is quoted by Priscian *inst.* vii 72 for the *ē* of *tabe*: comp. iii 731 *contage*.

808 *possint* is potential, not subj.: see n. to 327. *animantis*, this is one of 14 cases in which *-is* has been retained by me in the nom. plur. after *Lach.* on the authority of both A and B: the other

cases occur in ii 577, 955, 1155, iv 452, 1203, 1221, v 216, 494, 524, 525, 1072, vi 221, 936: see *Lach.* p. 56 and introduction p. 27: among these 14 examples we find indifferently participles adjectives and sub-

stantives; 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 804: *tener unior* occurs in Virg. *geor.* ii 331. 813 *certis*:

see n. to 521. 813—816 notice *res* 5 times repeated in three vs. and the antithetical and alliterative form of the whole sentence; and comp.

893—897 where *res* likewise occurs 5 times: also 610 691 *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 *dat 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 so

more than these *primordia*, the different shapes of which are so in

times more numerous than those letters, while the number of atoms of each shape is infinite, as shown in the 2nd book! Arist. de gen. et corr. I 2 in illustrating precisely the same doctrine of Democritus and Leucippus, adJa p. 315 b 14 ἐκ τῶν αὐτῶν γὰρ τραγωδία καὶ κυρωδία γραμμάτων. 828 *sonitu sonanti*, a mere poetical assonance, like *anxius angor*, *penitus penetrari*, *fera ferri*, *apparec aperte*, *domi domitos*, *senane senamioque*, *fera sacca ferarum*, *misero misere*, *Dece validas valeunt*: comp. Aen. II 53 *cavae cavernae*.

830-874: the homocomeria of Anaxagoras is equally defective: everything he supposes to consist of infinitely small particles of the same nature as the thing: bones of small bones, and so on: he denies too void and any limit to the division of things, like those above mentioned: such first-beginnings as these cannot resist destruction; so that things would return to nothing. Again, as food increases the body, the parts of the body are formed of things different in kind: or if you say all food has particles like the parts of the body contained in it, then meat and drink consist of particles different in kind: the same dilemma will apply to what grows out of the earth, to flame latent in wood, and the like.—That Lucr. had much sympathy with Anaxagoras will be seen at II 991 foll. where he translates from Euripides and adapts to his own purpose a passage founded upon Anaxagoras' system. There were also other points of contact: Anaxagoras held, as did Epicurus, that the sum of matter in the universe was always the same, and that nothing could pass into nothing. Though Lucr. 847 foll. tries to show that Anaxagoras' principles lead to a different conclusion, he says, frag. 22 Schaub. (17 Schorn), in words that Epicurus might have adopted, τὸ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὁμοίως νομίζουσιν οἱ Ἕλληνες οὐδὲν γὰρ χρέμα γίνεται οὐδ' ἀπόλλυται, ἀλλ' ἀπ' ἰάντων χρημάτων συμμίσγεται τε καὶ ἀποκρίνεται. The many points of difference Lucr. himself clearly shows: see also the editor's note 21 to Archer Butler's lectures on ancient philoa. I 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 *homocomerium*: 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, ἀκραια, as Anaxagoras says frag. 1, καὶ πλῆθος καὶ συμκρότητα: these he himself names σπέρματα or χρέματα, Aristotle τα ὁμοιομερῆ στοιχεῖα, ἀόρατα ὁμοιομερῆ, and the like: the later Greeks call them ὁμοιομερῆ in the plur. probably from some misconception. 835 foll. most of all of the examples here given are found in Aristotle Simplicius and others, so that they were doubtless employed by Anaxagoras himself.

836 *parvulus, mibantis*, 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. *sanguis* neut. see Lach. 839 *auri*: see notes I. not only Simplicius there cited, but also Philoponus and Isertius 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 819 *quibus e*; VI 788 *terris ex omnia surgunt*; IV 597 *Haec loca per*; V 770 *loca . . . iunivca per erit*; 1264 *tiam per*; VI 747 *Cumae apud*, 840 *Qua de are* more usual. Lucr. is fond of this order, adj. prep. and then a word intervening between it and the subst.: I. 10 *tuusque ex, include, chartis*; IV 829 *validis ex apta lacertis*; with these comp. Virg. ecl. VI 19 *ipsis ex vincula scrtis*; VI 714 *medum per saepe colorem*; 855 *supra de reddere parte*; 1202 *capitis cum carpe dolore*; IV 472 *sua in abstitit iestitia*, VI 1100 *noctem per surps diomque* is of the same nature. 844 so he himself in terms repugnant to an epicurean, frag. 3 (15) οἷτε τοῖ σμικροῦ γέ ἐστι τὸ γε ἐλάχιστον, ἀλλ' ἔλασσιον αἰεί. τὸ γὰρ εἶναι οὐκ ἐστι τομῆ οὐκ αἶνα. κ τ λ., tomῆ Zeller for τὸ μῆ. 848 *Illi*, Empedocles and the rest: see 734 foll. 848 *Si prima sunt, vni.* etc: Anaxagoras gives to his particles, frag. 3 Schœru, *χρῶς καὶ ἡδονῆς, οὐκ ἔρ and testo*; 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 *μάχων*, his particles cannot exist alone, ἀλλ' ὅπως περὶ ἀρχῆν, καὶ εἴν πάντα ὁμοῦ: to Lucr. an absurdity who will only reason from his own premises. 850 *neque [eius] refronat*: see n. to 718. 851 *expressu* may be added to the words enumerated in n. to 633. 859—866 a dilemma: food supports the body: are the particles *ὁμοιομερῆ* with the food? then the body consists of what is not *ὁμοιομερῆ* 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 *ὁμοιομερῆ* with them. again the poet's own premises assumed. 863 *omnino*, to complete the list, go through all the parts specified. 864 *cibus om.* including all nourishment, drunk as well as *περὶ, et arillus cibus et liquor*: *ipse* means 'as well as dry food', =etiam. 865 *alienigenis* is the opposite to *ὁμοιομερῆς*. 866 *sanie.* for the difference between it and *sanguis* see Celsus V 25 20, quoted by Forc., *sanguis omnibus nobis est; sanies est tenuior hoc est.* 867 874 a similar dilemma, which the last vss. render obscure: trees and the like grow out of the earth, therefore the earth consists not of *ὁμοιομερῆ*, but of minute trees and the like: flame smoke ash are latent in wood; therefore wood consists of minute flames etc. not of *ὁμοιομερῆ* again trees when above ground are fed out of the earth: if the earth consists of *ὁμοιομερῆ*, then trees are fed and increased by things not *ὁμοιομερῆ*; and

similarly of the flames which are seen to be fed by wood. 870 *Transfer*: Cic. de off. I 51 *quod ab Ennio positum in una re transferri in multas potest.*

875—896: Anaxagoras tries to extricate himself by assuming that everything is latent in everything; but that that only is perceived, of which two 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 *latitans* in two different senses with nothing in common. Lucr. like the old Latin writers generally, loves as we have said assonance alliteration antithesis and the like so dearly, that often the use of a word seems to suggest to him a repetition of it, without any point whatever, and therefore to our taste faulty. comp. 893 *docet res, Scire licet non esse in rebus est.*; 976 *exempta sine* with 978 *si qua locet se* and 979 *non est a sine profectum*; 975 *effugium praecludit* w. l. 983 *Fugium . . . praeclatet*, II 714 *caecis Corporibus fuqunt a corpore*, 1018 *hacrepitont res: Sic ipsa in rebus*; III 364 *Lamina laminibus*; 451 *valida quassatum est viribus urvi Cerepus et obtusis occiderunt viribus urvis*, VI 718 *Coyentes sursus replent coguntque manere* and the like. 879 almost repeated IV 97 *In promptu quoniam est in prima fronte locata* in both cases *in promptu* is not connected with *locata*: comp. the other examples of its use in Lucr. Cicero etc. 875—879 this which Lucr. declares to be a sorry subterfuge, was in fact the very corner-stone of Anaxagoras' physics. His particles were infinite in number and smallness; from the necessity of the case everything was mixed with everything, except only his *νοῦς* his *νοῦς*, see fr. 6 (7), was mixed up with nothing, because if mixed up with anything, then it must have been mixed up with everything: but *ἐν παντι παντός μάλιστα ἔνεστι πλὴν νοῦν*, and again *παντάπασι δὲ οὐδὲν ἀποκρίνεται οὐδὲ διακρίνεται τὸ ἕτερον ἀπὸ τοῦ ἕτερου πλὴν νοῦν . . . ἀλλ' ὅτι ἐν πλεῖστα ἐν ταῦτα ἐνόηλότατα ἐν ἑαυτοῦ ἔστι καὶ ἦν*: that is each individual thing is what it is by having in it the greatest number of *ὁμοιομερῆ στοιχεῖα*, particles like to it in kind.

880 a v. occurring six or times in almost the same words. 882 *rob.* *κίτρι*: II 449 *duri robora ferri*; Verg. *geor.* I 162 *gravis robur aratri*. 883 *aliquid* [eorum] *quae*: Virg. *ecl.* II 71 *aliquid . . . quorum indiget usus*, but there the gen. makes it much less harsh; as II 583 *Nihil esse . . . quorum natura*; III 184 *res ulla . . . quorum natura*. comp. VI 814 *ritasi copia derit* [us] *Quos est.* Aen. XI 1:2 *Magna tropara ferunt quos dat est.* where Wagner gives several other instances from Virgil: the id. em. is found in prose; Valer. Max. II 10 1 *ne de aliqua re, quae in his*

relatus erant, videretur dubitasse, Liv. xxiii 15 4 *praemia atque honores, qui remanerint. . . propositi*. 884 *lapidi* is abl: so 1111 *de parti*, ii 520 *mucroni*, vi 63 *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 *herbus. . . decebat* of mss. I now retain; because *docet* with a dat. is common in the old writers see Forc. and comp. Sall. fr. hist. : 98 (100) *locum editiorem quam victoribus decebat* [i. e. capere] *capit*: there is anyhow a slight unacc. 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: Laeh. explains it thus, *dulces guttas mittere tales quali ubere sunt ubere luctus*, taking therefore *lanigeras* as the nom. plur.: this is surely harsh wth *simili sapore* coming between *guttas* and *quali ubere*: I am imposed to take it thus, *sapore, quali* [sapore guttas] *sunt lanigeras* (dat.) [n] *ubere lactis*; but the *qualis* (nom. plur.) or *quales* of A and Nic. Nice. is perhaps right. *lanigeras*: comp. *squamigeri* and *penni-poteritas*, likewise used absolutely. *ub. luc*: so ii 370 and Tibullus *ubera actis*, Lamb. quo es from Varro *minimam 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 Tursellius seems to explain it rightly, as denoting another way of grinding corn; comp. Plaut. aed. 31 *Num me illuc ducis, ubi qua lupulem terat*? 895 896 very like 814 815, expressing the epicurean doctrine of *primordia* against Anaxagoras as there against Empedocles. 895 *multimedis*: see n. to 683 *omnimodis*.

897—920: but you say trees often take fire by rubbing against each other: true, but for all that fire is not in them; else it would burst forth at any moment: the fact is fire and fire have many first-beginnings in common, just as the words have letters in common, but the two things, as the two words, are yet quite distinct. Again if you think a thing cannot be, unless its first-beginnings are of a like nature, then you must give these human feelings, in order that they may make a man.—This passage in meaning and in language greatly resembles 803—829: the reason is plain: the particles of Anaxagoras seemed to Lucr. liable to the same objections as the four elements of Empedocles, each giving to his elements those secondary qualities which only belong to things in being. 900 *flam. flore*: editors comp. *ῥυπός ἀϊθος* of Homer and Aeschylus, and iv 450 *lucernarum florentia lumina flammis*. 902 *sen- sibilioris*, which yet have none whatever of the properties of fire. 91

facti, fully made, opposed of course to the *semibia*, which might in other circumstances form water or anything else. 907 *pauci 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 *cælum mare terras cœt*, 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 *Seduct et riuo tremulo concussa cachiniant Et lacrimis spargunt vorantibus ora genæque*: in each case he pushes the argument to what he deems the last absurdity, that of endowing first-beginnings with human feelings and actions: Anaxagoras' theory, he here says, requires you to believe that everything has infinitely small men and women and the like mixed up in it.

921 950: 'listen now: inspired by the muses I enter on an untrodden path to cull a wreath yet worn by none: I am going to burst the bolts of religion, and clear up a dark subject by lucid verses, verses overlaid 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 *in ipso tendunt percussus amore*. 924 *incussit am.*: so 19 *incutens 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 vs. by *Virg. geor.* III 10 foll. joined with 201 foll., *Hor. epist.* I 19 21 foll.; *Mann.* I 4—6; and others. 927 *integro* hitherto untasted by any one, with perhaps the notion of unskilled: *Nemesianus* (*cyneg.* 11, in his imitation, *integro remansit vestigia musæ*). 932 *It. by. nod.*: see n. to 109. 933 *obsc. lunda*: see n. to 639 (*corus ab obscuram*. *Cic. de nat. deor.* I 58 Cotta says to the epicurean *Vellius* *iudico tamen de re obscura atque difficillima a te dictum esse citius*). 934 *contingens* 938 *contingunt* and 947 *contingere*: *Lamb.* here and elsewhere rightly makes this word a compound of *tango*: vt 1188 *croci contactæ colore*; *contactus* is not found in *Luer*: *Virg. geor.* III 403 and 448 *contingunt* is probably the same form. 935 *sen 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 iudicis*, which are not very like. Perhaps it is simplest to understand it like 11

51 *fulgorem ab auro*, the glitter coming from gold: see passages quoted there from Livy and others. it = therefore non a nulla ratione proficisci, non nullus rat. nis esse: or has it the meaning of *stare, esse a ratione, a parte rationis*? or is it like Cic. pro Mar. 63 *nostris illi in Platone et Aristotele*? but that is perhaps a mere Grecism. 936 *etrea* detestes esp. what is nauseous to taste or smell. 941 *hec non cap.* in form resembles Enn. ann. 300 *Arca cum capta capi cet.* imitated in Aen. vi 295 *Non capti potare capi cet.* but the sense differs, it is rightly explained perhaps by Turneb. adv. vi. 14 'tractum esse videtur a feris vivibus piscibus, lam fovea pedica massa arca esca decipiuntur atque capiuntur, in danna inq. et incommoda incedunt: non ta non pueri cet.' Tasso Ger. lib. 1 3 *E dall' usquino suo vid' rievare.* Fairfax renders better the point of Lucret. *They drink deceived and so deceived they live.* Aen. iv 330 *Non equalem omnium capta a- leserta videret,* *capta* is much stronger than *decepta* would be. 944 *Tristior = amara*: iv 125 *tristia centaurea*; 634 *quod tristo et amarum*; vi 780 *exporeque tristia quis sint.* Virg. geor. iii 448 *tristi amara.* 945 *ave. Pterio . musaco dulci:* see n. to 258. 949 *dum perpicis* is the idiomatic tense Cic. ad Att. x 3 *ego in Arcano oppeter, dum haec exporico.* Ter. eun. 206 *expectabo, dum erit.* Virg. ecl. ix 23 *dum esco. . pascos expellus* sometimes it is doubtful whether *dum* signifies 'until' or 'whilst', but here and in the passages just quoted and iv 24 *dum perpicis a. N. r. ac peraculis utilitatem* it plainly means 'until' 950 *compta*: iii 258 *quo pacto inter sese mixta quibusque Compta molis vivant*; iv 27 *quibus e rebus cum corpore compta vixeret,* and ii. 845 *que compta concuque Corpore atque animae coexistunt vixer apt.* 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 Lucret means unfathomably deep, and hence is almost synon with *immensus*: compare his use of *solitas, plenae, ceter, magnis* and the like in n. to iv 63.

958—967: well then the universe is bounded on no side, for then it must have an end or outside, in which case there must be something beyond it, which may be seen to bound it, but there can be nothing outside the universe, which is therefore boundless on all sides. Again say for the moment space is finite, go now to its verge and fling a javelin: will it go in the direction you throw it, or will it be stopped by something? if there is something beyond to stop it, that something is in the universe; if it goes on, it has not started from the end of space. therefore you will be always in the universe, wherever you fling it. Lastly whatever you see, is bounded by and into something different,

earth by sea, sea by earth and the like; but what is there outside to bound the universe?—Lucr. has had great injustice done him here by the misapprehension of his editors and others who strangely take *omne quod est, omne quod est spatium, rerum summa* to be all syllables—a right explanation of 968 *si iam . . . constitutur*, and the transposition, which I have made of 984 (978)—987 (1001) will I believe make his argument quite clear: he is going to show that space is infinite and matter infinite: the former he proves 988 (984)—1007, the latter 1018—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 shown by a series of identical propositions, call them as you please definitions postulates or axioms: these propositions however are most clearly put by Lin. when he is rightly interpreted. 958 *quod est* is added to *Omne*, as in 523, see 1053. *Omne quod est spatium* to make the expression more clear: τὸ πᾶν is Epicurus term. Lucr. calls it also *summa omnia, summa omnium totius omnia, summa universum* and sometimes *omnia*. 958 *vel. vq. vi.* take whichever of the roads through the universe you please, at no point in any of them will you reach its bound: comp. II 260 and 253 *Nec regione loci certa*. 959 *extremum* is the ἄκρον of Epicurus, 961 *ad id. i. e. ita ut videatur illud, quo longius nostrat sensus non sequatur* & that any one standing at this point sees where the thing ends and something else begins: *haec sensus nat. simp. y hic sensus: ut natura aquae, venti li, animi* and the like. 962 *sequitur*. Act. VII C. 2 *vel. sequi sequitur Iulianum nubem*. 964 the *ergo* follows from 949 *namque vet*. The above is almost a translation of Epicurus in Diog. Laert. x + 1 τὸ πᾶν ἀπειρόν ἔστι: τὸ γὰρ πεπερασμένον ἄκρον ἔχει τὸ δ' ἄκρον παρ' ἑτέρον τι θαυμάσιον. ὥστε οὐκ ἔχει ἄκρον πέρας οὐκ ἔχει, πέρας δ' εἰς ἔχον ἀπειρον ἢ εἴη καὶ οὐ πεπερασμένον comp. two Cic. de d. v. II 103 *videtur Epicurum . . . quoniam nihil quod in natura rerum omnino esse d'cimus, id infinitum esse concluderit? quod finitum est inquit habet extremum quis hoc non d'c'erit? quod autem habet extremum, id certitur ex alio extrinsecus. hoc quoque est concordabilem. ut quod omnino est, id non certitur ex alio extrinsecus. ut hoc quidem negari potest. nisi i. g. tunc cum habeat extremum, infinitum sit necesse est.* 968 *quem quod / p =* quoniam in loco aliquo possidet. IV 179 *In quibus quibusque locum diverso manere volunt; Cic. de orat. I 139 ut in quo quibusque officio consistat, ut in suo quibusque Rescitur dicitur.* 967 I am not clear whether *quibusque* 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. verb., but not always, it means granting for the moment *vel. et*

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 510 *si iam libere concedere fulam. Et dicit... Mortalem tamen cet.* v 195 *Quid si iam rerum ignorem primordia quas sint, Hoc tamen cet.* also I 396 with imperf. *Nec, si iam posset, sine inani posset;* and II 716 with indic. *quid si iam sit, futura necessest;* and 813 *si iam nos- tro sentit cet.* see also IV 1171 *Sed tamen esto som.* For this use of *si iam* and a similar one of *ut iam* in Cicero and *iam ut* in Livy and Caesar see Madv. de fin. p. 389; Tusc. disp. I 50 *si iam possunt,* 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 utmost edge, so as then to be standing on its farthest point: comp. Cic. de nat. deor. I 54 *si terminum et interminatum in omnis partibus non in tulerim regionum videretis, in quam se inciens animus . . . ut prorsus natur ut nullam tamen oram ultimi vident, in qua possit consistere,* de fin. I 17 *non ultimam nec extremam;* 29 *extremum et ultimum,* II 6 *extremum, et ultimum,* all apparently mere pleonasms. 971 comp. Sen. II 50 *validis vigentem viribus hastam . . . Contortit.* 976 *exempta* see 1917 *Fundus exemptis;* so Ovid *exempto, dempto fine.* 977 *probet* III 864 *probet:* *præbere* and *debere* are quite analogous. *probeat* *quæque:* 973 *prohibere obstareque,* and above *officere atque obstare, prorsus et obstet;* also II 781, 786 and 794 *officiunt obstantque, impediunt prohibentque, contra prorsus et obstet:* his constant imitator Arach. II 11 *his efficiunt nihil prohibent quominus.* 978 *fini* is in the mark or limit named at: Lucret. has many such ablatives, *colli tussi orbi* *sub viridi pella,* as well as *navi in fini inobri* and even *hili;* *maeroni ratumâ* *partis in yndi (t):* and with 976 *fine,* 978 *fini,* 979 *fine* comp. IV 232 *luce,* 233 *luce:* in Greek words he has these allatives in *i, tripositi Cædici* *delivari,* 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 the 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: *extremum* *non effusum* in 975 and 984 with different meanings, and see also to 577. 980 *sequar:* so II 983 *Quippe sequar* I will follow up, for so 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 *Fiat uti* in a different sense, so strangely does he love such associations, and in addition to what has been said here and to 875, obs. in 983 *Effusum per* *prole.* 983 *prolatet* is to enlarge the bounds, and thus ever to give

room for further flight. Benth. in 970 for *Ultimus* proposed *Nuntius* without necessity; but he rightly saw, as Wak. observes, that this illustration was suggested to Lucret. by the Roman mode of declaring war: in the words of Livy I 32 12 *perit solitum ut fetialis hastam, ad fines eorum ferret. hastam in fines eorum emittit*. 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 35 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 [arm] beyond his body: if he could, then he would put his arm where there was before space without body: . . . if he could not stretch out his hand, it must be because of some external hindrance. . . and then I ask whether that which hinders his hand from moving onwards be substance or accident, something or nothing'

984 (998)—987 (1001) he concludes his argument on the *omne* with a short statement taken from what comes under the sight of all: comp. what is said above on 701 foll. 759 foll. 915 foll.: comp. too II 471—477, III 367—369, V 506—508, 576—583, 646—649. That these vs. should be placed here admits I think of no question: they utterly destroy the sequence of the reasoning, where they come in *ms.* 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 *Præterea* of 188: and therefore the first editor would not unaturally give to this addition of the poet's the place it has in all *ms.* All finite things bound and are bounded by something discontinuous and distinct in kind: comp. the stoic Cleomedes de meteor. I 6 at end τῶν τὸ πεπερασμένον εἰς ἑτερογενεῖς περαιοῦται καὶ ὁ ἴστος ἕτερογενεῖ κατὰ γὰρ, τὸν τε αἰθέρα καὶ τὸ γῆρας 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 in all kinds, there is a lowest point to which first-beginnings can land: 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 973 foll. and to prove space to be infinite. 989 (984) *minima totum* is another name for the *omne*. 991 (987) *corruptum* see n. to 233. 992 (986) *sub. evol. te pua ne* recurs II 103 and V 1016, after Cic. *Atat* 47 *lib. sub. te pua ne evol.* 996 (992) *At* *omne*, see n. to 161. 999 (995) *id. motu*, so II 297 *quo motu* *in motu*, 309 *en n. per om. p. sum. dicitur* *in motu*, but IV 392 *et ubi duo sunt motu in motu*. 1000 (996) *et*

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 foll. This inherent motion both Epicurus and Lucr. understand as a motion downwards: they had no other conception of downwards in space. When by the artifice spoken of atoms were enabled to clash and combine, both Epicurus and Lucr. conceived the rising up of atoms in a direction more or less contrary to the only natural motion as that which enabled things to come into being and remain in being, and rendered possible the existence and maintenance of the *summa rerum*. It is utterly vain for Iach. 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 quas possunt forte coorta*; 408 *Ex infinito sunt corpora plura coorta*; 414 *Ex infinito fuerat quaecumque coorta*: but I 1025 *Ex infinito* = *Ex inf. tempore*; which in the similar passages v 188 and 423 is expressed, *Ex infinito iam tempore percita 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 *suppeditantur*, but perhaps it refers to *cita* as well. *cita* has its full participial force, as also II 85 *cum cita saepe* and IV 546 *regio cita*: so Hor. epod. IX 20 *Puppis sinistrorsum citas*. 1002 *profundi* is here a subst. as often in Lucr.: so *natura*, *habenas*, *summam profundi*: but he only thus uses it in the gen. sing. 1004 repeated v 1216. 1005 *restat ira*: v 227 *Cui tantum . . restet transire malorum*; Hor. epist. I 6 27 *Ire tamen restat, Numa quo devenis. moando* goes with *facere*. 1006 *copia* i. e. *spatii*. Comp. with this and 996, Cic. de nat. deor. I 54 *in hac igitur immensitate latitudinum longitudinum altitudinum infinita vis innumerabilium volitat atomorum* cet. where the *infinita vis* is Lucretian. 1006 1007: notice here the poetical redundancy of expression, which with him has also a philosophical import.

1008—1051: and the sum of things and matter too are infinite: the other question proposed above: for space being infinite, if matter were finite, then nothing in being could exist one moment: this world for example and all its parts would dissolve into their atoms; or rather could never have existed; for it is only by an infinite supply of matter that this earth and heaven can be maintained: the mutual clashing 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 clashing could not go on. 1008 *rerum summa*: see what I have already said to 235 of *haec rerum summa* and 333 on *summa rerum*. *summa* is wit^h

Lucr a very indefinite term; then we have seen *summa omnia*, *summa aeterni totius omnia*, *summa summorum* and the like are all synonyms of the *omne* or universe. *summa loci* is the infinite void or space, so 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 *Utae omnia rerum omne constat summae creati*, and ii 536 *Et finita 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 infinities are equal, the infinity of *res* and that of *primordia* get 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. ii 313 is somewhat ambiguous; see notes there: sometimes as i 314 *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 612 it has again its most extensive sense.

1009 *Ne possit, tenet*. Livy xxiv 19 7 *Macedonum tenuit ne verito incepto abierit*; Ovid met. vii 146 *Sed te ne furcis tenuit revocatae fenoae*. 1012 *Aut [ita ut] alterutrum eorum* i. e. aut imane aut corpus, si alterum i. e. an corpus aut imane, non terminet illud alterum, *Neque ce natura*, i. e. solum, *potest tamen*, i. e. etiamsi alterum desinat, *inmoderatum*. 1013 *inmoderatum*. Cic de nat. deor. ii 65 translates τὸ ἀπειρον αἰθέρα of Empiricus by *inmoderatum aethera*. On the lacuna see notes I and transl. 1014 *templa*: see n. to 124. 1015 *diuinae cor. om.* existing in the interior dia. 1018 *magnum per tunc*, which occurs four times between this v. and ii 10, is adopted by Virg. e l vi 31. ii 1108 *magnum* is an epithet of *omne*, the word thus applied acquires a poetical intensity of meaning, as *solus profusus celer* and the like, see n. to iv 63 *tenus*. Of this and the preceding sections E. p. A. D. G. Laert. x 41 gives a good summary, καὶ μὴν καὶ τῷ πλεῖστί τῶν σωμάτων ἀπειρὸν ἐστὶ τὸ πᾶν καὶ τῷ μεγέθει τοῦ κενοῦ· εἴτε γὰρ ἐν τῷ κενῷ ἀπειρον τὰ ὅτι σώματα ὀρισμένα, οἰδομένου ἂν εἶνε τὰ σώματα, ἀλλ' ἐρίρετο κατὰ τὸ ἀπειρον κενὸν διασπαρμένῃ, οἷκ ἔχοντα τὰ νετραύοντα καὶ στελλοντα κατὰ τὴν ἀπειροσύνην· εἴτε τὸ κενὸν ἦν ὀρισμένον, οἷκ ἂν εἶχε τὰ ἀπειρα σώματα ἅποιο ἂν ἴσθη.

1021—1027 are repeated with some changes v 119 429 and 1:7—121. It is mere blind chance, not providence, that has arranged I

out of the atoms this world and other worlds, therefore these atoms never could have thus combined, unless there was an infinite supply. 1021 for these three abs. see n. to 183. 1022 *suu* monox. here and v 521. so in 1025 *sua* *ventis* after Ennius: such a syniz. is rare in hexameters, most frequent in dramatic poetry. 1025 *Ex inf.* i. e. temper. comp. v 188 and 423 and n. to 1001; and also Aen. IX 63 *collata fatuam abenti Ex longis rubris*, *perita* 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. *notus* and *coetus* are of course acc. plur. 1027 *depositurus*: so v 192: see n. to 653: it appears to be peculiar to Lucr. 1028 partly recars v 194. 1029 *negros annos*. v 141 *Quae colent magnos in negros mensibus annos*. There is no doubt an allusion, perhaps sarcastic, to the theories of the *megara annos*. He probably had in his mind some stoical interpretation of Heraclitus' *επιστροφαι*, when our present system should end and a new cycle commence. The poet then means to say, this world, though in terms of existence is nothing compared with the eternity of the universe, yet in its present form outlives many of your great years, be they 10 or 10000 of our solar years. 1030 *Ut simul spoliqum* here and in the best writers: see Forc. 1031 *fluminis* *in* *his* is the stream of water belonging to each *annus*: see Forc. a. v. and Aen. II 305 *rapidos montano fluminis torrens*, which he also cites: IV 1036 *Fluvialis ingentis flucta*. 1033 *unum esse*, 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 a. v.; the meaning it has in 8 and 193 already is in place here. 1034 *visant*—*il* *visant* by a poetical licence: see n. to v 538, a stoic or peripatetic could here use it literally; but to the *patronus* Lucr. these things are rather an example, as he says v 125, *id* *quod* *est* *vitae* *motu* *senatus* *renatum*. 1036 see n. to 1000. 1037 *perque* is accus. agreeing with *antissa*. *in* *tempore*: comp. 35; and Forc. locut. 361 *In tempore ad eam veni*. 1038 foll. comp. II 1122 foll. 1039 *am. cor.* so 810 *amissa iam corpore*, IV 535 *Nec te fallit am per corpore auferat*. 1041 *aversa viam*, a grecism to which I can find no exact parallel; Horace's *seclera prima*, *aperiam solutis* are somewhat like. Forc. ann. 2.9 *viam* seems to depend not on *fluere* but *quo*. 1042 *una. omn. quae*, the whole of any sum of matter gathered together, such as our *summa* or *mundus* here spoken of. 1044 *culere*, an expressive metaphor with *plaga* or *ictus*, to give the force of Epicurus' *επιστροφαι*, the counter stroke which makes the atom change its course and rebound it to combine. 1045 *quatur*: III 1010 *potestur* these or other forms are common enough in the old writers; as *quatur quibus requiritur* *quatur* *in* *potestur* *possitur*. 1049 *solap.* 1036. 1050 *Et tamen*:

811 *Et tamen in rebus*; v 768 *Et tamen ipse suo ceter.* 1177 *Et tamen omnino quod ceter.*; 1097 *Et tamen tamen cum ceter.* 1125 *Et tamen tamen ceter.*; vi 603 *Et tamen interdum ceter.*: 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 Lucretius as ii 20, 616, iii 967, iv 1268, 1277, vi 305.

1052—1082: do not believe with some that all things tend to a centre, and therefore the world keeps together without external force, and things and animals beneath the earth cannot tumble into the sky any more than we can fly up to it—that our day is their light, 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: *vis* everywhere alike yields to all body alike.—It is the stoics doubtless whom Lucretius 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 Lucretius so clearly explains here, by all things pressing to the centre: the earth resting *ισοκαρπῶς*, in the words of Zeno in Stob. ecl. i 134, at about the centre of the *κόσμος*, in the same way that the whole finite *κόσμος* remains fast in the infinite void. Had Epicurus, while retaining his conceptions of infinite space and matter and 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. —1053 *juce* with *at.* infn. is found in Virgil Horace Ovid and Tibullus: see Forc. ana. P. cuml. 1053 *quod dicunt—id quod dicunt* or *ut dicunt*. so *quod cetero, quod dicunt*, 1081 *sua quod natura potest*. ii 369 *quod natura reposed*, and the like. Lach seems to me only to involve the constr. *summum* of their sum which is finite. —1055 *ictibus ceter.* of atoms: see 1049 and 1050. —1056 the st. in Cic. de nat. deor. ii 115 says *omnes partes eius undique medullam locum capessentes nituntur aequaliter ceter.* and Zeno himself in Stob. ecl. 11. *πάντα τὰ μέγη τοῦ κόσμου ἐπὶ τὸ μέσον τοῦ κόσμου τὴν φεράν ἔχειν, μάλιστα δὲ τὰ βύρας ἔχοντα.* 1057 is parenthetical. Lach rightly compares the form of expr. in iv 366 *Aera si credis gravatum lumine posse Indigere*: comp. also ii 613 *neque posse in terraistere terram.* —1058 1059 Lach. and some older editors join these with 1057: this may be right, but I prefer to connect them with 1056. *It* [*fuge credere*] *quae pond. erant*, not *erat*, because it is a mere definition of the poet's own not depending on the opinion of those criticised. 1059 *retro postea*: if two men are feet to feet, the one is supposed to be reversed or turned upside down just as your shadow in the water looks to be. —1060 unq. testably is joined with what precedes: see notes

1: Lach. here labours in vain: Lucian Demon. 22 gives just the same illustration, φυσικόν τινα περὶ τῶν ἀπιποθῶν διαλεγόμενον ἀναστήσις καὶ εἰς φρεσιν ἀγαθῶν καὶ δαίσις αὐτῶ τῆ ἐν τῷ ὕδατι σικκῶν ἤμετο τοιοῦτους ἄρα τοὺς ἀπιποθῶς εἶναι λέγει.

1061 if there is here any *alacul* at all, it is very slight and natural: *supra cedere*, on which what precedes depends, is so distant, that he prefers to go *cl.* with another verb *Contendunt. supra.* Festus quotes Lucilius for this word; and Att. is 575 has the verb *supra* (11: *per*): *π* *ε* *π* *η* *η* *α*. 1065 *Illi* the people there, easily inferred from what precedes: yet it is possible that *Illi*, as Lamb. suggests, is the adv.: a well known form; but the pronoun contrasts better with *nos*: Virg. *geor* 1 250 *Nosque ubi primus equis oriens adflavit anhelis, Illic* [MFR, Probus. *Illic* Seneca] *sera rubens accendit lumina vesper*, there is a similar doubt. 1066 the subject changes, *et* [*illos contendunt*] *dividere. tempora caeli* are of course the seasons of the year; as vi 362 *cum caeli tempora constant*; and as *anni tempora* and *annivera 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. *noctris* is a harsh ell. *agere agere*, a sense common in prose too: Cic. Verr. ii 164 *dies festi ageretur*. 1068 *stelis* the stones: see n. to 611. 1069 *Ampliori habent* seems quite the same idiom as *perspectam habere, bellum semper habent* i. d. *cl.* and the like. comp. too v 1378 *Abustisque tenent . . . optata*: an *ampliori* 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 *alacul* or a lost nfn. at end of the verse. 1075 *per non melius*: so ii 93 *ex non ser sibus*; 932 *a non senon*. 1076 *Atq. pau l.* more fully expressed ii 239 *Acque pomulibus non acquis*: comp. *lpu.* in *Diog. Laert.* x 43 *παρεχομένου τοῦ κραιῶ τὴν ἕξ ὀρεῶν καὶ τῆ ἀσφοδιῆ καὶ τῆ βαρπιδῆ ἐν αἰῶνα*, where ἕξιν should surely be αἕξιν. comp. *Sextus adv. math.* x 223 *διὰ τὴν εἰς φέρεται δὲ αἰῶν [ἢ ἄτομος]*. 1077 *quisquam locus* iii 234 *Nec calor est quisquam*; 275 *quemquam vbi sensum in morte futurum*. *Valer Flaccus* viii 271 *non foedoris ulla spes est aut irae quoquam modus*; *Sall. Cat.* 51 2 *neque loco neque homini cuiquam sentia credere*, 58 10 *neque locus neque animus quoquam legem quem armis non torquet*, *Jug.* 72 2 *neque loco neque mortali cuiquam aut tempore sentia credere*, *P. aut. Metanech.* 447 *Nusquam quisquam facinus fiet*. with appellatives it is common enough, *quisquam parens, quoquam civis regentis* in *Sallust*; *quisquam homo, quoquam homo mortuus, quisquam d. ci. milibus civis amator*, all in *Plautus*. *Ann.* vi 775 *Nec puer Iliac quoquam de gente*, *Tib.* i 1 65 *non iureis quoquam. non virge*; *Prop.* v 11) 7 13 *nee cuiquam melior sperando puellae*; and *Lucret.* *lib. i. l.* v 36 *neque iustet quis-*

quam nec barbarus. 1079 1080 almost repeated II 236 237. 1079 *subsistere*: Plaut. *epid.* I 1 77 *nisi suffulcis firmiter, Non potui 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 I.I. thus teaches, οὐ πάντως δὲ σῶμα βάρως ἔχειν, ἀλλ' ἀβαρῆ εἶναι αἶρα καὶ τῆρ γίνεσθαι δὲ καὶ ταῦτά πως ἐπὶ τὸ τῆς ὅλης σφαίρας τοῦ κόσμου μέσση, τῆν δὲ σύστασιν πρὸς τὴν περιφέρειαν αὐτοῦ ποιῆσθαι κ.τ.λ.: this exactly agrees with what Lucr. affirms. 1085 this v. seems clearly to interrupt the natural connexion between *liquoris*, and 1086 *uiscorem* 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 fire. 1090 *cae. caer. recurs* VI 96: he has *caerula mundi*, the same thing; and *caerula* alone: Ennius before him *cava caerula* and *caerula caeli templa. pasci*: 231 *unde aether sidera pascit*; V 524 *Quo cuiusque cibis vocat...Flammea per caelum pascuntis corpora passim.* 1091 *se ibi*: the elision of a long monosyll. before a short vowel is confined within narrow limits: see Haupt *obs. crit.* p. 17 who cites from Lucr. I 136, 922, V 97 *Nec me animi*; III 6 *Quot 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 *viibus*, two mere conjectures of his own which both violate the laws of elision: see Luc. Mueller *de rs metr.* p. 284.

1094—1101 see notes I: it is clear that in the lost vsa. the clause *nisi* cet. had to be completed; then an apodosis to *quoniam* cet. must have come, shewing that these people were not only wrong, but inconsistent: then a new sentence must have followed, declaring that space being infinite, as even the stoics admitted, matter as proved above must be infinite likewise, *Ne* cet. 1102 *volucris* a natural metaphor: so IV 205 *volucris levitate* of the inconceivable speed of his idols; VI 173 *volucris luminae*: 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. templa*, the innermost quarters, i.e. farthest removed from us: it means therefore that the heaven would tumble in on earth and be mixed in wild ruin:

heaven would tumble in on earth and be mixed in wild ruin:

Virgil has *tectis*, and *adytis penetralibus*; Cicero *penetrales focos*; elsewhere in Lucretius *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 pondus mundi*. 1109 Plaut. *rud.* 1287 *de bonis quod restat reliquiarum*. 1111 *parti* recurs III 611, IV 515, VI 694, 721; corp. *inscr. Lat.* vol. 1, 206 25 and 27 *in partei*: 198 51 *parti*: the accus. *partim* is found VI 88, 384 and 661: the adv. *partim* is really this accus.; see n. to 20. 1112 *ianua leti* recurs V 373.

1114—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 *labors*: 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, no nor armies and navies that can free us from fear of religion and death, and all the cares of life: reason alone can deliver us from all such empty terrors. 1 and 5 *Suave*; so *polo* and *nec mirum* more than once: these neuter adjectives are rare exceptions to the usage of Lucretius as of the older writers generally, not to omit the subst. verb. *mari* is the abl.: obs. *magno* and 2 *magnum*, and 27 23 *auroque aurataque*, and 48 49 *metus metuunt*, and 54—59 *tenebris tenebris tenebris tenebras*. 1 comp. Archippus *Mein. com. Gr. frag.* II p. 727 Ὡς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὄραν, Ὡ μῆτιρ, ἐστὶ μὴ πλέοντα μηδαμῶς; and Cic. *ad Att.* II 7 2 *Nunc vero cum cogar exire de navi, non abiectis sed ereptis gubernaculis, cupio istorum naufragia ex terra intueri; cupio, ut ait tuus amicus Sophocles, κἄρ ἐπὶ στέργγ Πικνῆς ἀκούειν ψικᾶδος εὐδούση φρενί*: comp. the whole frag. from the *tympanistae*, esp. τοῦ γῆς ἐπιψαύσαντα, which further illustrates Lucretius: it appears therefore to be a common proverb, †

hardness of which he tries to soften by the explanation of 3: *Har. epist.* 1: 11 10 *Neptunum procul e terra spectare furibundum*. 4 *quidna res carens ea mole quibus carens*, the word depending on the general turn of the sentence. 8 *doctrina sap.* is governed by *munus*, *munus* has at once its literal meaning, as in *arr. munus*, and the common metaphorical one, as in *Cic. de div.* 1: 45 *sapientia munus pectus*: the somewhat involved sentence gives an awkwardness to the epistle; since even in prose *serena templa, edata, doctrina sapientiam munus* would be natural enough. *Lucr.* may well have been thinking of *Aristoph. cloud.* 1024 Ὁ καλλίπυρον σοφίαν κλειστότην ἐπασκῶν, for it is a play he would have been likely to enjoy, and I find other points of resemblance. *comp.* ii 1193 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 mo iam summa sapientia pangeret arce Unde hominum errores longe laticque per orbem Despicere utque lunatas pinnas contemneret cuncta*, *Ovid. met.* xv 147 *isunt ecce per alta Astra . . . Pulantes animos passim ac rationis egentes Despicere procul cet.* 9 *Despicere* here, as in *Ciris*, to look down with scorn upon, see notes I to iv 418 *Dispicere*. 12 13 *Noctes opes* repeated iii 62. 13 *rer. poteri*, and .50 and iii 1927 *rerum potentes* appear to be most general expressions for supreme power of any sort, see *Forc. s. poteri*, whose first example is *Cicenthus autem dominari et rerum poteri putat*.

16 *hoc acco. quide.* = omne hoc aevum, see *Fraund s. v. quicumque. nomina videre*: this infra. of indignation is quoted by *Donatus* to *Ter. Phor.* ii 1: 2 *Nec meum imperium ac, nullo imperium: non simulatam meam Recereri saltem*: see *Lach.* who abundantly illustrates it from *Cæsar* and others: add *Plaut. Bacch.* 151 *Magistron quemquam discipulum minutarier* and 629 *Criminia folem me habuisse*! *Livy* ix 11 12 *hæc ludibria religionum non pudere in lucem proferre et vix quæria depans ambages senes ac consules fallentis fidei exporere*: the allusion is very common. 17 *latrare*, *Enn. ann.* 570 *animus cum pectore latrat*, and *Paulus Fasti latrare Ennius pro poscra posuit*, *Hor. sat.* ii 2: 17 *cum male pennis Latrantem stomachum bene lenit*. 18 *unde fixatur luc. sensa*: *comp. Cic. de fin.* iii 37 *quis est, qui nihil a se nisi vitæ voluptatis*: see n. to i 183. 17—19: thus *Ennius* has said after in a like way to the same purpose says to *Menæceus*, *Diog. lært.* x 101, that the pleasure which is his end is τὸ μὴ ἀλγεῖν κατὰ σώμα μῆτε τυρόττεισθαι κατὰ ψυχὴν. 21 22, if *inss.* any right, the constr. must be *uti, pascuntque diabant dolentem, eis passim subletere* *diabent quoque nullis*: *Ennius* *amstel* says l. 133 τὸ τῶν ἀγαθῶν πῶμα ὡς ἴστιν εὐεμελήσιον τε καὶ εὐπῆστον: 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 *quæcumque*, 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 *administrare* 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 fol after Olys. η 10) χρίσασθαι δ' ἄρα κοῖραν ἐδάμνητον ἐπὶ βουβῶν Ἐταρασαν αἰὲρ μέγας δαΐδας μετὰ χειρῶν ἔχοντες, Φαίβοιτες νύκτας κατὰ δούματα δουρατόμεσσα; it is quite possible that those vsa. of Homer may have suggested the fashion to wealthy Romans.

27 *fulget* v 1449 *accet cuiusque* is the only other instance of this licence in Lucretius, which is much more frequent in Virgil: there is no analogy between this practice and the lengthening of such syllables in Erasmus: with him they were really long, and in trochee as well as arsis, *uter esset inductor* and the like; where *esset* is as long as *esset*: in Lucretius and Virgil the lengthening is a mere licence permitted in the arsis alone.

28 why an editor should object to *aurata* in Lucretius because *auro* occurs in 27 I do not comprehend: see n. to 1 *magno* and *magnam*: the gilding the lacunaria was a necessity with the Romans, the custom is spoken of by Virgil Horace Tibullus Propertius Ovid Lucretius Seneca Statius Val Flaccus the Anthologia Livy Piry Appianus Prætorius: it is especially recorded that Pallas d. c. not gild the ceiling of the public library which he built, to spare the eyes of readers. The *auro* of 27 may refer to walls furniture and plate. The imitation of our passage in the eulæx 61 foll. *Si non Assyrio cot.* has 62 *si uxor auri Sub laqueare domus*, shewing that the writer found *aurata* in Lucretius. The general tone of these vsa. is also imitated by Virg. geor. ii 461 *Si non uentem foribus domus alta superbis cot.*

29 33 almost repeated v 1392—1396. 29 *Cum tamen cot.* comp. 690 *cum tamen uerba ac verens ac verba necesses confutare cot.*; iii 845 *cum uetus tamen non quit*; vi 140 *cum tamen haurit*; Aen ix 513 *cum tamen omnis Ferræ iacet subter densa testudine curus*, x 513 *Cum tamen iterantur Indulcorum lingua aceros*. The sequence of the whole sentence is this, *neque natura interdum requirit gratia. Si non sunt Nec Acc.*, *cum tamen*...*curant*: the *cum* refers to *natura requirit*, the *tamen* refers to the *Si non*: nature wants no more, when they thus simply enjoy themselves none the less although they have more of these things: at least 23 appears to me to be a single clause, *neque uel reprobatur*: but as Lamb to v 1052 says 'poetis uerba ante Catul. uocabulis non subuaxisse', he must surely have taken it.

to be, *gratius est, neque nat. requirit: a very forced construction.* With 29—33 comp. culex 67 *ut pectore puro Saepes super teneri prosterat gravine corpus, Florida cum tellus gemmantis picta per hederas Vere notat dulci distincta coloribus arca:* the *picta* is nearer the *pingebat* of v 1396, and v 461 and other passages are likewise here imitated. 30 *Prop. ag. riv.* is also found in the culex 388 and Virg. *ed.* viii 87.

34 Lamb. compares Hor. *epist.* i 2 48 *Ac prolo domum deluxit corpore fibres,* where *deluxit* is the active of *decolunt*. 35 *text. just.:* Cic. *Verr.* iv 1 *neq. ullam picturam neque in tabula neque in tectili fuisse quia est;* Aen. iii 483 *Fert p. cturatus auri subtenne vestes*

Tectildaeque onerat donis. 36 *Iustus,* the *potentia*, is quite in Lucian's manner, 1000 *Quas, si teneas, natura videtur;* iv 102 *Lactaria, Mutant, red lucuat, Ut vestigia vi teneant;* 1065 *gliscit furor atque aerumnas 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 *lactaria* 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 recubatione evolere ex his turbis, Quia, si hoc colitur, in metris, sicut patet in proba sim:* see also n. to iii 9+8 *si pergat.*

39 *Quod asperest,* see n. to i 59. *putandum* see n. to i 111.

40 *Si non forte, effigunt = n. si 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 Eccere*

applied here to the persons and things causing the crowd and bustle, by Varro Virgil and others, see Fore., to the places or things filled with the crowd or bustle, *fervere omnia piratis, Leucotea, litora, fura litibus* and Lucr. himself iv 608 *Omnia [loca] quas circum ferunt:* with *fervere classem* comp. Attius 482 *classis a lit ocluditur Fervit. Fervire:* so Virgil: the older form; comp. Lucilius' *Fervit aqua et fervit, servit nunc, fervit ad annum,* which seems strange to Qu. int. i 6 8: 11. *fervuit:* so v 1095 *fulgere;* and *fulget,* 'it lightens', more than once; yet Lucr. also knows the 2d conjugation: see n. to vi 160 and 213.

41 foll. *cum videas, statuas, cum v. deas,* 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 87 *Sunt amaracum. liquorem Et nardi strom. cum fuisse instituas, cum primis querere par est;* iii 735 *his esto quamvis facere adile corpus, Cum subiant;* 854 *cum respicias immensi temporis onine Præteritum spatium;* iv 572 *Quae bene cum videtur, rationem reddere possis;* v 62 *simulacra solere in somnis fallere mentem, Cernere cum*

videamur eum cet.; 681 *Et minus 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 diocerpitur austrum*; VI 900 *Nonne vides etiam, nocturna ad lumina linum Nuper ubi extinctum adnoctas, accendier*. With these comp. Plaut. pseud. 142 *At faciem quom aspicias eorum, haut mali 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 tesseri*; Cato de re rust. 90 *eum fur inipiat, puriter facito*; Catull. XXII 9 *Haec cum legas tu,...Suffenus unus caprimulgus aut fossor Rursus videtur*; Plaut. Bacch. 63 *Eadem in usu atque, ubi periculum facias, aculeata sunt*. 41 Aen. v 674 *belli simulacra ciebat*; 585 *pugnaeque cient simulacra*; Livy XL 6 5 *divisas bifariam duas acies concurrere ad simulacrum pugnas*. 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 pectus solutum, Non demunt animis curas ac religiones Persarum montes, non atria 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 nuntius*; also Turnus ab *Aricia, pastor ab Amphryso, nostris ab ovilibus agnus, a fontibus undae, ab Antria ancilla* and the like: Val. Flaccus v 242 expands Lucr. *tum fulso susus 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 *cicatrice ex vulneribus*; and de VI 386, *de caelo fulminis ictus*. 52 *purpureai*: III 689 *gelidai*; IV 537 *nigrai*: he elsewhere avoids this archaism in adjectives, frequent as it is in substantives. 53 *haec rat. pot.*: v 43 *Quas loca vitandi plerumque est nostra potestas*: here *haec potestas*, i. e. of conquering religion and the fears of death etc. *est omnis*, i. e. omnino, *rationis*: Forc. a. v. cites Ter. heaut. 720 *quasi non ea potestas sit tua*; and Cic. ad Att. XVI 16 15 *praesertim cum tota potestas eius rei tua sit, ut cet.*: but the use is common enough. 54 *laboret*, a favourite word occurring some ten times in this sense. 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 stultiore sumus qui in luce timemus? sed fulsum est, Lucreti, non timemus in luce, omnia nobis fecimus tenebras*: but this is precisely what Lucr. says 54 *Omnis cum in tenebris cet.*: we make of the light of day thick darkness.

62—79: 'and now I will explain the motion of atoms, how there is 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 occurs also in Lucr. vi 495 and 738. *quantitas, q. quant. genitas.* 65 *velocitas* is his usual word for swiftness of motion: literally great power, faculty of moving: he uses also *molis mobilitas* and *mobilitas*—he has prob. selected the word for this technical purpose, because neither *velocitas* nor *celeritas* would suit the metre. *leuitas* he also uses in the same sense. 67 *inter se stipata* has, like so many other terms we have noted in Lucr., a pregnant meaning, so massed together as not to admit of separation: i 345 *Undique materis quoniam stipata quiescit* atoms are not united together, as the parts of each atom are united in the atom, i 610 *Quae minimis stipata cohaerent partibus arte.* 68 *muteris* is of course here as elsewhere the collective term for atoms. 69 *fluere* in this sense of wasting, ebbing away is a favourite expression of Lucr. 79 *omnia* becomes here the object to *subducere*. 71 *summa* and 75 *rerum summa* have their proper sense of the whole sum or universe of things in being—but Lucr. illustrates what he means from what goes on in our world, in *haec 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 108. 72 *cuique* is the [id] *unde absumit* of 73, the *ita* of 74. 76 *mutuo* is used as an adv. thus 5 or 6 times in Lucr. v 1100 we have *nutua inter se*, as here: Virgil uses *per mutuo*. Lepidas in Cic. *ad San.* i 24 says, *summa studia offerri mutuo inter nos certatum constituerunt pro nostra videri nos sua veritate*. 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 *Quae in aet. xv 420 sic tempora verti* *Ceramina atque illas adsumere robora gentes*. *Considera* has. 79 the well known metaphor of the torch-race Varro *de re rust.* i 16 *in hunc cursu lampada tibi trado*, the καθίπερ λαμπράδα τὸν βίον παραδίδορτες of Plato.

80—141: First-beginnings, when alone, move ceaselessly through the infinite void by their own inherent motion or it may be after collision with another: some of intricate shapes form after collision a close union and thus help to compose hard bodies, others rebound to greater distances, and form softer bodies, some do not unite at all, but continue to wander through space. the notes 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 are not seen. 80 f. ll. atoms, as we have seen, have weight as an inher-

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 Lucret.: comp. 1017, III 170, 403, 546, 1053, IV 1026, V 210, 319, 1334. κινούστας συνεχώς αἱ ἄτομοι, says Epicurus himself in Diog. Laer. I 43.

84 this is the κίνησις κατὰ ἀνωμύην or natural motion sheer downwards. 85 *ictu alterius*, the κρούσιον ἄνω κατὰ πλεγγὴν καὶ πυλμόν: therefore he adds *forte*, because this motion is only casual. *civitas* n. to I 1001. *saepe*. see n. to V 1231.

88 *ut*, a form common in Plautus: Lach. wrongly introduces it by conjuncture 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. *utet*, as they are passing through void. 90 *remisscere*, as proved

I 637 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 corp.* V 1032 *neque habet qua tranet ut ante*.

92 foll. notice the poetical tautology to emphasise what he says, *vine sine uoluptate, immensum potere; in cunctis partis and und que; ostendi and probaverunt*. 94 *Pluribus int.* I 988-1007.

96 *reddita* in this sense of assigned as a property or the like is very common in Lucret.: see 65 *reddita mobilitate* cet.; also 142, 681, 758, I 203, 577, III 618, IV 178, VI 404. 97 *exercita*. 120 *Concidit et discorsis exercita crebris*; IV 832 *exercita mota*.

98 *confulta* is a ἀναγ. ἀρ. μ. if the word is right, which is somewhat doubtful, it must mean, meeting and pressing one against the other, *mutuo fulta*. comp. Stat. Theb. VI 862 *im. pendeat per mutua fulti Brachia*: the abl. *inmensa interea*, and 99 *brevis spatium* and 101 *Esquis 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 icta*: Ov. met. XIV

lin. 2 *U primam valido mentem collegit ab aestu*. 102 *perplexis* *siq*: 100 *perplexis indupedita*; 103 *perplexis . . clementis*; 391 *hamatis inter se neque plicatis*; III 331 *Inplexis principibus*: the atoms are of shapes which are fitted to twine together.

such atoms Epicurus himself in Diog. Laer. I 43 calls αἱ πλεκτικαί, being therefore πλεκτικαί, they get *perplexis*, intricately twined or matted together. Newton opt. 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 a very too question'. 103 *rudices*: these lay the first foundations or roots of stone. *ferre ferri*: Caesaro and Tibullus thus play with the *essence ferus et ferreus*.

108 *longo longoque*, as 98 *magnum*, is of

course relative: for *mit* in respect of the extremely small atom. 111
sum seems clearly to have reference to 'room': *quoniam recepta, tum*
non potuerit etiam nonoccare: omni with this see *locus locutus* for *de*
loc. itine, and the like, in Virg. 112 *ut memore* = *ita ut omni*
memore in 749 *Inter se* as *memore, maculorum* and *imago* are
 exactly equal. In *ut* as regularly *memore* in the sing. or *imagines*,
memore in the plur. nom. and acc. for the *etiam* of Epicurus. 114
Concomitant *sum* *sum* occurs in 139 Virg. *quod* in 137 *Concomitant*
idem *sum* in 41 *Concomitant* *sum* *sum* I know no other ex-
 ample of *sum* following *sum*. 115 curiously varied *Aen.* in 151 *que*
in Plana per *sum* *sum* *sum* *sum* *sum*. 116 *per* *sum* seems
 loosely put for the *ut* which serves as a place for these notes to move
 about in, and therefore is to them what the real *sum* is to the atoms:
 just below 171 *ut* contrasts the *ut* which is not *sum* *sum* with 156
 the real *sum* *sum* *Aen.* XII 306 *sum* *per* *sum* is still more
 loosely put for the *ut*. 117 *sum* *sum* see n. to IV 736 *sum* in
sum. 118 *sum* *sum* occurs in 1009 Lucr. well illustrated it by
sum *sum*, *sum* *sum*, *sum* *sum*, *sum* *sum*, from
 Plautus and Terence. 119 *sum* *sum*, like *sum* *sum*, *sum*,
sum and the like *ut* = *sum* *sum*, *sum* *sum*: see n. to IV 41.
 123 *sum* *sum* *sum* curious word occurs in another of its senses 931:
 there is = *sum*, as all events (Cic. *Brun.* 285, cited by Haad *Tur.* II p.
 33 *sum* *sum* *sum* the word seems to mean, 'so far as it goes,' as
 here: III 377 *sum* *sum*, so much and no more: a more usual sense.
 The new corp. inser. Lat. well show that it was a very old legal term, which
 passed into the common language. 126 *sum* = *sum*: so 438,
 v 502 and 504 and VI 370. 129 *sum* in the sunbeams. 132 *sum*
 from the first-beginnings upwards. comp. 135. 137, if *sum* *sum* is
 what Lucr. wrote, not *sum*, we might compare *Aen.* I 73 and 157
 for the omission of *sum*: I know no other instance of the rare *sum*
 used for the simple *sum* or *sum*. 138 *sum*, because what is
 invisible is said to be below our sense: III 374 *sum* *sum* *sum* *sum*
sum *sum* IV 111 *sum* *sum* *sum* *sum* *sum* *sum*. 141
 depends on the prec. relative clause, as illustrated in n. to I 718. *sum*
sum see n. to I 325: this verb occurs ten times in Lucr. and is always
 spelt by our mss. *sum*: so *sum*, *sum* (both 1 and 3 conj.); but
sum and always *sum*, *sum* or *sum*, in which words the
 separate force of the preposition continued to be felt: in exact conformity
 with this the new corp. inser. Lat. vol. I has twenty times *sum*, and
 also *sum*, proving that in the earliest times the prepos. had been
 assimilated in this common technical word: thus too in the twenty-one
 instances of *sum* in Virgil all Ribbeck's mss. always have *sum* except
 M once, *Aen.* XI 605, misled by the usage of its age: comp. the sugges-

tive remark of Servius to Aen. i 610 *'applicat: secundum praesentem usum per d prima syllaba scribitur: secundum antiquum orthographiam . . . per p*, yet in defiance of all this Wagner makes Virgil always to write *applicat* 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 than must first-beginnings have! since they travel through a perfect void and travel singly, and each is one indivisible whole.

144 *Primum* got.: Aen. ix 459 *Et iam prima novo spargebat lumine terras. . . avocata*: so that Virgil seems, as Laeb. remarks, to have understood *primum* of time, not of order: how Lucret. meant it, is not easy to say. 145 *var. vol.*: see n. to i 589. 146 *tenerrim*: see n. to i 297.

Lipidula voc.: iv 981 *citharæ liquidum carmen*: v 1379 *Liquidæ æquæ vocæ. loca*: Verg. geor. iv 515 *et maestas late loca quædam impedit*.

148 *Conversare*: Cæcero in his Aratea uses I find *conversare* or *conversos* 5 times of light. Lucret. has prob. borrowed this, as many other expressions, from him; Aen. vi 640 *luminis vestit* part. lost in 10 *us* with a *navis* *dedit* *invest*.

152 *verius quasi. undas*: 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: they jull 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 Lucret. where a verb which governs a dat. in the active, has a personal passive: he twice uses the part. *officius*, iv 763 v 776. The licence appears to be altogether very rare: Horace has *officiat* and *invidetur*, Ovid trise. iii 10 35 *Vix equidem credat*.

158 *Quævis* is in contrast with 151 *Non per. . . undas*, 159 *ipsa. factorum* with 153 *Non sumit. . . ire*: there can be no fault therefore that

159 *ipsa. suis e partibus una* refers to the *primordia*, each one of which is a *unum suis e partibus*, that is one indivisible whole of parts which are absolute atoms and incapable of existing alone, as we have explained so fully i 509 foll.: with *suis e partibus una* comp. iii 545 *contractæ suis e partibus [anima]*: he could hardly without an awkward periphrasis have expressed what he means without using the plur. *una*, nor is it any harsher than Cic. pro Flacco 63 *unus moribus et nunquam vitæ legibus vivunt. ipsa, una e - ipsa, quoniam quique est ut unum e*.

160 only means that they race perpendicularly down space, so as to continue the direction they have once taken, *in unam locum, in quem coeperunt* [ferri].

163 164 recur iv 207 208. 163 *Multiplex*, many times as much, πολλαπλάσιος.

164 *pervolvant* i 4 *Concelebrata*. Erigeus says himself in Diog. Laer. x 46 *ἢ διὰ τοῦ κενοῦ φορὰ κατὰ μηδεμίαν ἀπάντησιν τῶν ἀντικοψάντων γινομένη πᾶν μῆκος περιληπτὸν ἐν ἀπερινοήτῳ 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 pass from the imperfection of this world that it is not divinely created.'— That these vs. have no proper connexion with what precedes or follows 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 Lachmaan's argument somewhat farther. Some vs., as is said in notes I, 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 *perpetuari* and *vidant*, and to take the reasoning to be something like that in C. c. de div. ii 105 foll. where it is said *negant ill esse aliena maiestate deorum. sed licet causas omnium introspicere, ut vidant quid cuique convaleat.* [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 *perpetuari* recurra iv 1010, and appears to be peculiar to Lucretius. 167 *quidam*: the stiles are doubtless pointed at, perhaps also the academics. 169 *a moderate* seems also peculiar to Lucretius. Gronov. Observ. iii 5 compares the *attenperate* of Ter. Andr. 916 which has precisely the same sense. 171 *Et iam vetera* appears to be used almost absolutely, as *vetera*, *et vetera* are in so many ways: *fieri* or *naturam fieri non posse* may be understood from the context. 172 173: these two vs. 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 *blanditur prepopert* hardly said for *blanditur hortatur ut prep.* as Lach. observes: he compares V. trux pref. to iii. 174 *quorum* i. e. *hominum*, understood from *genus human.*: see n. to iv 934. 175 *omnibus* refers to

is used by Cicero, as div. in. Cato. 61 *tu, cum omnibus rebus inferior sis, hac una in te cet. ego, et superior omnibus rebus es, hac unam ob ea supra cet.*: similarly III l 127 *Qui melior multis quam tu fact, improbe, rebus.* 177—181 recur, slightly altered v 195—199 179 *caldere*: see n. to I 56 *rebus* 181 *stat.*: Lach. cites I 56 i *Stare*, and, a doubtful instance, vi 1058 *Ponere enim factas partem stant, comp. too* Aen. III 210 *stant nonans dictus*; and Lucr. II 843 *uacere*, vi 1274 *templa manebant. consistere* is much more usual with Lucr. in this sense

164—215, you are to know too that nothing naturally mounts upwards: flames and the growth of crops and trees are only apparent exceptions: thus blood from a wound spurts up; and a log forced down into the water starts up again, yet we know these things tend downwards by nature: so it is with flame: observe meteors and the like falling to earth, the rays of the sun tending downwards, lightnings flying about and falling to the ground: this is their natural tendency. This argument is well and clearly put by Lucr.: it is directed against the stoics. see notes to I 1083 fill. where the same teachers are refuted; and the same false instances of fire crops and trees are cited. 184 *Nunc loca est.* Virg. geor. II 177 *Nunc locus arborum ingenis: 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* Caer's *facere fraudem alicui* see n. to iv 41 188 *arg. sum. recurs* v 681. 191 *subsulant*: Cicero in setting forth this stoical doctrine Tusc. disp. I 40 uses the word *subrolect.* 192 *destant* so he himself, Virgil and Horace apply *labere.igna trobespic* here and vi 241 are used in their restricted sense: *igna* the rafters let into the *trobes* or *lania* 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 *stat.* 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 arqua*; i. e. it starts farther out than it would be, if left alone. Ovid trist. III 3 10 *Et plus in nostro pectore parte tenes*; v 10 23 *simul nobis habitat inservimine nullo Barbarus et terti plus quoque parte trahit* in all these places it may mean *plus dimidia parte*; as I 617 *pars*; at d Germanicus Caesar Arat. plaen. 588 *Bootes In terra abijt et noctis plus parte reliquit*: he means clearly more than half of night, though the expression of Aratus 583 is very obscure, *πλείων δὲ χα νικρός ἰούσης*: Cicero 364 translates *recedit Post mediam labens claro cum corpore noctem. multis, omnibus partibus* are also very indefinite in meaning. Ovid met. III 43 has then

the fuller form, *mediis plus parte leces erectus in auras*. 202 *deorsum* trisyll.: 205 disyll.: so with *seorsum* and *seorsus*: he also uses indifferently the form *sorsum*: see n. to III 631. 206: so v 1191 *Noctivagaeque faces caeli flammaeque volantes*: comp. Virg. geor. I 366 *noctisque per umbram Flammarum longos a tergo albescere 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 v 1191 *faces* and *flammae*. 211 *lum. cons. arce* means perhaps no more than Virgil's *spargebat lumine terras*; though Arist. poet. 21 mid. says τὸ τὸν καρπὸν μὲν ἀφιέναι σκίρειν, τὸ δὲ τὴν φλόγα ἀπὸ τοῦ ἡλίου ἀνώουκον ἀλλ' ὁμοίως ἔχει τούτο πρὸς τὸν ἥλιον καὶ τὸ σκίρειν πρὸς τὸν καρπὸν, δεῖ εἶρηται σκίρειν θεοκτίστην φλόγα. 213 *transseorsus* and therefore not tending upwards. 214 *abrupti*: see n. to I 724: Macroh. compares Aen. III 199 *ingeminant abruptis nubibus ignes*. 215 *concurrent* here = *discurrunt*, its usual sense; III 395 *concurrere* = *concurrere*, to clash. Observe in this passage the frequent assonance alliteration and redundancy of expression by which the poet seeks to give emphasis to his argument, to which he not unnaturally attaches much importance, as refuting his chief adversaries: *sorsum ferri sursumque moare*; *sorsus versus* . . . *Et sursum* answered just after by *deorsum*; *vi* recurring four times within five lines; *Emicat exultans*; 196 *tigna trabesque*; *magna vi multi* . . . *acyre*; *sorsum recomit, remittit*; *emergant exiliantique*; *sorsum succedere* answered by *deorsum deducere*; *stellas et sidera*.

216—224: know too that atoms while travelling down space in parallel straight lines, at quite uncertain times and spots swerve from the perpendicular to an imperceptible amount.— This is the famous κίνησις κατὰ παρέγκλιον of Epicurus. My general remarks on the theory will be reserved for 292. Cicero de fin. I 19 puts it very clearly, *deinde ibidem homo acutus, cum illud occurreret, si omnia deorsum e regione ferrentur et, ut dixi, ad lineam, nunquam fore ut atomus altera alteram posset attingere, itaque attulit rem commenticiam: declinare dixit atomum perpetuum quo nihil posset fieri minus; ita effici complexiones et copulationes et adhaesiones atomorum inter se, ex quo efficeretur mundus omnesque partes mundi quaeque in eo essent*; and comp. de fato 22. 217 *corpora* = of course *prima corpora*. 217 and 226 *rectum per inane* = *recte* or *ad lineam per inane*: *rectum* is used as *primus*, *postremus* and the like are so often used for their adverbs: see n. to 1080 and III 250 *postrema datur ossibus*: Cic. I. I. uses *recte* and *ad lineam* to express the same thing: VI 689 *rectis ita faucibus eicit alte*; IV 550 *rectoque foras amittimus ore*: comp. Aen. VI 900 *Tum se ad Caietas recto fert litore portum*, and VIII 57 *recto flumine ducam*: in the sentent. Minuc. corp. inncrip. Lat. I 199 *sorsum rivo recto, inde recto rivo, sursumvortium iugo recto, susum iugo recto, sursum iugo recto* (six times), *iugo recto, deorsum*

in quo recto, dorsum iugo recto are all found. 218 *pond. propr.*: Laech. to vi 574 illustrates this use of *pondera* for the equilibrium of a thing, from Ovid met. 1 13 *pondebat in uero totius Ponderibus librata suis*, and Lucan 1 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. *ferre*: see n. to I 14 *ferre*.

219 *Ine. loci sp.* is repeated 260 and 293 in this form *Nec regions loci certa. comp.* 163 *Multipleque loci spiritum, desillera* = *decubare*; as vi 573 *recollit recubant; desillera*, though a *ἀνάξ λεγόμενον*, appears a certain correction. *pondum, Tartum quod* *momentum mutatum d. p.* is well expressed by Cic. I l. *per pondum quo nihil posset fieri minus*.

220 *Tardum quo l.* just as *l. on y just*, is common in Cicero, but he seems to use it of time, *tantum quod*, *cum est. uer- orem*, which as we have said to I 435 Lucret. uses for *momentum*, here signifies the *ποπή* or inclination of the balance. *potens* is here the potential: see n. to I 327.

223 *Nec cet.* as expl. in what follows. The atoms would have gone on foral. eterny to descend in parallel lines with equal velocities. Lucret 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 thought 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 *potens*: see n. to I 666.

228 *reddere* in Lucret 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 *utilem reddere sensum*, which seems quite parallel.

232 *tennis* seems to be a noun, as I 281 *mollis*.

236 237 almost the same as I 1079 1080.

238 *quatum*, a poetical epithet implying that it can offer no resistance active or passive.

239 comp. I 1076 and Epicurus there quoted.

240 *kl.* hear Epicurus himself in Diog. Laert. x Cl *ἰσοταχῆς ἀναγκαῖον τὰς ἀτάμους εἶναι, ὅταν διὰ τοῦ κενοῦ εἰσφέρωνται μηδὲν ἀντικυπτόντος· οἷτε γὰρ τὰ βαρῆα θῆτον εἰσθίησεται τῶν μικρῶν καὶ κίψων, ὅταν γὰρ δὴ μηδὲν ἀπαιτῆ αὐτοῖς· οἷτε τὰ μικρὰ τῶν μεγάλων, πάντα πόρον σῆμετρον ἔχοντα, ὅταν μηδὲν μηδ' ἐκείνοις ἀντικύπτῃ.*

244 *μῖν' ἄμωμ.* so Cic. de fato 22 *tertius q. ad rem motus est ut extra pondus et plagam, cum declinat atomus interuallo tantum, et appellat ἐλάχιστον* the use of *μῖν' ἄμωμ* or *ἐλάχιστον* here is quite analogous to that so full y discussed I 519 foll.: as there Lucret 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 look'd upon as an individual thing; so here this motion of declination is so small, as not to admit of having the distinct ve term 'slanting' applied to it. He thus hopes to escape the necessity of asserting that atoms can of themselves move obliquely. 248 *quod=quodam or quantum*: see Lach. to v 1033: so *pul. commodo tua fiat, quod potero, quod iutes, quod sine iactura rei publicae fieri possit* 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 170 *si qui titulum de recta regione deflexerit*; and 181 *haec eadem est nostrae rationis regio et via*: in the text. Minac. corp. inser. Lat. i 199 *recta regione*, in a direct line, twice occurs.

250 *esse* is harsh thus separated from *declinare*; but I now think it is what Lucr. wrote, as he has many such collocations of words, sometimes in order to produce a peculiar effect, sometimes from pure indifference: see the instances in a to iii 843 *Et si nim. nostro sensit*, and comp. iii 916 *Tamquam in morte mali cum primis hoc sit coram*; 196 *Namque papaveris aura potest suspensa levare Cyperum ut ab summo tibi distant altus aversus*, to bring into relief the *papaveris*; v 65 *Ut mihi mortali considerare corpore mundum Nativomque simul ratio reddi iula sit esse*: 572 *Ferms quoque hinc solus debet sit imque videri, Nil video ut possis plus aut minus addere, cere*, 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 *testum quidam motus extra pondus et pluviam*. *hanc Epicurus rationem invenit ob eam rem, quod veritus est ne, si semper atomus gravitate ferretur materiam ac necessaria, nihil libertati nobis esset, cum ita moveretur atomus ut atomorum motu cogeretur.*

252 *velut certo*, i. e. if they move straight down by inherent gravity and only change their motion by chance, or collision with other atoms.

253 *progre diantur* we need for assistance in understanding Epicurus always passionately maintained the doctrine of freewill in opposition to the everlasting necessity of Democritus as well as most of the stoics. *της αιδιου κινήσεως μηχανισμους ελευθερίας και απολύτως το έκείσιν, επί τού μη καταλείβει αίστ-*

ἀπὸ τῆν κακίαν, says Plut. de repug. stoic. 34. p. 1650 C. 262 *rigentur*, spread over the body like so many *rus*: comp. iv 907 *sonnus per membra quistem Inriget* with Furius in Maer sat. vi l 44 *mitenque cepit per pectora sonnum*. 263 *Nonus vides cet.* has suggested his simile to Virgil geor. i. l 103 *Nonne vides, cum ruuntque equus carcere currus cet.* *tempore puncto*, a favourite phrase of LIL: vi 230 *puncto in tempore*, with his usual fondness for *us* with the abl. of time: it *puncto temporis*, while the smallest point of time is pricked down or marked. 264 *Carceribus* had their name from being prison-like vaults with gates in front, from which the chariots started: just as the *oppidum* above them had its name from resembling a fortified town. 265 *de subito recura* 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.: *erratum hinc motum motus*; then perhaps *motum* alone is the subject of *dari*. 271 *Iule. . porro*: WALK. compares Aen. v 600 *hinc nuxima porro Accipit hinc*: l 461 *porro deinde secus* different; see n. there. *totum corpus et actus*: he has many such pleonasm; though this might be explained through the body generally and each of its parts: so *per membra per artus* and the like iv 887 *quae in corpore toto Per membra atque artus animus dissili vis est*; 1042 *Per membra atque artus decessit corpore toto*: vi 757 *membra per artus Salvunt*; 945 *per omnia membra, per artus*. 272 *similest ut cum* seems like *similis ut ei qui, tanquam ei*, which occur in Cicero. *ictu* depends on *impulsi*. 285 foll.: see Cic. de fato quoted at 251. the passage tallies exactly with this; *pondus* and *plaga* denote there, as here, the natural and the impressed motion of atoms. 288 foll.: Lucret. too, like Cicero l l, assigns the freedom of the will as the chief proof of the necessity of this third motion: the natural gravity of atoms gives them says Lucret. 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 third declination of atoms. 289 *necessum est* is used several times by Lucret. 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 patiquo*: v 314 *perferre patique*, which Horace uses more than once, and Martial vii 39 3; Terence has *perferre ac pati*. Cicero *patietur perferet* and the like. 292 *clinamen*: see n. to l 435 and 653: it=*declinatio* or *inclinatio*.

This theory has naturally enough drawn down on Epicurus the scoffs of his many adversaries: *res tota facta pueriliter*, says Cicero: the whole business is contradiction and ridiculous nonsense, echoes Bentley in his Boyle lectures. Even his friends have mostly here deserted him. Yet there is something grand and poetical in its very simplicity. Ho

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 but motion. How then was existence possible? a sentient first cause was to him inconceivable. This *minimum* of declination then, *talis perpetuum quo nihil posset esse in aus*, 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 Luccioe Newtonien, 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 tacit 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 free-will: 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 Lucret dwells at such length and with such emphasis on this part of the question; out of respect for Democritus as well as of position 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-begunings 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 *Quia 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 Lucret affirm: but see n. to 303. 296 *adangrescit*: in the use of this word Cic. prognost. frag. 3 has preceded him. 297 *in motu... in eodem*: see n. 199. 300 *quae consuerunt* i. e. ea quae, such things as: the subj. is quite in place,

though Lamb. objects to it.

301 *Conditione*: this spelling is now incontrovertibly fixed by reason and authority, *cond* is related to *cond'ere*, as *dico* to *dicere*, the latter point is proved by Cicero *Lucullus de leg. agrar. ii 35*, where he puts together *divisio in loco*, and then clearly implies that *dicere* is to *dico* what *iudicare* is to *iudicium* this at all events settles the classical spelling

303 *Nec rerum summam* etc.: if the *Quapropter* etc. 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 foreing consequences from the false premise that all infinities are equal, the mother of so many paradoxes. And is not this in contradiction with the acute argument of *τ 651 β ll.?* where in language almost identical with what we have there quoted from Newton, he shews that the process of destruction is much more rapid than that of renovation. Well does not his reasoning here assume the contrary? this world of ours for instance took long ages to form, but, as he often repeats, it will some time or other dissolve in a moment into its first-beginnings. When then throughout the universe innumerable worlds are daily perishing and perishing instantaneously, and every new world must take long ages to build up, how can the sum of worlds remain constant? on *rerum summam* see n. to *τ 1008*

305 *quoqueque est extra*: comp. *τ 361 summam summam est uterque neque extra* *Quæ locus est quo simulat neque corpora sunt quo Postea invidere*, and *τ 913 extra summam quoniam nil esse futurum*. Epicurus in *Diog. Laer. i 39* says more generally τὸ πᾶν αἰετοῦσιν ἢ οὐκ ἔστιν ἢ οὐκ ἔστιν καὶ αἰετοῦσιν ἔσται· οὐδὲν γὰρ ἔστιν εἰς τὴν μεταβάλλει, παρὰ γὰρ τὸ πᾶν εἶναι ἔστιν ὃ ἂν εἰσελθὼν εἰς αὐτὸ τὴν μεταβολὴν ποιήσεται.

308—332: though atoms are in constant motion, yet the whole universe appears to be at rest, because they are far beneath the ken of our senses: nay visible things often when seen from a distance seem to be at rest, as a flock of sheep feeding; or as an army of foot and horse, if looked down upon from a height.

309 *sicut in motu*, an unusual rhythm, but *in motu* is to be taken metrically as one word; so always *inter se*, *inter nos* and the like.

310 *Summa . . summa*: the play on words which he so loves.

311 *dat motus = movetur*; see n. to *τ 817*: 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 as a *ly* *intra infra longa a u s*: *iv 112* the prepos. is used with the same force: *primordia . . sunt infra matrem sensus*.

313 *Primorum*: *iv 186 s primis facta minutis* see n. to *τ 55*

314 *iam*: it has precisely the same force *τ 691*: *quod nostri cernere sensus Cernere iam n*

quod: where see n.; and 613 *neque deminui iam. superare*: Horace and Plautus also use this contracted form. 316 *dilucta* i. e. from *ua*. 318 *replant* well expresses the slow regular advance of sheep as they are feeding. 319 v 461 *gemmae rose per herbas*; *valex* 60 *gemmae . . per herbas*: but there of flowers. 320 *cornuacant*. Iuven. xii 6 uses it actively *pro demque cornuacat*, Quintil. inst. viii 3 21 uses *give coniscans*. 324 *bel. sam. ci.*, see n. to 41. 324 *fol.* Lucr. had more than one passage of Homer in his mind: Od. ξ 267 *πλήτο δὲ πάν πεδίον πείζων τε καὶ ἵππων Χαλκῶν τε στεροπῆς*, Il. Γ 362 *Ἄγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθον Χαλκῶν ὑπὸ στεροπῆς· ὑπὸ δὲ κτίτος ἔρωτο ποσσὶν Ἀδρῶν*, and B 457 and 465. 326 *Aere ten.*. Virg. geor. ii 281 *fructus omnis aere rudenti tellus*. *supler* appears to be an adv.: for it would be harsh to join it with *pedibus*: and so I presume Lucr. understood *ὑπὸ* in Il. B 465 and Γ 363. 330 *Translucent campos*: this constr. is common in prose. 332 *consis. ful.* i. e. *videntur consistere velat fulgur*: comp. 322.

333 380: know too that these first beginnings are of many different shapes: thus no two men or other animals are quite alike; thus a cow knows its calf among all other calves; thus kids and lambs run each to its own mother; thus every grain of corn, every shell is distinct. 333 *cunct. es. rer.* = *primordia rerum*, the *cunctarum* being equivalent to *prima*. 335 *multigenis* appears to be a *ἅπασ λέγόμε*: it must come from *multigena*, as the *omnigenum* of Virgil from *omnigena*: see n. to I 683. 336 337 recur 723 724, and partially C: 2 694. 336 *parum multa* recurs several times: it and *parum. super* 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 *constat*, the proper mood after *quid*, and *constant* by attraction of the prec. subj. are equally good Latin. why I prefer *constant* in the three places of critical ground, will be seen from notes I vi 71 *non quo violari summa deum vis possit. Sed quia tuto. Constituit. Nec. auctis*, which at least defends the indic. 341 *Dehent* etc, I wonder Lucr. uses this argument. 523 *fol.* 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 *plu.*: *plum* is properly thickness, as IV 88 *suprali. pnelata filo*; hence size as here, and v 572 581, 589: see Lach. to v 571. 342 *mutaeque indantes*: see n. to I 258. 343. Plaut. rud. 942 *sine squamoso pecu.* 344, as *laeto* in the old writers (see Forc.) signifies to make glad, it seems best to take *laet. intra* to mean making glad; it may however be synon. with *laeta*. 346 comp. 145. 347 *generum* = 372 *Quaque suo genere.* 348 *tamen* of course refers to the *quodis*: comp. 371 *quodis. 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 *aræ* therefore to be within the temple. 353 *Tur. ar.*: Aen. IV 453 *turris erans cum domo imparet aræ.* 354 comp. Aen. IX 314 *romens calidam de pectore fluen.* 359 *eris't Ad v 636 cal hanc quia supra revolvant,* VI 1239 *visere vel aræros.* the constr. is common in the older writers. 360 *perfixa* seems a word peculiar to Lucretius: comp. III 305; VI 392. 361 foil seem to have suggested to Virg. *geor.* III 620 *Non umbras oct.* 362 *illa,* emphatic in a good sense; as I 82 *illa Pelagio,* in a bad. *sum lab. ripis:* Hor. *epod.* 2 25 *Lobuntur altis interim ripis aquar;* od. I 2 18 *vagus et sinistra Labitur ripa,* Ovid. *am.* II 17 31 *Sed neque diversi ripa bibantur eadem.* 363 *sumptam* and *arertem* seem to make a good antithesis: a learned friend argues strongly for *sub'tam,* whether as an adj. 'emergent,' 'fitful' (or as a partic. in the sense of *quæ 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 *erisco* 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 *occusus sol,* but *occusus homo:* Lucretius VI 411 has *impensus = quæ dependens;* and this seems supported by Sen. *Here. Oct.* 1492 *impensum ferrum;* but there must have been a close connexion between the neuter *pendeo impendeo,* and the actives *pendo suspendo* etc.: *suspensus* must have suggested itself to a Latin using *impensus.* Yet in such cases use I grant is the sole *norma loquentium.* The friend alluded to produces *exire vult* from Festus; but then *exire* is often transitive, three or four times in Lucretius, and *exiri* is similarly used as a personal pass. by Varro, cited to v 1330. *præteritus* may be more in point; yet *præterita* is often transitive. 365 *derivare . . animum,* it would not be easy perhaps to find an exact parallel to this expression. 369 *Balantum pennis* after Ennius *ann.* 193. VI 1132 *pennis bilantibus:* comp. *corpore pennis potentum;* *equumigerum penniles* and the like. 370 *fora:* see n. to I 14 *feras (fere)* 371 comp. 317: here also *tamen* answers to *quodam.* 372 *Quisquis* is abl. of course: see Lach. and Madv. de II v 46; yet the use of *quisquis* is often so arbitrary that I am not certain *quisquis* 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 *Quisquis,* which is as far from *quisquis* as *quis* *quisque,* so that in either case we have recourse to correction. 373 *mollibus* of the waves fall gently on the shore; not a general epithet of water, as I 281 *mollis aquarum natura:* comp. Aen. IX 817 *ac mollibus extruit un'lis.* 377 *Quare* oct. proves, if proof were wanting,

that *Præterea* 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 *quædam* here does not fully express the author's meaning: it appears to be an intentional understatement, to serve for the moment. he soon afterwards proves that the shapes, though not infinite, are very very many

381—397: thus the fire of lightning can pass where earthly fire cannot, because it is formed of finer atoms: for like reasons light passes through horn, rain does not; wine runs easily, oil slowly through a strainer, because the elements of oil are larger or more hooked, and so cannot separate so readily. 383 *suat* recurs iv 637 and is found in Virg. l. 385 *magis* may belong to *Suptilem*, but it seems better to take it with *parvis*: comp. vi 225 *Hunc tibi subtilem cum primis quibus ipsam Constituit natura navatis mobilibusque Corporibus. si parvis* are here the atoms themselves, as 679 *rarius coherere figuram*, also 682, 685, 817, iii 190, 246, vi 770, 776: see n. to l 55 foll.: so Democritus gave the name of *idêa* or *αἰδῆ*, which Aristotle translates by *σχηματα*, sometimes to the shapes of atoms sometimes to the atoms themselves. 388 *cornum*, a form found in Varro Ovid Gellius and others: see Freund s. v. 394 *perque pl.*: so *perplexis figuris* and *implexis praviis*: tear being *hamata* makes them also *perplexata*.

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 12 and Virg. geor. iv 270 have the form *centauris*; the mss. of Pliny who often uses the word appear to give *centaurion* or *centaurium* for the nomin.: the latter is the form used here: it appears not to be found in Greek. *absinthii*, *Acyli*, *conchylî* are similar genitives of Greek words. 401 *perterqueat* appears not to be found elsewhere: the nomin. *natura* twice repeated: this is less harsh than iii 558. Virg. geor. i 245 *At sapor. sora Tristitia acceptantum sensus torquetur amaro* or *amano*, par. lost x 663 *With hatefullest displeasur writhed their jaws*. 402 *entibus* AB rightly here and elsewhere. 404 *quæ unura*. 617 *quæ æras*, iv 1061 *Nam si abest*, v 7 *Nam si ut*, 74 *quæ in orbi*, vi 716 *quæ æterum*, 736 *si odoratus*, so with 12 monosyllables ending in *m*, 681 *non cum celare*, iii 394 *Et quam in*, iv 82 *Sed diem abest*, vi 276 *cum eo* comp. Virgil's *In qua amant, te am co, o Alceæ* Horace's *Si me amas, cœco non abest*, Catullus' *tē in omnibus*. With this passage and with iv 615 foll. it would be worth while to compare Theophrastus *De causâ plant.* vi 6; de sensu et sensil. 65 66 67, all quoted by Mullach Democ. p. 217 foll. where it is explained at length out of what kind of

atoms the flavours γλυκός, στρυφνός, δένος, δριμύς, ἀλμυρός, πικρός are severally formed according to Democritus.

408--443, also what is pleasing or offensive to the other senses, to the hearing small sight, must be formed of elements more or less smooth or rough respectively: again some latter 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 postea*, passing from taste to the other senses, *tactu* is here the dat. of *tactus*; and is quite synon. with *sensibus*, as it implies in its general meaning every way in which you can *tangere et tangi*: thus *tangere* i 643 is said of hearing, ii 403 of taste, iv 674 of smell. Virgil ends geor. iii 416 with *aut multa tactu*, but *tactu* there appears to be *tuo supina*. 412 *musica*: this adj. appears peculiar to Lucr. at least in the *musarum*, *mel.* 605 *cy-thæa mele*, v 334 *modis organici meliæque perperere sonores*. This *v.* is almost made up of Greek words. 413 *figurant*: iv 552 *Formaturæque labræ, rima pro parte si purat*, 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 II. to I 280. *eroro Cilici*, culex 393 *Cilici crocus elatus arce*, *perfusa* in a liquid state, as described by Seneca Pliny and Martial. 419 *oculos cet.*: Tac. hist. iii 39 *æmulsissima Vitellii vox qua se ipsa enim verba crederent) pavore oculos spectans in amici morte iactavit*: comp. i 36. 421 it is not easy to see how mere ugliness or hideousness of aspect implies roughness in the atoms, one could conceive a very ugly thing having a soothing effect, if applied to the eyes, while bright and beautiful objects may often *compungere aciem*. 423 *principali loco* i.e. *levore principali*, comp. 425 *materiar equalore*. 426 *quæ 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 *præterea multos, in his. Hieronymus, quem iam cur Peripateticum appellem avio*: 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 teriores diem voluptates quibus quædam titillatio (Epicuri cum hoc verbum est) adhibetur sensibus*, de fin. i 39 *si ea sola voluptas esset quæ quædam titillaret sensus* and other passages. Epicurus' own word γαργαλιζαν is often mentioned: he applied it to the slightest bodily pleasures. 430 *Formida*: Hor. sat. ii 89 *suavit i Cui*: the *formida* of A B and Lach. cannot be from Lucr. though before the end of the first century it became common to put *e* for *æ* in many words, *marceo æruma ut punitet cet.* 439 *tactus uterque* = *tactus utriusque*: Hor. od. ii 17 8 *ut dies utramque Ducet rumanam*. 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* nest.: 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 pagent, 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 levis et hamatis uncinatisque corporibus concreta haec esse dicit*: the uncinat = 427 *flacis mucronibus unca*. Newton optica p. 251 Horsl. 'the parts of all homogenous 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 *admiranda*, this I presume is a general epithet of great hardness. 448 *ictus contemnere austa*: Virg. geor. II 360 *contemnere ventos Adversant*. 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 resistantia, as I 110: *rest. et.* 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 *fluvio*.

464 *fluvius*, 466 *fluvius*. *liquida* so I 349, III 427; IV 1233 *liquida et liquida crassa*; where see note: I 453 *liquor aquae*; the only case where the subst. is long, though that is the regular quantity of the verb. 454 *glomeramina*. this word, almost peculiar to Lucr., v 726 means the ball of the moon; II 686 atoms of different shapes meet *glomeramen in*

unum: from the context *glomeramina* would seem in our passage to mean *globosa primordia*, the round particles of any liquid; but if so, this sense is in strange contradiction to the meaning which Lucr. elsewhere gives to it: if it means the drops into which a liquid sometimes forms, that would only apply to a few cases in which a liquid so disperses itself: the words *retinentur inter se* are ambiguous, as they may refer either to a composite body keeping together, or to the separate atoms holding themselves in union. 455 *proclive*: see Cic. de fin. v 84 *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 *pingere*, but not *haerere*. 465 *Sudor maris* is simply the salt water of the sea, and has nothing in common with v 487, where *salvus sudor* is literally the sweat of the earth; or with what is there quoted from Empedocles. 487 *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 sonus*. 489 *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 *mansuescat* 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 accernere 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 I p. 314 22 taught that their atoms *ἄπειρα καὶ τὸ πλεῖθος εἶναι καὶ τὰς μορφάς*: p. 315 b 9 foll. he gives their reasons for this. Philoponus i

his comment p. 3 b on the words of Aristotle just quoted records that according to Alexander of Aphrodisias the Epicureans on this point οἰεῖται συνεφώνησαν Δημοκρίτῳ: this Epicurus himself in *Diog. Laert.* x 42 distinctly confirms, καὶ καθ' ἐλάχιστην δὲ σχημάτων ἀπλῶς ἄπειροί εἰναι ἵεσται, ταῖς δὲ διαφοραῖς οὐχ ἀπλῶς ἄπειροι ἀλλὰ μόνον ἀπερίληπτοι: the number of shapes is not infinite, only inconceivably great: this careful limitation is added no doubt with reference to Democritus. Lucret. 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 differere figuris.*

481 *ruinam iam* refers to 1 615. it will once more follow, though it was there proved to be impossible. see below 499 *supra quod iam cet.*

484, 487 and 490 *corpora* is of course the atom: see n. to 1 610 *Corporum illius.* Lucret. 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 clue 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 anacoluthon is however very slight, if it exist at all. comp. III 475 - 482. *minimae partibus* this has been fully explained 500 foll.: these *minimae partes*, which could not exist alone and had no distinctive qualities, Lucret. seems to have regarded as each perfectly identical; so that the atom took its shape and character solely from the mode of juxtaposition 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 *Formae speciem*: comp. IV 69 *formae figuram.*

491 *Quod at perest*: see L. to 1 50. 492 *addendum partis*: see n. to

1 111: 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 show to have been an idiomatical use. Cic. *Verr.* III 175 *dic, dic etiam clarus.* 496 *Subsequitur*, at once follows upon. 498 *maximam*: see n. to 1 653. 499 *supra* L. e. 1 615 foll. With whom precedes comp. Epicurus himself in *Diog. Laert.* x 56 πάντες ἡμετέροις ἰσχυροῦς ὅτι χρησιμὸν ἔστι πρὸς εἰς τὸν ποιότητων διαφορὰς, ἀφ' ἧν τε μίλλαι καὶ πρὸς ἡμῖς ἀσπὴ ἀτομῶν, πρὸς δὲ ταύτοις οὐδεὶς νομίζων ἐν τῷ ὑπὸ σμένῳ σωματι ἀπέριον ὄγκον εἶναι ἀδ' ὀγκλοποιεῖν.

500 *Meliboea*. Lucret. tells us that this was the Thessalian town: it lay on the shore, between Ossa and Pelion: Aen. v 251 *Pyrrhus Meliboea duplici Meliboea cucurrit*; where Prof. Conington says 'Meliboea is formed from it as an ad., by poetical licence, as in 401 *ducit*

booi 501 *Thersalico conc. col.*: see n. to 1474 *taeta*: Lucr.
contingit and *contactus* in the same sense. On Lenderp. to Lucan
 1 among several false instances quotes Lucan 11 530 *letiput sanguis*
non Chæoris enas. 502 *videnti*: 14 1125 *pulchra in pulchris*
omnia vident. 504 *iacerent* of course is continued to this verse:
 it assumes according to want that where the varieties are infinite
 they must be infinitely good and infinitely bad in what they produce.
 Lamb. seems to be right in taking *Phœbea* to imply tunes played
 the *φάρμαξ*, the instrument of Phœbus. *diædila choridis* appears
 to be the same as 412 *per chordas organici quæ. figurant.* both phrases
 seem to imply the giving expression on the strings to all the varied
 notes of the music: this v. even more than that consists of Greek
 words. 500 *in meliora* depends in grammar on *cedere retro*, in sense
progreßi or the like. 513 and 518 *summan* i. e. the whole range
 in which they move. 510 *remensus* is more than once passive in
 Lucr. 517 *Extrema* i. e. instant. 520 *microna*: the metaphor
 is taken from the *muera* or point of the *stilus* setting a mark at each
 of any length you wish to note on the *i* of the *abl.* see n. to 1978.
 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
 matter was infinite: if you say some animals are more scarce
 than others, it would be the case, if the atoms of which they were made were
 finite, I answer these animals may be very numerous in remote
 parts, 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
 they have met and united in the boundless ocean of matter. the first-
 namings therefore of every shape and kind are infinite in number.
 See also Epicurus cited to 478 fol. who precisely agrees with Lucr.
de fin. lib. 1. for no finite number multiplied by any finite number
 ever large can produce an infinite sum. And as Epicurus and
 Lucr. conceived all infinities to be equal, the atoms of each shape must
 have been equal to the sum of all the atoms of all shapes; which
 was absurd; but this opinion they shared with all the ancients, and
 it was not till comparatively recent times: Philoponus l. 1. to the last
 book has a curious argument to shew that Democritus holding the
 number of each shape to be infinite must have held that there was *τὸ*
παντ ἄπειρον ἴσον τι, and that the Epicureans teaching that the num-
 ber in each shape was infinite must have believed the same: this to him
 was an absurdity, and it must have puzzled Epicurus and Lucr. as
 it does Newton cited to 1620 clears up the mystery. 525 *cluere*=*essere*,
probatum 1008—1051. Lach goes sadly astray, *μέγας μεγαλοστί*.
Terræbus is thus nakedly put 1116 *Quam tibi de quibus una re*
solus cot. 530 *Ex v. fido*, i. e. *tempore*, not *spatio*, apparently:

see n. to r 1001 (997): but here it is not quite certain. 531 *protelo*. iv 191 *Et quæ protelo stimulatæ fulgere fulgur*: from the passages of Lucilius and others quoted by Fara. 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 cæ.* an apparent objection to some shapes having an infinite number of atoms. but only apparent: the *quod cætes* 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 *anguinaus* recurs v 1363 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 129 *manus otium data elephantæ est*.

538 I know no other mention of this fable. 543 *orbis*. see n. to i 978. 546 *quod superest*: see n. to i 50. 547 *enim hoc quoque uti*. not only grant that there could be a thing solo of its kind, but that the elements of a 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 Jovis omnium*. 550 *turbæ idææ*, of atoms different in kind. 555 *fl. opl.*: Cic. Arat. frag. 3xii *Naribus obsumptis fluctantia quaerere oplustra*. *aplustre*, in plur. *oplustra* or *aplustria*, was a fan-like erection of planks rising above the poop. Lucan iii 585 *dum pugnat ab alta Puppæ Turres Gravæque audax optustæ retentat*.

559 comp v 1004 *Nec poterat quemquam placidi pellacia ponti Subdola pellicere in fraudem rulentibus undis*. Virgil has the adj. *pellacæ*, these two appear to be the only good waters who use the words. 561 *aerom*: so iii 605 *omnem. per aerom*; Plantus has *ritalem aerom*. 567 *Esse igitur cæ.*: 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 i. i 355 *ipsa palam quæ res dicit ac docuit nos*: so v 1157 *id fore clam. un. om. sup. i. e. unde omnia promordia, quæ sup. peditantur, suppedantur*.

569 - 580: thus production and destruction alternately prevail, the elements ever waging equal war: no day passes without some dying, some being born. 569 *ut ipse*: 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 any thing are alike infinite. 571 *rer. gen. auct. mol. l. e. motus principiorum quæ generant et auget res. αυτιβύσι in a ἀταξ λεγόμεν.* 574 *contractum delum*:

iv 998 *contractum cum ventis degere bellum.* 575 *vitæ* [primordia] rerum: comp. vi 771 *Multa, cibo quæ sunt, vitæ.* 578 *vapor:* 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 *ισονομίαν ὀππellaτ Epicurus, id est æqualem tribulationem et, si quis incremant innumerabilia sint, etiam ea quæ conserrent 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 *sed in his quoque te cet.* where there is no doubt, see n. to v 192. It might here be explained *scilicet*, as well as written and deposited. 582 *maulatum* i.e. *lenti*, follows on the *obsig*. 586 *vis multar:* vi 265 *multas vis.* Sallust and Messalla also use this form: see Forc. 580 *volventes frigora:* a bold and beautiful image. 593 *imp. Ar:* vi 281 *gravis ignis Impetus.* 595 *habet* [corpora prima] *in se.* 598 *Quære 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 homage, her followers represent the Cretes 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 lake, call the earth mother of the gods, if you please, but remember at the same time that it is senseless matter, each containing the elements of many things. 601 Aen. x 252 *Mater parens Idaea deam cui Dialytia cordi Turrigeratque arbes bisuquas ad frenca leonae*; and Soph. Phil. 399 *τὸ μάκαρα ταυροτόνων Λεωτοῦ ἐπέερε*. 602 full.: Varro quoted by St. Austin de civ. de vii 24 *quod terres in capulo [habeat significari esse] oppida, quod solo finguntur circa eam, cum omnia moveantur, ipsam non moveri. Leonem adiungunt solutum ac mansuetam, ut ostendat nullum genus esse terrae tam remolam ac vehementer feram quod non sibi colique convectam.* 603 comp. 1 1037. 604 605 comp. Ovid fasti iv 215 *coepi cur hinc genus acre leonum Praehat insolitum vel iuga curvis u hinc*. *Desierunt, exopt* 'feritas mollita per illam Creuitur; id curru test ficata sicut': all this part of Ovid much resembles Lucret. 606 *Murali coronae*: Aen. vi 784 *Lerocynthia mater Invehitur curru Phrygiis turrita per urbes*, Ov. ll. 213 *At cur turrita caput est onerata corona? An primis turris urbibus illa deit?* and Spenser f. qu. iv ll. 28 *Old Cybele array'd with pompous pride, Wearing a do-don embattild wide With hundred turris like a turritat*: the mural crown given to the soldier who first mounted the walls was of course imitated from the waked crown of Cybele. 611 *Idaeam voc mat*: her legal name. Cic. de leg. ii 22 *Praeter Idaeae matris similes, ne quis stupem cogito*. *Phrygias*: Lucan. us Virg. Aen. ix 80 *Phrygiu... u Ida*, points to the Trojan or Hittite Ida: the whole worship was partly Phrygian: Euseb. Baech 5 *τὰ πικροῦ ἐν πολεὶ Φρυγῶν Τύμπανα, Πέας τε μὲν πρὸς ἐμά θ' εὐρύματα* though, as we can see in this very passage, the Phrygian and Cretan legends got mixed together. 614 *nimen*, *Matris* i.e. Cybeles though Creech sneers at poor Fayus of the Delphic for so taking it. 615 *et*, explains *nimen qui vi. ma.* they outrage her divinity by invading it to parents; as she is great mother of men as well as gods: see 618. 618 *palms*: it appears from old paintings that the *tympanum* was struck with the open hand: Catal. LXIV 261 *Plangebant alii proceras tympanum palmis*; LXIII 21 *Ubi cytharum sonat vox, ubi tympana exhoant. cum cir.*: Virg. geor. iv 64 *matris quate cythara circum*. Ovid fasti iv 213 *Cythara pro galeis, pro sicut s tympana pulsant, Tibia aut Phrygiis, ut delect ante, mulus*. 619 *ruricano* *et*: v 1084 *hinc sonas centus*; Catal. LXIV 263 *ruricannon efflabant cornua bombos*: an imitation of Lucret: see context. 624 imitated by Virgil ll. 1 to 100. 625 *Munificat* and 627 *largitura* appear to be ἀποξ λεγόμενα. 626 *et viarum*: v 1124 *ster infestam fecere vias*; 714 *cursumque tuum solo tenere*. 627 *ningunt*, a sine image to express the thick fallow of the showers. Lucret. seems alone to use the word in this way and with this sense. 629 *Cretas*. *Phrygias*, called after 633 the *Dicta*

Curetes: most Greek authorities confine the *Curetes* to Creta, and call the Phrygian attendants *Corybantes*: Ovid l. l. 210 unites the two, *Hoc Curtes habent, hoc Corybantes opus*; and later Latin poets confound the *Curetes* and *galli*. 630 *forte*, 'quo poeta' says Luch. 'significat eos non semper armis ludere sed interdum, si iuando liberit. quod aliter of course to 633 referunt. 631 *Lutant in num. ex.* and 636 *in numerum pulsant* etc.: Virg. *cl. vi 27 in numerum Phuniosque forasque videres Ludere*: iv 769 *Bracchioque in numerum iactare et cetera membra*; 788 *in numerum procedere*: v 1401 *extra numerum procedere* is the opposite: so Cic. *parad. iii 26*. 632 *nutius* implies the swaying of the head to this side or that: comp. iv 179 *In quem quoque locum adverso nutius tendunt*. Wagner phil. *ligna sup. pl. i p. 400* well defines *nutius*, and asks why the *nutius* which in 4 or 5 places rightly keep *nutius*, should just err in these two places, where *nutius*, sup. posing it can have the sense of *nutus*, seems more appropriate: Conington to Aen. ii 123 compares Catul. lxiv 204 *Admit iuncto caelestem nutiusa rector, Quo cet. where both meanings seem to unite. 633 foll. : Ov. l. l. 207 Ardua iundulum resonat timida lute Tutus ut u. fenti cu. j. ut. puer. Pars clapsus and. bus, galeas pars luntit inanis. 635 *pueri* with reference to the name Κοιμήτες: *pueri*, *puerum* followed by *aeribus* *pueri* another of his many assonances. Lucr. may have been thinking here of Callimachus hymn in Ion. 52 Οἶλα δὲ Κοιμήτης σε πέρι πρὸς ἄρχη-σαστο Ταχέα πεπλήγους ἴνα Κρόνος οἴσειν ἤχην Ἄσπιδος εἰσαίοι αὐ- μῆ σὺ κοιμήτορος. Aen. i 684 *pueri puer uulnus uulnus*; v 569 *puerisque puer distinctus lulo*. 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 maclaret*: Cic. *de orat. iii 217* and again *Tusc. disp. iv 77* quotes from Attius *hantotus me frater ut meos malis miser Manducem mato*, as the latest editors of Cicero read after al. the best mss. of the *Tusc. disp.*, but the best mss. of the *de orat.* and Ribbeck trag. rel. have *manducem*, which certainly is the more natural expression: so Virg. *geor. iii 268 malis membris absumpsero*; Aen. iii 297 *malis absumere membris*: yet Lucr. seems to have read or thought he had read in Attius *manducem*. 638: Aen. i 36 *aeternum secans sub pectore viduus*: Lucr. himself i 34 *aeterno devotus vulnere amoris*.*

646—651: of many passages which might be quoted the most in point is the first *κρίσι δίδα* of Epit. himself in *Diag. Lucr. x 139 τὸ ἀκαίριον καὶ ἀφθαρτον οὐτ' αὐτὸ πρᾶγματ' ἔχει οὐτ' ἄλλῃ παρέχει, οὐτ' αὐτ' ὄργασιν οὐτε χάρισι συνέχεται. ἐν ἀσθενεί γὰρ πάν τὸ ταυῶτον*, translated by Cic. *de nat. deor. i 45 quod beatum aeternumque sit, id nec habere ipsum neque i quoquam nec esse bene alteri, statim neque una neque gratia teneri, quod quae talia essent iuvenilli essent omnia: ut*

v 146 foll and 1161 foll more will be said on this question. that Epicurus and Lucr. finally 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 castitum, Sed eos non curare opinor quod negot humanum genus*. 646 with *Omnia diuom natura* comp. 757 *si nulla coloris principis est reddita natura*, i 710 *in rerum naturas vertit 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 *hæc sensus natura. diuom natura* seems to be a mere periphrasis for *diui*, as i 104 *natura animantium* for *animantes*. 648 *privata* = *expers*, is very common in Lucr. as iii 905 *caucis privati doloribus ægris*. 652 (655) *Neptunum*, as he himself does 472 *Neptuni corpus*, 653 (656) *Iurchi nom.* as he does himself iii 221 *Iurchi cum flos erant*. but in these verses he doubtless points at the stoics who carried allegory of this kind to an absurd length: see what the stoic Rullus 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 *Scopira 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 67 have *potitas 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: men too find must contain elements of fire and flame and ash. then many things have various 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 660 is again resumed, i.e. the great variety of elements the earth contains. 662 *duellum*: so *duellum duellatores, perduellus* which always remained in use, *Duelonæ* in an old inscription, *duonoro* (honorum) on the tomb of the Scipius: Lach. quotes from Plautus capt. prol. *belloque duellatoræ*

optami, the *u* of such words in Plautus being generally, as here in Lucr., a consonant; so *ELMIUS perdrillibus*. 663 *Ducerae*: Nonius *Charisius Servius* all attest the feminine: Lucr. in the neut. uses the form *bucera* more than once. *sub teg. cacti*: see: 692 (988). 667 *Tanta* etc. showing therefore the manifold elements in the earth. 669 *Hinc porro*, 671 *porro*, 673 *Tum porro*, as if the use of the word suggested unconsciously its repetition. 678 and 682 *igitur*: see n. to 1419. *iquar* in 678 has the force which it not unfrequently has in the old writers, as Plaut. miles 772 *Quando habebō, igitur rationem mearum fabricarum dabo*, the participial clause being equivalent to a protasis; see *Hand Tuts.* III p. 183. 679 *si pura*, 682 and 685 *si pura*: see n. to 385. In these three places the word clearly refers to atoms, but may include also shapes of atoms; as it must so far have been ambiguous to Lucr. 681 *cum odore*: see n. to 404. *privis* = singular, is often used by him. 683 and 684 *fuca* = color so 744 *nullo circumdata fuca*, and IV 81 *fuca Mittunt*. 688—690 = 1 823—825. 691 *mitti parum* see n. to 335. 694—337 = 124. 698 *merito ex alius* etc. though they have very many elements in common.

700—728: but all elements cannot unite in all ways, else monsters of all kinds would arise: every creature has its fixed seeds, fixed mother; and thus is kept within its limits, and of the elements it takes as food some only remain, others are rejected as unsuitable: and so it is with inanimate as well as animate things: they have each elements different or differently combined, and the modes of action of these elements differ, so that not only living bodies, but all nature, earth sea and heaven, are kept distinct. 700 foll. this question is more fully discussed v 837—924. 702 *Semiferus* the centaurs: comp. v 878 foll. 703 *egigni* seems a *ἀνάξ λεγομ.* with *eg corp* comp. VI 761 *Et quibus effinit omnis*, and n. to v 703. Lamb compares *Ilcr. sat. II 2 105 tanto emittens averro*; but such constructions are common enough. 704 he quakes of *Seylla*: comp. v 893. 706 *omniparens terra* is found also v 279 and in *Virg.* 710 and 725 *ecessus*. see n. to 289, and *Lach.* VI 815; who shows that *Terebee* has *ecessus fuit, sit eccessus*; *Plautus incessus*, *ecessus, necesse est*, all three forms found in Lucr. but *ecessus* in Plautus must surely be *necessus est*, and this construction Lucr. would not use: are we to read *ecessus* here, or is there a *NOVA necessu*? 711 *intus* i. e. when they are inside the body. 714 *roseere* i. e. the different excrementa. *multa esse cor. . . e cor.*: see n. to 1 875, and II 843 846 *Corpora prima. . . Nec ratiunt. . . de corpore*. here in fact *multa* would naturally agree with *corpora*; so that we should then have *multa corpora Corp. esse. fuy e corpora*. 717 *consentire* ut a sentire. 719 *distinguit* is used by *Cicero Anat.* 94: keeps the *termini* of things apart. 725—729 as the atoms differ in

shape, than 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 a few 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 *συνον* 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 show 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 τὰς ἀτόμους νομοστίαις μηδεμίαν ποιότητα τῶν φαινόμενων προσφέρεισθαι πλὴν σχήματος καὶ βάρους καὶ μεγέθους καὶ ὅσα ἐξ ἀνάγκης σχήματι συμφιῆ ἔστι. ποιότης γὰρ τῆσσι μεταβάλλει, αἱ δ' ἀτομοὶ οὐδὲν μεταβάλλουσιν, ἐπειδήπερ διὰ τι ὑπαμένειν ἐν ταῖς διαλύσεσι τῶν συγκρίσιων στερεὸν καὶ ἀδιαλυτόν, ὃ τὰς μεταβολὰς οὐκ εἰς τὸ μὴ ἔν ποιήσεται οὐδ' ἐκ τοῦ μὴ ὄντος: and Diog. 44 referring forwards to this passage adds τὸ δὲ χρῶμα παρὰ τὴν θύω τῶν ἀτομῶν ἀλλάττεσθαι ἐν ταῖς δώδεκα στοιχειώσεσσι φησι [Epic]. 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* *ae:* see n to 1 811. 733

migrant, a very rare word except in the pres. partic. 734 *Nunc* in 286 *Ni*, and Catul. lxi 153, and 3 Aen. iii 686: Orell inser. Lat. 4783 *raga per deos a speris inferosque ni velitis osse una iulare*. the new corp. inser. Lat. has many instances of *ni* and *nee* and more than 100 of *nei* and *neix* which connect the *ni* with the common form *ne* see also Donatus quoted to 1 277 *nimirum*. 740 *a simi* *uir* *tra* 1617 *animi iactus liber quo pervolet ipse* comp. too Cic. de nat. deor. 1 54 there quoted, who uses *in quum* or *incipiens avium* in the same way: Gronovius obs. 1 4 p. 65 shows that both Cicero and Lucretius translating Epicurus' technical word ἐπιβολή or ἡ φανταστικὴ ἐπιβολή comp. Epicurus in Diog. Laert. x 62, where τὸ κατ' ἐπιβολὴν λεγόμενον τῇ διαούφ is opposed to what is perceived by sense; they are the two great ways by which truth can be arrived at. 741 *caccinno* seems peculiar to Lucretius. 748 (743) *Ex incunato auro* recurs in Lucretius 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 n. that case a verse must be lost here, such as *Corpora quae constant nullo constructa colore.* 749 *Omnia, omnino, in omnia.* 751 754 1 790 -793. 755 *conluqaa*; see n. to 1 134.

757-767. 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 *tuis* and with what precedes and follows comp. what Plut. adv. Colot. 7 cites from the 2nd book of Epicurus against Theophrastus: colours are not *συμφυῆ τοῖς σώμασι, ἀλλὰ γενεῖσθαι κατὰ ποίως τινος τάξεως καὶ θέσεως πρὸς τῆν ὄψιν κ τ λ.* 760 762 nearly - 1 817-819, 908-910, 11 1007-1009. 767 *candenti maxime* is all. of quality: with *cavos candenti* comp. 771 *candens et album*, both mere pleonasm. 777 *colorem - colorem*, as 782 787 and 819. 780 *Conveniunt*, after 776 *in sunt*, the *ut* always used by Lucr. in this sense: another proof, if that were needed, that III 685 *Conveniunt* oct. is spurious, the right form *Conveniunt* 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 *vites simo v chulo obluunt intus et extra*; comp. too Lucr. IV 646 *Ut sunt dissimiles extrinsevas*.

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 *quoniam*, as seen in the last paragraph. 791 *element sunt. variis et.* see n. to 1 841.

795-816: again colours cannot exist without light, atoms never come into the light, therefore atoms have no colour: what colour can there be in darkness, when we see that the same thing continually changes its colour in different lights? as therefore it is such and such stroke of light which produces such and such colour, without that stroke they cannot exist: as too one stroke produces white, another black, and as a stroke is a touch, and as it is shape, not colour which affects touch, atoms need not colour, but different shapes to give different touches. 795 foll. Lucretius' syllogism is quite correct; it is Lantinius' which is in fault, who quite misstates the poet's minor premises. 797 *voluta*: a picturesque metaphor. 799 *quin ipso-quantum*;

therefore it governs the indie: see n. to 1588. 802 *cervicem collamque*, one of his many pleonasmis; as *cervicem* means the back, *collam* the whole circle of the neck: Cic. pro Sestio 90 *janas et cervicem et iugulum*. 803 *pyropo* was some mixture of gold and bronze which had its name from its colour. Ovid met. II 2 *flammaeque imitante pyropo*. 804 *sensu* refers to the beholder's perception or mode of viewing it: IV 448 *quodam sensu fit uti videntur Omnia*. 805 Wak. well compares Soren. Sanoa. 952 *Curatium vero si collo nectere males, Ne dubites illo virides miscere smaragdos*: he plainly imitates Luor 807 *obversa* appears to be *obversa soli*, and to = 801 *in sole*. 809 *Scire licet*: see n. to 1210. 815 *opus esse colores* see n. to 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 Luor and his imitator Arnobius. 821 *perf. col.*: Aen. V 111 *ostro Perfusas vestes*. 825 briefly put for *Aut cygnos fieri ulio quovis colore, vel uno vel vario, de semine eius coloris. uno varoque*: comp. 830 *Purpura poeniceaeque color* i. e. color sive purpureus sive poenicus, V 989 *Symphigeri sua adventu validique*, where Lach., as I now see, wrongly reads *re* for *que*; 1237 *de hisaeque mimantur*, where Bentl. reads *dubius* v. Wagner *quaeat*. Virg. XXIV 1 gives many similar instances from Virgil of *que* with the force of *vel*, *vel* or *sive*, *aut*: comp. too n. to III 55. *novas atque oculus navesse*.

826—833. again the smaller the shreds into which a thing is divided, the more its colour vanishes: be sure then all colour is gone before a thing comes to its first elements. 829 with *austrum* and *ostrum* comp. *Uvuius* and *Clodius*, *Pautus* and *Pola*, *ausculum ausculari* and *ocula*, *aula*, *aulularia* a play of Plautus, and *olla*, *plastrum* and *plastrum*, and the like. *austrum* is the general term for the purple cloth of whatever hue: comp. Aen. I 700 *stratopos super discumbitur ostro*; Stat. Achil. II 82 *pieto discumbitur ostro* whether this cloth be the *purpura* or darker hue, or the *poenicus* or bright scarlet. Prop. V (IV) 3 51 *Poenice tibi purpura fulgeat ostris*. Claudian Prob. et Olyb. consul 90 *Album poeniceo pectus discriminat ostro*. Lach. shews that *poeniceus poenicus poenicus* have all the same meaning, belonging to the *Poeni*. Thus the lex Thoma has *bello Poeniceo*, Ovid *A duce Poeniceo*, while Horace applies *Punico* to the colour. 832 *effl. col.* V 652 *suos efflavu languida vena*

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

842—844: but atoms are likewise without heat or cold, without

sound flavour or smell. As in preparing a perfume you seek out a quite scentless oil, that it may not infect the perfume with its own scent; thus first-beginnings must possess neither heat nor cold, smell 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 remota, orba colore, efflare stingui evanescere colorem*; all in the compass of a few lines. Democritus before him in Sextus adv. math. VII 135 said νόμῳ γλυκὺ καὶ νόμῳ πικρὸν, νόμῳ θερμὸν, νόμῳ ψυχρὸν, νόμῳ χροσὴ· ἐρεῖ δὲ ἄτομα καὶ κενόν. 843 *manere*=esse, 845 *feruntur*=sunt, as *cluent* so often does in Lucr.: it is curious that two such opposite words should come to have the same force: *feruntur* is elsewhere applied by him to his atoms in motion; but that can hardly be its sense here: with *manere* comp. the use of *stare* in n. to 181. *secreta teporis*: I 194 *secreta cibo*, with abl. 844 *calidi vaporis*: *calidus* in Lucr. is a perpetual epith. ornans of *vapor ignis fervor* etc.: comp. *gelidas pruinae, gelidus rigor, candens lacteus umor, aërias auras, sonitu sonanti* and the like: 858 *calidum tepidumque vaporem*, the epithets are distinctive. 845 *sonitu sterila*: the gen. is more common: the form *sterilus* is mentioned by Festus: comp. in Lucr. *hilaro* and *sublimis*. *suo ieiuna*: Cic. orator 106 has the gen. *ieiunas igitur huius . . orationis aures civitatis accepimus*. 846 *ullum proprium odorem*: 855 *adhibere eum gignundis rebus odorem*. 847 *amaracini*: this perfume is mentioned IV 1179 and VI 973. Daubeny Rom. husbandry p. 272 'Dioscorides and Pliny both tell us that *amaracus* was the same plant as *lampsana*, and the latter is considered by Sibthorp to be our marjoram, *origanum maiorana*, a native of Egypt and Crete.' *stactae*, named from the dropping of the myrrh juice: Pliny XIII 17 says *murra et per se unguentum facit sine oleo, stacts dumtaxat*; and Dioscor. I 73 says the same, στακτῆ...καθ' ἑαυτὴν μύρον καλούμερον, δόκιμος δὲ ἴσθιν ἢ ἀμυγῆς θλαίῳ: but the point of Lucretius' argument is the mixture with oil. 849 *nardi florem*, unless Lucr. is speaking vaguely, must be used, as *Bacchi flos* and the like, for the aroma or bouquet; as it appears from Pliny and Dioscorides that it was the ear and leaf of the eastern *nardus* that was used in perfumes; the stalk and root of the northern. 849 *Cum . . instituas*: see n. to 41. 850 *possis* is potential: comp. 248 *quod cernere possis*, 922 *nequeant*; and see n. to I 327: if he can there use *potest* and *possis* in the same passage, he may surely here join *licet* and *possis*. *inolentis* another ἀναξ λεγόμε. 851 *auram*: Forc. quotes Martial III 65 2 *de Corycio quas venit aura croco*; and Virg. geor. IV 417 *spiravit crinibus aura*. 853 *viro*, in

this case is almost unexampled: VI 805 *odor viri* is used for the pungent fumes of charcoal. 858 *Cetera* with *vit 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 lentis* or etc.: the *molli lenta* seems to refer to fire and heat, *fragosa patri* to ice and cold, *cava corp. raro* to flavour sound small; as they are all material and would seem, where he describes them, to be of bodies severally like these. 860 *fragosa* = *fragilis*: a sense which the word seems nowhere else to bear. 862 *subiungere*

appears to be the opposite of *seivnuta* 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 it to 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 *insensibilis*: this word as well as *sensus* seems peculiar to Lucr. among writers of authority: Arnobius is constant in itator has *insensidia*. 869 *ipsa manu ducant*: Aen III 372 *Ipsa manu multo suspensum numine ducit*, literally: the metaphor is obvious; *χειραγωγέειν* is common in the later Greek writers. 871 *fall.*

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 un doubted fact. 872 *putorem* 929 *putor*, VI 1101 *putorem*: al. of the rottenness of the earth after rain; though *putor* in Varro de ling. Lat. v 25 and elsewhere is said of a *putulus odor*: Lamb. and others would read in all these cases *putror*. 874 *ididem* i.e. inanimate things into living and sensible. 878 *peanipotentum*: 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 affectation of analogy: see n. to VI 92 *precordata*, 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 clouds 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 *animam percussit* seems almost proverbial: Ter. Andr. 125 *Percussit illico animam*; Cic. ad Att. iv 8 b 3 *astilivi Rauce esse hominem . . . percussit animam*.

887 *varios sensus* i.e. varias sententias. it is very probable that his frequent use of *sensus* with its primary meaning in this part of his poem has prompted him to use it here, rather than avoid it, in a different signification: see n. to 1 875. 894 *quæ tula*, because the atoms which go to produce sense and life are of the smallest and finest kind. 896 *quæ erit* i.e. qualia sint. 901 *Cum illa ut debet* i.e. Cuncta tali condicione quali debent. 903 *sentire cuncta Mollia non firmitate* by the very fact that they give them sense they thereby make them soft. 907 *ad animam*, see n. to 1 908. 909 *Aut [sensus] simili esse putari*: comp. iii 620, vi 268. 910 *alio . . . respect* i.e. respect ad animam: but the true reading is not certain. 922 (921) *iniquum* is potential: see 850 and comp. n. to 1 327. 925 *quid opus*: for surely if an element first has sense, it is the same as if it had never had it.

926 foll. *tum præterea* a concluding argument drawn from what we actually see going on in the world: see 1 984 (398) foll. and other examples in I II III V above cited. 928 *quo fugimus* i.e. quo confugimus. Fore. c. 108 Petron. sat. 132 *Ad verba, minus quæ poterant nocere, fugi. ante* i.e. 871 foll. 927 *Quatenus* *quandæquidem*: iii 218 *Quatenus Etiam membrorum circumversura tamen se Incoluntem præstat*; 424 *Quatenus est unum* *ut sic*: see also II grace and others in Fore. for this use. 928 *verumque efferrere* Virg. geor. iv 556 *apes rigida efferrere contin.* 930 *causam sensibus*, 932 *non sensum*: comp. 1 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 stories. Plut. de stoic. repugn. 41 of Chry-

αίρμας τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεται, νομίζει, καθάπερ φύσιν ὅταν δὲ τεχθῆ ψυχαιμεν ὑπὸ τοῦ αἵρος καὶ στομαίμενον τὸ πνεῦμα μεταβάλλειν καὶ γίνεσθαι ζῶον κτλ. now this certainly might be termed a process of change or the effect of a sort of birth, life being the immediate consequence of the birth; but Luer. is brief and obscure as he is doubtless alluding to writings not extant. 931 *dundant*; 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. *omni Fossæ a non sensu*. IV 484 *quæ tota ab sensibus orta est*; §21 *falsis quæcumque ab sensibus ortast*, will support Wakefield's *a* against *ex*. 933 *proditus*; used literally also III 603 *extra prodit corpus*. 934 *Huic est*, he may be told that he really conceals the point that sense can come from what has not sense. 935 *Non fieri partum*. IV 1229 *Semper enim partus duplici de semine constat*. 935 936 so that in both cases there is a union of senseless elements previous to the reception of sense. 937 *Principio* 'Lic est præcipuus (hoc autem vocabulo Lucretias non utitur) vel in primis, aut omnino, ἀρχῆν. sic in v 92, III 119' Lach. 942 *omnituentes* formal like *omnipotens* and the like. 943 *Accensi sensus*; 959 *paucis amissos accendere sensus*; III 336 *accensus nobis per viscera sensus*.

944—962, a living creature receives a blow which its nature cannot endure: the senses of body and soul are stunned; the connexion of the two is broken, and the soul escapes through the 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 reform the senses: in this way only is the thing recalled to life. 950 *notos*. VI 356 *Dissolvunt natus omnia et vincta relaxant*. 951 *ciculis* Luer. uses eight times in this sense, a sense quite peculiar to him: see Fest. and Varro in Forc.: the word must evidently be *cavala*. *ciculis*, see n. to 134 *Heicit*: Luer. and his contemporaries only knew the forms *cæcit* or *cicit*, not *cicit*: III 513 *traicere* *msa.*: Ribbeck has often restored the *e* to Virg. and it appears not to have been unknown to Livy: see Madvig *emond. Liv* p. 190, and indeed the better *msa.* of almost any classical author offer examples: Cic. Marius in *led. iv.* 1 109 *Abiecit exstantem*, III 639 *dissocietur* *msa.* this form too Ribbeck's *msa.* sometimes restore to Virg.; see also Kempf *Valer. Max.* p. 282 6. 952 f. ll. the blow can only dissolve the union of the elements, not deprive them of sense, if they had it of themselves. 955 *Reliquis* those which the blow has not stopped. *vincere* .. *Vincere*: III 12 *invenia* *acta*, *Aurea*; IV 789 *multa membra movere*, *Mollia*; V 298 *tremere ignibus instant*, *Instant*: 950 *lavoro uncta saxa*, *Uncta saxa*; VI 528 *omnia prorsum Omnia*: the practice is as old as Homer. 957 *quic-*

quid quicquid: for spelling with *e*, 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. 155. The *anos mentes* are opposed to the *letis motum* of next v. 900 *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. 563 *Quid si nunc tale fortunatus fias? qua re, Parmeno!...copias tibi illas 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. *letis liminis*: a metaphor which he repeats vi 1157 and 1208; comp. too iii 681 *vitas enim limen inmensa vulva* 221 *cum te Restitui superis letis iam liminis ab ipso*. 961 *possit* i. e. the *animas* of 914. *condita mente*, Lamb. compares Cic. Tusc. disp. iv 78 *quid est autem se ipsum colligere nisi dissipatus animi partus rursam in eum locum cohere*. 962 *quo decursum* same metaphor iii 1042 *etiam decurso lunans vdae*; iv 1196 *ajatum decurrere amaris*: same metaphor and constr. Cic. Tusc. i 15 *nunc vulgo cetero, ad quam cum sit decursum, nihil sit praeterea catinesoculum*. *ice et obire*, a stilted assonance; see n. to 1 826: *alire* a well known epithet for *alire e vitam*; Petron. sat. 42 *atit ut plures*: Lucr. more than once uses *ice* 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 *Acertera* Lamb. has a most obscure note; the only thing it clearly shows is that he quite fails to apprehend the poet's meaning, when he says here *Acertera dolor*, and therefore sense; pain in any thing that has sense is only a disordering of its elements. 966 *voluptas*, and therefore sense. 967 *Scire cet.* therefore pleasure and pain being not the right or wrong ordering of elements, the elements themselves which are each etc. and indivisible, are formed of no elements which can be moved, so as to give pleasure or pain, and therefore they have no sense. 968 *non erit ex ullis cet.* i. e. *ipsa non constant ex ullis elementis*. Lochman'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 *motus*. 972 *Haud igitur cet.* because pain and pleasure are sense. The argument may be really a beginning of the question, but is perfectly intelligible. these vs. too, 963—972, clearly form a new paragraph quite distinct from the former: we might compare with them the famous say-

ing of Hippocrates de nat. hom. 2 ἐγὼ δὲ φημι εἰ ἐν ἦν ἄνθρωποι, αἰδέσθαι ἂν ἤλγει οὐδὲ γὰρ ἂν ἦν ἴφ' ὅτου ἀλγησάει ἐν ἑῶν.

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 *propositum*, another ἀπαξ λεγόμεν: on these adverbs see n. to 127 *generation*. analogy would lead us to expect a form *propositus*. 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 thank or 976-977 comp. 1 919-921, in substance the same. 978 *revera mixtura*, the way in which the elements of things are mixed to form these things. 979 even as we are now doing. 983 *sequar* ... ut et: *sequar* seems to have the pregnant sense of pressing the adversary and requiring him to admit, i *sequar et flagitabo ut*: comp. 1 980 *Hac pacto sequitur atque querat*. 987 *dictis dictis* recurs v 113. Virg. *ecce vii 9 Mitræ potens denta dicta Syronis*, of his epicurean master. 988 *Non ex sem.* [factus]. 990 *undique cinnamo*: Cic. de fin. v 69 *honestum undique perfectum atque absolutum*.

991-1022: may we men, as well as beasts and the fruits of the earth, may be said to have our birth from heaven as father, and earth who as mother gives us food and therefore life. death too is but the going back of our elements to heaven and earth respectively: then in a moment all forms and colors 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, *Paîa μεγίστη καὶ Διὸς αἰθερ*, Ὅ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ, Ἡ δ' ἔγροβύλλων σταγόνων νοτίους Παρθεξαρμένη τίκτει θνατούς, Τίκτει δὲ βορᾶν φέλλά τε θηρών, Ὅθεν οὐκ ἀδίκως Μητὴρ πάντων κειόμεσται. Χυρεὶ δ' ὀπίσω τὰ μὲν ἐκ γαίας φύντ' εἰς γαίαν, τὰ δ' ἀπ' αἰθερίου βλαστόντα γοῆς εἰς οὐράνοις Πολυὸν ἤλθε πάλιν θνήσκει δ' οὐδὲν τῶν γενομένων, ἐκμυνηόμενον δ' ἄλλο πρὸς ἄλλον μορφὴν ἰδ' ἀπέδειξε: comp. 1 250 and what is said in illustration of that similar passage about the antiquity of the doctrine that heaven is the father and earth the mother of all things. Arist. de plantis 1 2 p. 817-27 expressly states that Anaxagoras taught ὅτι ἡ γῆ μήτηρ μὲν ἐστὶ τῶν φασγῶν, ἡ δὲ ἡλῶς πατήρ. Euripides repeats the same sentiment in a fragment of the Melamppe 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 fluviosum principium consilium* and the like, where *i* has the power of a consonant, are common enough; for instances like ours Lach. in his learned note has to go to the old scenic poets; and some of his examples are vehemently controverted by Ritschl *prisc. Latin. epigr. suppl.* III p. xxl.

996 *Pabula cum praelat*: it is said to give birth to man and beast by giving them food, without which parent first and then child could not exist a moment. The poet strives to find sufficient pretext for calling earth mother. 999—1001 quoted by Lactan. *inst.* VII 12, who taxes Lucretius with inconsistency, 'sed victus est veritate.'

999 *Cedit cet.* "Ὅθεν δ' ἕκαστον εἰς τὸ σῶμα ἀφίκεται, Ἐπιταῖθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα, τὸ σῶμα δ' εἰς γῆν; says Eur. *suppl.* 533 or else Moschion: *Epich.* 263 Mullach *Συναερίθη καὶ διεκρίθη κατῆνθεν ὅθεν ἦνθεν πάλιν, γὰρ μὲν ἐς γῆν, πνεῦμα' ἀνω.* 1001 *rellatum*, a solitary instance of this lengthening: v 686 *relatus*: iv 761 he seems to have written *Rellicta*; which is lengthened by Lucilius also: *religio relicuus* 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 Schanbach, τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὁρθῶς νομίζουσι οἱ Ἕλληνες οὐδὲν γὰρ χρῆμα οὐδὲ γίνεται οὐδὲ ἀπόλλυται ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεται τε καὶ διακρίνεται. καὶ οὕτως ἂν ὁρθῶς καλοῖεν τὸ τε γίνεσθαι συμμίσγεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι,

an aphorism which Epicurus might have wholly adopted. 1004 *et effit ut omnes res ita* i. e. *et ita fit ut omnes res cet.* *effiant* occurs vi 761, *effieri* *Plant. Persa* 761: Lucretius has also *conficri* often and *interficri* more than once: with *effit ut... ita* comp. iv 944 *fit uti pars inde animai* *Exiciatur* i. e. *inde fit uti cet.*; vi 204 *Hac etiam fit uti de causa*; 727 *Quo fit uti pacto.*

1007—1009 have already occurred in substance three times: see n. to 760 foll.: they express one of the most essential of the epicurean doctrines. 1010 *penes... Corpora prima*: comp. *Ulpian* in *Forc.* *penes te amplius est quam apud te; nam apud te est quod*

qualiter qualiter a te tenetur; penes te est quod quodammodo a te possidetur. *residere* is also an emphatic word, to be abiding, inherent: see Cic. in Fore. s v 1011 *quod in summis* cet. i. e. the *formae colores sensus* of 1005 1006. *in summis* contrasts with *penes, fluitare* with *residere*. 1013 fo.l. 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 *d'screpitant res*: vi 1105 *quia longa discrepitant 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 ipsa in rebus* and 1022 *res, res* has its proper sense of material things brought into comparison with the former *res* or words; so careless is he in such matters: see n. to i 875.

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 wonderful 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 *novae res*, that which he enters upon in the next paragraph, viz. innumerable worlds in the immensity of space. *ad aures aet.* Cic. pro Sext. 107 *ad populi Romani aures accidisse*, in Vatim. 4 *ad aures tuas accidat*. 1020 *mirantur*: Ter. Andr. 392 says *nec tu ea cum mireris Haec quae facta*: the infin. does not seem harsher than this, esp. as *quod mireris* may be looked upon as an accus.: see n. to i 331. 1034 *nunc si . . . nunc*. comp. v 332 *etiam quaedam nunc artes expoliantur, Nunc etiam augetur*, Cic. ad Q. frat. i 3 *ego tibi irasci cer, tibi ego irascens irasci*; Ovid met. i 111 *Flumina nam lactis, nam flumina nectaris ibant*. 1035 *poterat*: this use of the infin. is common enough: see Madv. Lat. gram. 348 c. 1038 *Quam tibi iam nemo . . . disputatur*: Lach. to iv 1203 *quam saepe* cites for this use of *quam* also i 104, vi 801, 1080 *nemo, fessus* - *nemo, adeo crines fessi sunt*: such a negligence is idiomatic enough; comp. iii 607 *Nec tibi enim quisquam moriens sentiri videtur*, *Verum defuere* cet.; iv 610 *cernere nemo Suspem ultra potu eet, at voces accipere extra*: quite the same in principle is iv 70 *quanto minus impuderi Pauca queunt et sunt in prima fronte locuta*, though altered by Lach. *ut. ut*: this form recurs v 39 and 1391: it is found also in prose, in Livy Pliny and others. 1041 *Expuere* cet. still bolder is its application in Ter. eun. 406 *Quasi ubi illam expuereet 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. i. 96 *quod si hoc idem ex aeternis tenebris contingeret ut subito lucem aspicerent, i.e. quoniam species caeli videretur? sed a laetitate corda sua et consuetudine oculorum adueverunt animi neque a laetantur neque requirunt rationes earum rerum quas semper vident, prout quasi novius nos magis quam antiquitudo rerum debeat ad experientias causas cavere*, yet just above the eyes of Lucret. and his school *certe de tenebris de mundo effundunt ut mihi quidem nunquam hanc admirabilem caeli ornam. in stupore esse videntur*. such different conclusions may be drawn from the same phenomena. 1047 *animi uictus*: see n. to 710 *anima intellectus*, and comp. Cic. de nat. deor. i. 54 *cujus [dei] operum profecto non ulla lateret, si immensam et interminatam in omnis parte magnitudinem regionum videretis, in quam se inciens animus et intendens ita late longoque peregrinatur ut nullam tamen oram ullum videat in qua possit insistere*. The argument could dispense with these last four vs. and their style appears to me to have something constrained in it. I am disposed to look upon them as one of those subsequent additions of the poet, of which I have spoken above p. 22, and elsewhere.

1048—1066: space then being unlimited on all sides and atoms infinite in number, it is not likely this world should be the only one in being since it was formed by a mere chance combination of atoms: there are then in other parts of space other like combinations of matter.

1050 *res ipsoque*: Lucret. often *que* in the third place, not only with prepositions and their cases, even dissyllabic prepos. as v. 1205 *super talisque*; but in other instances, as here and 48, iii. 662, 662, iv. 79, 114, 273, 824, 1910, v. 680, vi. 957, 1007, 1085; Virgil only with monosyl. prepos. and their cases and with *namque* *namque* according to Wagner *geor.* i. 142: ii. 1099 Lucret. has *re* too in the third place, *Omnibus sine locis*.

1051 *elucet* thus coupled by a simple *et* with *locum* and *esse* is somewhat awkward: one would have expected a word meaning to make clear.

1053 *Talique* *versum*. 188 *Surus enim versus*: see Fore for similar instances from Cicero Caesar and the best writers, *deorsum versus, utroque versus, quinquaversus* and the best. Gellius XII. 13. 20 has *undique versus*.

1054 *innumero numero*: i. 10 *sed innumero magis innumerati*; iii. 778 *Espectare immortalis mortalia in haec Innumero numero*, vi. 485 *Innumerabilem enim numerum*, Plautus his own epitaph *Et numeri innumeri simul omnes colloceruntur*, which Huet's parody on p. 42 refers to the great variety of Plautus' metres: *innumber numberless* and *numbers numberless* are common in our old writers: not unlike are *innumptae nuptiae, mentes dementes, annustaque inata* of other poets; and similar in effect are i. 98 *casta incesto*, iii. 859

Mortalem vitam mors cum immortalis ademit, v 121 *Immortalia mortia* : *sermone* and the like. With the above vs. comp. Cie. de nat. deer. l. 1^a *in hac igitur immensitate latitudinum longitudinum altitudinum infinita vis innumerabilium volutat atomorum cet* 1053 *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 107 *Cui plerumq, magno indignantur nervitate clavis*; in three other instances, in 612, 717, v 155, the word *immortalis* occurs, so that in our verse and all the others it may be presumed that the proposition of the compound formed a quasi caesura; for in fact the Latins seem to have made no difference in sound between *in immortalis* and *immortalia*. Lucilius ventures to write *Scipindus magno improbus obcessit deus*, and in the new comp. inser. Lat. we find in the one *laud ab immortalis*, a *tribuerit* 7 *vitae, ex utem, in de uenire* and many such like — on the other hand *lupus, amatre, aleris, deus, exformata, unum, obca* and a hundred such like. There is one other instance, in 258, *Vixit ea pro pacto inter sese vidita quibusque*, where *sese* may be presumed to be divided in the same way. Lachmann's distinction between a short vowel as in *iste*, and a long vowel as in *magno* or an *m* as in *quid enim immortalibus*, so that our present verse shall not be a legitimate one, appears to rest on no reason or authority. 1060 *tem. vae. fr.* comp. v 1002 *tenere incassum fr. intra mare saepe coactum*, vi 319 *Nec temere omnino plaris*: he doubts in these poetical tautologies, for in their application here these words are synonymous: but before Lina Cie. Agrat. 32 *sed frustra tenere a vulgo ratione sine ulla*. 1061 *colere et.* vi 1078 *colere*; 441 *coeperunt*, but v 342 *coeperuisse* miss.: comp. *rebolet* and the like, and see Lachmann's masterly note *quis comiteta* 1,08 *Semina quae maximam tacetudo condidit omne* 1061—1063 = v 429—431, with a few variations. 1062 *exortit* here and v 43 has precisely the same force as Virg. ecl. vi 33 *ut his exortia primis Omnia cet.* i. e. the rudimentary formations of earth sea heaven etc. 1063 *aiolo cet.* v 470 *Omnia sic aiolo conplem cetera anepsit*. There are not only other words, but innumerable other words, as he proves in the next paragraphs: with this and what follows comp. Elio. himse f in Diog. Laer. x 45 *ἀλλὰ μὴν καὶ κόσμοι ἀπειροὶ εἰσι, εἰθ' ὅμοιοι ταῖς εἰ ἀνόμοιοι.*

1067—1076: nay when there is matter and place ready, and nothing to hinder, and countless atoms with the same powers as those which have formed our world, you must admit that there are other worlds with men beasts etc.—A mere variation of the last paragraph 1069 *confici* 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 Ca. v 64 and Mudvig who there quotes other instances. 1070 *ai*

world, and that this is so has been proved. 1072 *Visque eadem et natura manet*, and there is no conceivable reason for questioning this. Comp. with the above Epic. 1.1 *αἱ τε γὰρ ἄποροι ἀπειροὶ οὐσαί ὡς ἄρτι ἀπειροῖσιν, φέρονται καὶ παρρωτάτω· οὐ γὰρ καταλύονται αἱ τοιαῦται ὕπεροι ἐξ ὧν ἐν γένετο κόσμος ἢ ἰφ' ὧν ἐν ποιηθείη, οὐτ' εἰς ἄνα οὐτ' εἰς πεπερισμέναι, οὐδ' ὅσοι τοιοῦτοι, οὐδ' ὅσοι διάφοροι τούτω.*

1077—1089: again there is nothing that is sole in its kind, man, beast, bird or fish; and so is it also with heavens, earth, seas, sun, moons; they are all without number, since they have all birth and death, on the same conditions as each thing here on earth. 1077 *sol*: comp. the

very similar argument in 532 *sol*. Epicurus' friend Metrodorus in *Plot. de plac. phil.* I 5 says pointedly *ἄπειρον εἶναι ἐν μεγάλῃ πείρῃ εἰς ἀνάγκην γεννηθῆναι καὶ ἕνα κόσμον ἐν τῷ ἀπείρῳ.*

1080 *in primis animis*—*primis in animalibus*: comp. IV 478 *primis ab sensibus* and the like: this use of the adj. *primus* is very common in the poets, esp. Verg. I: see Wags. quest. V pg. xxviii 3b and 4 and 6: comp. too III 250 *postremo datur ossibus*—*postremo datur oss.*, quite the same in principle is II 217 and 225 *rectum per tuam*, where see note.

in toto Mercuri recurs v 8: comp. Emped. 439 *κλιετὲ κοῖτῃ Θεοῦτος Πιθαρχίμῳ τε.* 1087 *depictus ternarius albe*: the sense and metaphor are the same as those of the often recurring *albe ternarius haerens*. 1089 *minus omne*, whether men, beasts, birds or fishes, *hoc* in this earth.

generatim abstrahenda III 306 *est animus*, *coercens*. Lach. quotes Mand. I 858 *Iudibus usque adeo natura est omnis abstrahenda*: comp. also v 289 *Huc erit et similes tribuens color et vires artes*, 397 *Quiaque erit talis capiens 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 immortal 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 *se tenens*: the force of the potential is like that of 36 *facteris*, where see note.

1092 *sua sponte*. Though Lucr. elsewhere and the poets generally for obvious reasons *sua sponte sua*: *sua sponte* is the common order in prose. *disce expora*: this construction seems peculiar to the didactic writers. It is worth comparing these *vsas.* and the cognate passages such as v 86 *sol*. VI 62—79, also III 14 fo. l. v 8 *deus hic fuit deus*, with Cic. *Tusc. disp.* I 48 *solo auxilio ari non illudus insolentiam pullos phorum q. a. naturae cognitionem admittitur etneque inventori et principi gratias exultantes a puit eumque venerantur ut deum; liberatos enim so per eum*

dicunt gravissimis dominis, terrore sempiterno et liano ac nocturno metu, quo terrore? quo metu? quae est anus tam debra quas timent ista, quae vos tibi licet, si physica non delicissima, timoretis? 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 contemporary writers.

1093—1104 are very similar to the longer passage VI 387—422.

1095 *profundi* is a substant. agreeing with *immensus*: see n. to I 1002.

1096 *Indu*: see n. to I 82. *moderanter* a $\delta\mu\alpha\zeta$ $\lambda\epsilon\gamma\acute{o}\mu\epsilon\iota$: *moderanter habere habentis moderari habentis.* 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 *effuge* seems to have the sense of to warm on y here: IV 1173 *effugit odoribus*, it has its proper force.

1099 for position of *es* 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 sit enim sonitus caeli de parte serena and so 400 foll. with this compare VI 96 *Principio tonatru quatruentur caerulea caeli Propterea quia concurrunt saldam voluente Aetherine nubes*; comp. too 285 *Quem parvis inaequatur sonitus, displosa repente Opprimere ut caeli videtur tonitrua.*

and 387 *Quot si Iuppiter atque alii fulgentia divi Terraeque quatruent sonitu caelestis tonitrua*: the *sonitus* or thunderclap is confounded with the thunder itself; as in Ter. cum. 590, imitated by Lucr. *At quem idem? qui tonitru caeli summo sonitu concutit*

1101 *et aulis ceteris*, VI 417 foll. and Cicero cited there which Lactant. inst. III 17 compares with our passage: *in libro consolatus sui eadem dixit quae Lucretius Nam pater ceteris*

1102 *in deserta recedens* comp. VI 393.

1103 *quod saepe est* enlarged upon VI 390—395.

1104 Seneca nat. quæst. II 43 is asked by the epicurean Lucilius *quare Iuppiter aut ferientia transit aut innova fert?* 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 the veins; until in 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 chosen time, not knowing that the earth like everything else must come to its end.

1105 *Multaque ceteris* is a continuation of the argument broken off at

1089, especially of that contained in 1058—1063, the intervening vs. 1090—1104 containing one of his many impassioned appeals. *diemque Primigenium*—*coortum* is a mere poetical repetition of the preceding words. 1106 *Primigenium* is a rare word, for which lexicons only cite Avicennus besides Lucretius; perhaps he wished to translate the Homeric *πρωτόγονος*. 1107 *corpura* and *Semina* are of course synonymes. 1110 *Appareret*. I find no other example of the use of this verb which is here very expressive; Faber compares the Greek *προσκτάσθαι caeli domus*; he may have been thinking of Ennius' strange *divum domus altisonam cael*: Aen. x 1 *domus omnipotentis Olympi*; but Lucretius' expression implies more. 1111 *conurgeret*: 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 word is much more fully delineated v 449—508: above, 1058—1063, he described the *cordia* of this world; here he pictures its completion. 1112 *plagis*: these blows of storms 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 *procedunt*, as III 108. *Nec nova revendo proceditur illa voluptas*, v 850 *propagando procedere saecula*; 856 *propagando procedere prolem aetherae aether*; for *aer*aque aer, since the poet here employs Empedocles for his own purpose, just as 991 so. l. he made use of Anaxagoras and Euripides: Emped. 270 *πυρὸς δ' αἰθέρα* *πῖρ, αἰθεῖ δὲ χθών μιν σφίερον δεξιὰς αἰθέρα δ' αἰθήρ*: in form his vs. are rather a reminiscence of the more famous vs. 321 *Γὰρ μὲν γὰρ γαῖαν ὀπίσσωμεν ἰδαί δ' ἰδωρ λιθέρι δ' αἰθέρα δῖον, ἀτὰρ πυρὸς πῖρ ἀσπλον*: elsewhere too Emped. thus uses *αἰθήρ*, as 105 *Ἠὴρ καὶ ἰδωρ καὶ γαῖα καὶ αἰθέρος ἥπιον ἕψος*, and 216 Lucretius probably only followed Empedocles here, but see n. to l 250 *aether*, where it is shown that he sometimes uses the word strictly, sometimes for the upper regions generally and the seat of rain: thus in one place he has *aetherae nubes*, in another *innubilis aether*, in a third *aetherae auras*. 1118 *Doneque*: this form of *donec* recurs v 718, 723, 997. *denicum* is quite unknown to him. *perfica* = *perfectrix*. 1119 *venas* seem here and elsewhere to include the arteries as well as veins. 1121 *refrenat* a favourite word of his. 1122 *caluictu*, used by Lucretius alone of good writers. 1126 *dispersa*: see notes 1: it must agree with *quaecumque*, and refer to things which have attained the fitness of their growth: the atoms are *dispersa*, but not the *res*: for form comp. Gellius xv 15 *Plautus ex mul te glorioso [360] a littera in e mutata, per compositi vocabula morem dispersa dicit cet.* 1127 *versatur* is quite suitable here.

cuts, i. e. takes in as food. 1129 *manus dandum est*: see n. to i 111.
 1133 *res amplior...et latio*, with reference to 1126 *dispersa*: for involved arrangement of words see n. to III 843. 1135 *modo* has reference, as Lach. says, to *augmine attempto*; but *modo* used of present or future time is rare: see Forc. who quotes Ter. ac. 289 *modo dolores, mea tu, occipient primum*, and the remark of Donatus *exi leniter hoc modo temporis praesentis adverbium est. modo*, as IV 1181 *Una modo*: it is also long, as Lach. shews, in *Plautus Terence Incautus* and *Luc. Arab. frag. 8 Hic non una modo caput. dissipat*, III 539 and IV 805 *dissipatur*, III 661 *conspargere*, v 371 *expargi*; VI 525 *aspargere*.
 1137 *proquam*: III 199 *parrissima corpori proquam ita*, VI 11 *proquam possit*. the word seems not to be found out of Lucr.: Lach. to VI 11 'aeque Latina suat pro ut, prae ut, pro quam, prae quam, neque an his differant praeter quam, post quam, ante quam, super quam.' 1138 *tantum* answers to *proquam*, as III 200 *ita. et hoc. ac sub*: see n. to i 993 *infernaque suppedantur*. 1139 (1146) *cibus, cibus, cibus* may be compared with the instances given in n. to 955 *vincere sarpe, Vincere*. the designed effect is the same, to obtain emphasis by iteration. 1140 (1147) *fulere cibus* Hor. sat. II 3 153 *Deficient inopem venae te, ni cibus atque Ingens accedat stomacho fultura ruenti*, Sen. epist. 95 22 *dare cibum saepius et vino fulere venas calentes*. 1144 (1140) *omnia*: see n. to i 15 *capta quinque*. 1146 (1142) *tudiantia* crebro tudentia, and recurs III 394: Ean. ann. 158 *tudiantes*.
 1148 (1144) *Sic ignis* &c.: 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 1106 foll. more especially of 1116 foll. from which it cannot be separated. 1149 (1145) *Expugnata* &c.: keeping up the metaphor of the *incenia*, which expression has been explained in i and will be further illustrated in v. *dabant labem—ruinas* see n. to IV 41: *dare ruinas* occurs several times in Lucr. for *ruere*, *labem* appears to be here used in its primary sense of the sinking and giving way of the ground: see Forc. 1150 *Tamque alto*: *alto* 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 *anima parva*: the *vermiculi* and the lice, alluded to more than once above: comp. too v 797 *Multaque nunc etiam existunt animalia terris Imbribus et caelo salis concreta vapore. quas cuncta* &c. as told at length v 780 foll. 1152 *delit. partu*: Aen. I 274 *geminam partu dabit Ilia prolem*. 1153 *superna*, 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 *de super*, and might perhaps be cited by those who assert that *super* may have that sense. 1154 *Aurea fanis*: Gellius xiii 21 (24) 21 *Lucretius aequo auribus inserere is fanem feminino genere appellavit in hisce versibus* *Haec cet. cum dicere nitentibus manente numero posses* *Aurea e caelo cet.*: see too Quintil. inst. i 6 6. *Luer* alludes no doubt to the *σπερη χρυσαίη* 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 stones connected it with their *ειμαρμένη*; and Themistius orat. 32 p. 363 c proves that it was used in the way hinted at by *Luer*: *ὁ φιλοσοφικὸς ἐξείπαινον πύθος ἴσθι καὶ οἰκ ἔθηκε τῷ φιλοσοφικῷ ἢ τῷ φιλαργίῳ. ἐπεὶ μὲν γὰρ τὰ αἰματά εἰκότως παρὰ τοῖς ἀνθρώποις ὁμοίῳ λέγεται καὶ ἔστιν ἐπὶ γὰρ ποιεῖ αἶμα ἢ φῦσις ἀλλ' ἢ μοχθηρία ἢ ἡμετέρα. ταῦτο δὲ ἄναθεν αὐτῇ ἐνδίδεται ἐκ τοῦ αἵματος καὶ ἐξ ἧπα. ἐκείνης ἀτεχνῶς τῆς χρυσοῦς καὶ ἀρρηκτοῦ σωματός. ὃς ἦς ἐντροπύουσα αἰεὶ καὶ ἐνγκολλῶσα τῷ φύλλοντι τὸ φύομενον οἰκ ἐπολιθοβαίνειν ἐπ' εἰς τὸ μὴ εἶναι.* 1159 *fetus* are the *arbori fetus* or *festiva*: he thus enumerates corn vines fruits of trees and pastures, the four chief products of the vasta: comp. v 783 and 785. thus too Virg. *ge. i 54* *Hic segetes, illic convant foliatus uvae, Arbori fetus albi atque tinnulae vincula straminea*, but his *Arbori fetus* leaves no ambiguity: 1163 *fetus* is more general. 1162 *vix arvis suppel*: *suppedita* is often the opposite of *deum* or *defect*, as Cic. Brutus 124 *cum et vita suppeditasset et splendor ei non defuisset*; Plut. *numar.* 423 *non quae labori suppeditare*; as then *Luer* says indifferently *Adverios ut suppeditet vitibus* and *suppeditatar corpora materini*, it seems quite allowable to say *vix arvis suppeditate* in the sense in which Plautus l. l. uses *suppeditare*. 1165 *manum ubores*: Ovid met. iv 33 *Utile opus manuum*: comp. *ibid.* 126 *manibus melioris volvere fetus*. 1168 (1170) *crepat*: see *Fest.* 1171 (1166) *vetus*, as also in Terence: Hor. *epod.* xii 7 *vetis*. 1172 (1169) *numen* the metaphor seems to be from the momentum or sway of the balance. *caelumque fatigat*: *lact.* compares Plautus iv 20 (15) 21 *Caelum fatigas sortulo pericuria*. 1173 *Nec tenet*: *iii* 649 *Nec tenet amissum laetam cet.*; 1070 *morbi quia causam non tenet*; 5183 *est ratio caeli speciesque tenenda*. 1174 *ire Ad capulam*: the *capulus* was the bier or funeral-bed; hence the obvious metaphor: *Plautus* uses *capuli decus* and *capularis* in jest for one near death. *Petris Fest.* and *Nonius* make the word *capulum*, and the latter explains it as '*caerofugum, id est sepulchrum*', but comp. *Stat. Theb.* iii 561 *thum funera portant, Dum capulo nondum manus excidit. vetusto* seems *Luer* as an epithet of *spatio*; yet it recurs *iii* 774 *actatis spatio ne fensa vetusto*, and v 827 *maior spatio defessa vetusto*; so that it seems a mere periphrasis for *vetustus*.

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 blessed abodes, and destroyed the belief in Acheron. 4 *Ficta* is the older form, the *l* being softened into *s* in *fiens*: Diomedes i p. 377 11 *reperimus enim fictus et fixus*; Scaurus de vita sua 'sa pitlis' inquit 'confictus' cet. *quidum pono* cet. Wak quotes Ovid met. ii 871 *Falsa pedum prunis 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. arce*. 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 *omnia, Omnia... aurea, Aurea*: comp. n. to ii 955 *vincere, Vincere*. 12 *depassiorur. dicta*: For. Med. 821 ἀποφερβόμενοι κλεινοτάτων σοφίαν. 14 *voris*: see n. to i 732. 17 *Discedunt* is here used in what seems its primary sense: see Forc. *video*: the walls of the world part asunder and all w n s to see into the boundless void. 18 *sodesque quietae*: the μετακόμια, which Cicero renders *intermundia*: these the *ισοροπία* or *aequalis tributio* of Epicurus required to be as many as the *mundi*, that is to say innumerable: that Epic. and Lucr. believed in these *intermundia* is certain, but how they are consistent with their general system, is as difficult to comprehend as the rest of their firm belief in gods. see what is said on this question to ii 646—651, and v 146 foll. and 1161 foll. 19 *Quas neque concussunt* cet. like the island-valley of Av. διοζ, Where hills not hail or rain or any snow, Nor ever wind blows loudly. 20 *neque sax* cet.: vi 845 *Frigora... quasi concreverat*; Virg. geor. ii 376 *Frigora nec tantum cana concreta pruina*. 21 *inumbilus* coined by him to render Homer's ἀνίφελος, for these vs. are from Ody. ζ 42 ὄλα φασί θεῶν ἔδος ἀσφαλὲς αἰεὶ Ἑρμηναι. οὔτ' ἀνέμοισι τινάσσειται οὔτε ποτ' ὄμβρη Δαίεται οὔτε χιών ἐπιπίλινται, ἀλλὰ μάλ' εἴβρη Πέπταται ἀνίφελος, λευκὴ δ' ἐπιπέδρομιν αἴγλη. 24 *delibat*: 1088 *nec delibare valemus* comp. two vi 70 *Delibata deum per te tibi numina*. 25 *nusquam apparent*, because he has proved them not to exist. *Acher. templa*. see n. to i 120. 28 *Nec tellus*: it is not the earth which hides them, as his philosophy shews what is below as clearly as what is above the earth. 28 *voluptas, adque horror* Petron. sat. 83 *Protogenis rursus mentis cum ipsius naturae veritate certantia non sine quodam horrore*

tractari. Wak. cites Stat. Theb. 1 463 *incluque per artus Horror it;* and Pacuvius 224 *horror percipit*. 30 *manifesta* is in apposition with and explains *patens*. comp. 21 *Cava cadens*.

31—93: I have now to explain the real nature of the soul and to dispel the terrors of hell which poison life: many boast they know all this, but when tried by adversity, they choose to suffer any misery rather than face death and its consequences: nay often men from this fear will commit any crime, in order to get wealth and honour, thinking that want and contempt destroy the security of life, hence civil war, hence hatred of relations; hence men often rush to death from fear of death: this fear in short is the source of all evils, and can be destroyed only by the true knowledge of nature. 31 *cunct. ebor. rer = rerum primordia*: see n. to 1 35 and II 333. 34 *Quare*: see n. to 1 57. 36 *clamanda*. IV 777 *multaque nobis Clamandum est*. 37 *Et metus cel.*: see n. to 1 78. 40 *Esse. reliquit*: Lucr. is fond of this construction: 1 515 *adatum constare relinquas*; 703 *quidvis tamen esse relinquat*; VI 651 *mirari uncta relinquas*. vol. *liq. par. rel.*: Epic. in Diog. Laer. I 143 *ὄντ' οἷα ἦν ἀνεὶ φυσιολογίας ἀκραιότες τὸς ἡδονῶν ὑπολαμβάνειν*. 42 *Tartara leti*. Virg. *geor.* IV 481 *intima leti Tartara*. 43 *conari*. Ennepid. 317 *Αἶμα γὰρ ἀνθρώποις περικάρδιόν 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 C. C. Tusc. *disp.* 1 19 for this and the next v.: there was great play of words on the connexion between *animus*, *ἀνεμος*, and *ventus*: see Lactant. *de epif. dei* XVII. 45 *Nec prosum* see n. to 1 718. *prosum*, as in 511 so *introrsum* once and *versum* three times in A and B: this suppression of *r* after a long vowel before *s* was very common: *versum* three times and *suaorsum* occur in the sent. Manue. *corp. inser.* Lat. 1 193. 51 *tamen*, though they make these boasts and though they are in such misery, instead of showing a contempt of death, they have recourse to the meanest superstitions in order to escape it. 52 *nigras cel.*: Virg. *geor.* IV 545 *Inferius Orphei Lethæa papavera mittes Et nigras maculis orem*. Aen. VI 153 *Duc nigras pecudes*. 62 *Noctes opa = 11 12 13*. 64 *Non min. partem*: VI 1259 *Nec minimam partem*, 1249 *Inde bonam partem*, the same constr. is found in Cicero Caesar Livy, and in fact *partem* is an accus. 65—67 and so by their wealth they think to prevent death or at all events the thoughts of death. 65 *ferre*. see n. to 1 114 *ferre (fere)*. 67 *cunctarier* the infinitive, as a subst.: see n. to 1 331 86 *(nila) effugisse. longoque remosse*: *en* must be supplied to *remosse* out of *audc*, as 22 *Integit* and what precedes have the accus., to *ruere* a *nomina*, is understood: comp. too 1018. 71 *easdem creda accum.*: VI 1238 *cumulabat fenere funus*; C. C. *de off.* 1 116 *Africanus eloquenti et audacis bellicam gloriam*; in *Catil.* 1 14 *nonne etiam alio incredibili*

scelere hoc scelus simulasti. 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 *Ite reunt cet.* • Eun. ann. 403 *Itaque per regnum statuasque epulabaturque quaerunt, Aedificant nomen*, Epie. in Diog. Laer. x 140 quoted by Lach. speaks of desires neither natural nor necessary, *ὡς στερφάνους καὶ ἀδύνατων ἀνάθετες.* 80 *Percepit cet.* : Ter. eun. 973 *Neque a praetore urbis oilium ne unquam percipit.* *humano* = *honore*, as 837 *Omibus humana*, where see note : *Pare.* cites Varro in *Nouis* p. 81 *Nat. ita humanis omnia sunt paria* 81 Epicurus appears to have dwelt on this topic : comp. Sen. epist. 24 23 *item alio loco dicit [Epicurus] 'paritatem ridiculam quam noster morte, cum vitam iniquitatem tibi feceris metu mortis?' his adiciis et illud eiusdem notae loquitur 'tantum hominum imprudentiam, immo dementiam, ut quolibet timore mortis cogantur ad mortem.'* 84 *exert fundo* • Aen. x 88 *Phrygius res vertere fundo* : to keep *suadet* of *miss.* and thus violently change the construction at 83, making *Hunc, hunc* = *hunc hominem, illum hominem*; and *timere* *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 I 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 shows that the *animus* is a part of the body, being in fact in the region of the heart : see 140 foll. : then 117 foll. he proves the *animus* also to be a part ; being in fact spread over the whole body : see 113 foll. *animam . . mentem quam* : 99 *habitam quendam . . Harmoniam Graei quam dicunt* ; 555 *hominis, illiis quasi quodam vase videtur* ; et 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 (solum. Sen. vi 3) *illo mari quod Atlanticum, quod magnum, quem oceanum appellatis in tereis, qui tamen est.* : according to Madvig's rule, Lat. gram. 316, Cicero in our passage would have written *mentem quam* with AB ; 99 and iv 132 he would have agreed with Lucr., but not III 555. Lach. is to

be obscure and ambiguous here. *animus, 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 *oculi*: 1230 *impetui*;
 1072 *vitrei* in these places our mss. have preserved this old spelling,
 which doubtless Lucr. himself employ'd much oftener, and which ap-
 pears slightly disguised in the mss. in 1114 *rei*, v 2v1 *avidet*, vi 16
gei, 1195 *trucei*, 1199 *ibei*; the same diphthong is found in the middle
 of the word, ix vi 1217 *exeret*, 1221 *Exeruit*. 100 *Grai* are the
 Greeks who maintain this theory. *quod faciat* refers to the *habitu*
studii or life-giving and life supporting $\xi\zeta$ is. The chief of these *Grai*
 was Aristoxenus a pupil of Aristotle and a famous writer on music:
 de Tusc. disp. 1 19 says *Aristoxenus musicus idemque philosophus*
omnis corporis intentionem quantum, sicut in cordu et fidibus quae har-
monia dicitur; sic ex corporis totius natura et figura varios motus fieri
inquam in cantu sonos. hic ubi artificio suo non recessit et tamen dicit
liquid, quod ipsum quale esset erat multo ante et dictum et explanatum
Platone: he refers apparently to Plaedo 80 foll p. 86 foll. where the
 Socratic Socrates asserts that the soul is *ἀπρόσιτος* and is afterwards so
 triumphantly refuted by Socrates comp. too Lactant. inst. vii 13 *quid*
Aristoxenus qui negavit omnino illum esse a animu, etiam cum vivit in
corpore sol sicut in fidibus ex intentione nervorum effici concordem
quam atque cantum quoniam musici harmoniam vocant, ita in corporibus
et compage viscerum ac visere membrorum rem sententiâ existere: this
 would connect Lina with his fellow pupil Diocarchus, a favourite of
 Cicero who says of him Tusc. disp. 1 21 that he held *nihil esse omnino*
animu et hoc esse nomen totum inane.. rimque omnem eam quae vel
sentiat vel sentiantur, in omnibus corporibus vicis aequabiliter esse
locata nec separabilem a corpore esse, quippe quae nulla sit nec sit quic-
quam nisi corpus unum et simplex, ita figuratum ut temperatione naturae
regat et sentiat, and 51 he joins the two. 106 *Daeps* inquam: to
 prove what I say, often then. *argret* recurs 824, *morbia eam cor-*
poris aspret, and is hardly found elsewhere. 113 *honestum* is too
 well attested for us to regard it as a corruption: Servius to Aen. 1 289
constratus aspiritiam non habet, quia ab onere venit; honestus vomi-
na etiam ab honore descendit, retinet aspirationem. 116 *inania*, the
 foam facies 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 *animu*. this as shewn in the next paragraph is sh read ove
 the whole body: he proceeds to prove that it, as well as the *animus*, is
 in 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 part

ture in a more vital part will cause death. 125 *corpore, prima of course*—127 *Semina*. 132 *ad organicos, to musicians* Like Aristoteles. *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 *ἁρμονία* or fittingness to musical tone. *in il lam., quare res*: see n. to 115 *capta., quumque*. 136 *habent* Wal compares Cic. de auro. 18 *quare sibi habeant sapientia nomen et inventosia et obcurum*. There is a contemptuous irony in these last vsa. not unlike what Cicero Tusc. disp. 1 41 uses: *alter [Aristoxenus] ita delatatur si is cantibus ut eos etiam ad hoc transferre conatur. harmoniam autem ex intercellis sonorum nonno possimus. metatiborum vero situs et figura corporis vacans animo quam possit harmoniam efficere non video. sed hic quidem, quameis eruditus sit, sicut est, hoc magistro recitat Aristoteli, canere ipse docent*. Cicero means to say his master would have taught him better on this head, though he were a better teacher of singing himself. comp. Arist. de anima 1 4 at beg. καὶ ἄλλη δὲ τις δόξα παραδέχεται περὶ ψυχῆς... ὡσπερ εὐθέως δαδωκίᾳ καὶ τοῖς ἐν κοινῷ γεγονόσι λόγοις, i. e., as Bernays in the dialogue des Arist. p. 14 f. dl. says, in his celebrated dialogue Eudæmus where this theory was discussed and refuted. in p. 27 is quoted from Philoponus a very interesting fragment of this dialogue bearing on the argument mentioned by Lucr. 102 *U' homo eumque valetudo* cet. it concludes *εἰ τοίνυν ἡ ἀρραμοστία [τοῦ σώματος] νόσος καὶ ἀσθένεια καὶ ἀσχος, ἡ ἁρμονία ἄρα ἰγία καὶ ἰσχύς καὶ κάλλος, ψυχὴ δὲ οὐδὲν ἐστὶ τοῦτων, οὔτε ἰγία, φημί, ὡστε ἰσχύς οὔτε κάλλος ψυχῆ γὰρ εἶχεν καὶ ὁ Θεράπων ἀσχετος ὦν. οὐκ ἄρα ἐστὶν ἡ ψυχὴ ἁρμονία*. The peripatetics at this time began to make a great stir, and Lucr. appears more hostile to them than any except the stoics: their philosophy was in most points very adverse to his.

138—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. 130 *conuncta*, the neut. as usual when referred to two subst. of different genders; but 416 *Hoc anima atque animus vincit sunt foedere semper*: C6 I have obeyed Lamb and Lach. in reading *Semata.. videntur* for *videtur*: the change is slight; but perhaps it is wrong to refuse to Lucr. the same liberty which other writers claim: Cic. pro Cluent. 146 can say *mens et animus et consilium et sententia civitatis posita est in legibus*. 140 *Idque situm* cet. Εἴη. in Dug. Lucr. 1 66 τὸ μὲν τε ἄλογον [i. e. the *ανίμα*] αὐτῆς [τῆς ψυχῆς] ἐν τῷ κοινῷ περιεπάρθει σώματι, τὸ δὲ λογικὸν ἐν τῷ θύρακι, ὡς δῆλον ἔκ τε τῶν φησῶν

καὶ τῆς καρῆς. Arist. de part. an. II 10 p. 656 28 says that the ἀρχὴ τῶν αἰσθησέων 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 *alibi nec cor ipsum placet nec cerebri quandam partem esse animum, sed alibi in corde, alibi in cerebro dixerunt animi esse sedem et locum*: the heart had more advocates than the brain. *regio 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 lanas*; 1265 *silanos ad aquarum*; IV 547 *validis cyeni torrentibus ex Haliconis*. 141 *Hic cet.*: comp. Epic. I.1. 142 *Laetitias*: Cicero twice quotes from Caecilius *omnibus laetitias*: Pompon. 141 *laetitias*: so V 48 *desidiaequa*. *hic ergo*: the τὸ λογικόν of Epicurus, the *consilium, mens or animus* of Lucr. 143 *per totum dissita corpus*, a translation of Epic. I.1. *κατ' ἄλλο τὸ ἄβροισμα παρεπαραμένον*. 144 *numen* here perhaps unites the physical sense which it has II 632 and IV 179, and the metaphorical sense of will, much as Catul. LXIV 204 *Adnuat invicto caelestum numine vector Quo cet.* *moment* again the βωρῆ 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 *καρμὴν γλῶσσαν ἴαγε* 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 *anim* is the spelling of our *mas.* and of the best authorities. *icit*: IV 1050 *unde icimur icetu*: 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 *ὅτι ἡ ψυχὴ σώμα ἐστὶ λεπτομερές κ. τ. λ.* 163 *Cor. ex som. cor.*: Aen. IV 572 *corripit e somno corpus*. 165 *Quorum*, 166 *Nec tactum*: comp. II 140, and see n. to I 718. 168 *fungi*: see n. to I 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 Transabit costas*: those who would join *intus* with *adacta* might appeal to VI 23 where *intus* would go most naturally with *receptorat*: 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 Palmum Succiso volvi segnem sinis*. in ter

is opposed to *terrae pelliculis* when one is down on the ground. 176 comp. with what precedes Epic. 11. 67 καθ' ἐπιπέδον δὲ αἰκ' ἔστιν ἰσῆσαι το ἀσώματων πλὴν ἐπὶ τοῦ κενοῦ· τὸ δὲ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν δύναται ἀλλὰ κῆρσιν μόνον δι' ἑαυτοῦ τοῖς σώμασι παρέχεται· ὡσθ' οἱ λεγοντες ἀσώματων εἶναι τὴν ψυχὴν καταΐζουσιν· οἶθεν γὰρ ἂν εἶδύνατο ποιεῖν οὔτε παθεῖν, εἰ ἦν τοιαύτη· νῦν δ' ἐναργῶς ἀμφότερα ταῦτα διαλαμβύμεν ἐκ τῆν ψυχὴν τὰ συμπτώματα.

177—230: the *animus* consists of very small round atoms, which can move with extreme celerity and ease; for nothing is so swift as thought: of visible things those which move most easily, as water are composed of very small round elements: those of the *animus* then must be eminently subtle. Again the fineness and smallness of the substances of the *animus* and *anima* are shown 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 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* is well seen, by comparing 208 eius with 213 animi utitur animosus 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 uida . . quoniam*: see n. to 1 383. 186 *constare sustinet* col. Diog. Laert. 1 68 ἀλλὰ μὴν καὶ τῶδε λέγει ἐν ἄλλοις, καὶ ἐξ ἀτόμων αὐτῆν συγκεῖσθαι λισοτάτων καὶ στρογγυλωτάτων, πολλῶν τιμὴ διαφερομένων τῶν τοῖς περὶ.

189 *fluit*: IV 77 *fluitant* from a probable conj. of Tertullianus Macrobi. sat. III 15 8 (II 11) quotes from Varro's Gullus de adiciendis 'in Sicilia quous' inquit 'maxime capi murenas fluitas, quod eas in Sicilia aqua prae pingue lino flutentur'.

190 and 246 *figuris*: see n. to 1 385. 192 *actus*: Aen. XII 687 *Fertur in abstrusum magno motu mox ut probus actu*: Paulus ex Fest. p. 17 explains it as *molto motum corpore ut histriionum et saltatorum*.

196—202 after his vout he gives as 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 *permanere* 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. *currens*: V II 69 *disperens . . dentibus*.

197 *tibi*: see n. to 1 717. 199 *Nocens* occurs IV 712. it is simply *no nocum* (*no unum*), the fuller form of *noce*, *ne* or *nec* being the old negative particle, as seen in the 12 tables, and in

negotium neuter necuter nimirum negligo negotium and the like: perhaps then *non* might be compared with the French *ne pas, ne point*. *proquam*: see n. to II 1137. 201 *cum pondere magno* = *pondere magno*, the abl. of quality. see n. to I 755. 207 *clucunt erit*, as so often. 208 *quoque etiam*, and *quoque item*, *etiam quoque*, *item quoque* occur in *Lucr.* again and again: *quoque etiam* is not unknown to *Cicero*: *de orat.* I 161 *nunc vero, Crasse, nec quoque etiam causa rogo*; in *Verr.* III 206 *extero, quae forsitan ultra quoque etiam fecerint*. 208 *Haec quoque res*, 211 *quod*. *quod* has here the same force as if the sentence had been introduced without any connecting particle. comp. *Cic.* *de off.* II 70 *videndumque illud est, quod, si opudent in fortunatumque defenderia, in uno illo... manus gratia; sin autem inopem... omnes non improbi humiles... praesidium sibi paratum vident*: see n. to VI 250. 211 see *quies*: 239 *cupis securam, stulte, quietem*. 212 *Indepta*. see n. to I 82. 213 *corvus* is of course *potentia*. 214 *Ad speciem, ad pondus*: V 519 *ad ad speciem est contractior ignis*, *Cic.* in *Verr.* (?) I 58 *vidi... forum circumscriptum adornatum ad speciem manu sicut ornatum, ad sensum cogitationemque acerbo et lugubri*. 215 *cal. vap.*: see n. to II 841. 219 *Etiam membrorum circumcaesura* *Virg.* IV 647: *περισσὴ* sometimes has the same sense. 221 *Quid genus est*. see n. to II 194. *Bacchi des. Liberi* or *vini flos* is found in *Livius Andr.* *Paenius* and more than once in *Plautus*: *curul.* 96 *Flos veteris vini naribus meis oblectasti* shows that *flos* means the bouquet of the wine: comp. too II 848 *vardi forem*. 227 *rerum*: the *succos et odorem* shew that he is speaking of the different things above mentioned, the wine the perfume and the ali-
quod corpus.

231—257: the *animus* is made up of spirit heat air and a fourth nameless substance the finest and most subtle 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 *foli Epic.* I l. 63 says of the *ψυχὴ* that it is a thing *προσφαιριστάτος πνεύματι θερμῷ τινὶ κρῶσιν ἔχοντι καὶ πῆ μὲν ταῖς προσφαιμας πῆ δὲ ταῖς (ἐκκευφ)*: *Lucr.* ex. presses his *πνεῦμα* by *aera*, his *διερπὲ κρῶσιν ἔχον* by *mixta vapore: vapor* and 234 *calor* are of course synonyms as elsewhere in *Lucr.*: in this slight sketch *Epicurus* speaking of the whole *ψυχὴ* does not ment on the air, nor the fourth nameless substance, but *Stob.* *ecl.* I 41 l and *Plut.* *de plac. phil.* IV 3 say that *l. c.* made the soul *κρῶμα ἐκ τετάρων, ἐκ ποιοῦ πυρώδους, ἐκ ποιοῦ ἀερῶδους, ἐκ ποιοῦ πνευματικοῦ, ἐκ τετάρτου τινὸς ἀκατονομαστού ὃ ἦν αὐτῆ ἀσθησιῶν*. 234 *Nec calor cet.* *Lucr.* seems to have drawn this conclusion from what he saw of fire and its mode of operation. *calor* *πυρρῶσιν*: see n. to I 1077 *Nec quisquam locus est. cui: Wak.* com-

pares Aen. viii 431 *Fulgores nunc terrificos sonitumque metumque Miscebant operi*; but *cui* seems rather to depend on *sic*: *qui non habet immixtum aera*. 240 *Sensiferos*: this seems another word peculiar to Lucretius, and to this book. 242 *est omnino nominis expertis* and 279 *nominis haec expertis vis* express the ἀκατονόμαστον of Plutarch and Diobaeus; the latter continues l. l. τὸ δ' ἀκατονόμαστον τὴν ἐν ἡμῖν ἐμποικίαν αἰσθησίν· ἐν αὐτῇ γὰρ τῶν ὀνομαζομένων στοιχείων εἶναι αἰσθησίν, and Plut. adv. Col. 20 says τὰ γὰρ ὧ κρίνει καὶ μνημονεύει καὶ φιλεῖ καὶ μισεῖ καὶ ὄλας τὸ φρόνημον καὶ λογιστικὸν ἕκ τινος φησὶν ἀκατονόμαστον ποιητοῦ 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 *haec aer* is not stated. 250 *postremis . . ossibus*: see n. to II 217 and 1080, and comp. Aen. v 857 *Vix primos inopina quies laxaverat artus*, Aen. xi 614 *Quem telo primion, quem postremum . . Decis*. 251 *ardor*, a strong excitement or feeling, good or bad; the epithet *contrarius* makes it here the opposite of *voluptas*. Lamb. compares Catul. ii 8 *gravis adqueient ardor*. 252 *haec*, to the central position of this fourth nameless thing. 257 *Motibus* i. e. of physical pain or suffering. 252—257: it must surely have been a misapprehension of some statement of Epicurus similar to this that led to the strange assertion in Plut. de plac. phil. iv 23 that Epicurus placed καὶ τὰ πάθη καὶ τὰς αἰσθήσεις ἐν τοῖς πεποιθόσι τόποις· τὸ γὰρ ἡγεμονικὸν 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 inmost recesses of the body and is so to speak the soul's soul, being to the soul what the soul is to the body, and supreme over both. Thus too the three other substances must be so mixed up as to form one whole, lest their several powers acting independently should destroy sensation. every animal has in it the heat the spirit and the air, but one animal has more of one than of the other, and thus gets its distinctive character: the lion has more of heat, the stag of spirit or wind, the ox of air: so is it with men; their characters differ as they have more of one or of another of these yet reason will so keep down the too great influence of any of them, that a wise man may live like a god. 259 *Compta* see n. to I 950. 260 *patr. aer. 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. mat-*

vis - suis motibus. 285 *multas vis.* see n. to II 586. 286 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 eo: IV 468 *animus quas ab se profinus addit,* though the force of *ab*
 is there slightly different. 271 272 are illustrated in the preceding
 paragraph. 273 274 275 and 279 280 281: notices 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 nostrum sensus:*
 comp. too II 138 *a principis 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 Lucretius by a brilliant emenda-
 tion of Lach. in his n. to II 136. 279 *ubi:* see n. to I 797. 282
Consimili ratione. in the same way that this fourth substance mixes
 with the others, yet keeps itself withdrawn and is known only by its
 effects; so the other three must keep themselves each one in due subor-
 dination 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. alud aliis magis subsit 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 *Vi:* see n. to II 734
axe. secorum and *ducta* 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 ferreat:* 295 *facile efferveat*
in ira. 289 *ex oculis cet.* imitated by Virg. *Aen. XII 102 oculis*
in aut acerbis ignis. 292 *etiam quoque:* see n. to 208. 296 *vis*
videns leonum: 8 fortis equi vis, IV 681 *permussa cum vis.* Lucr.
 delights in this and like periphrases, *animi vis animaeque potestas, ferri,*
peris vis, plumbi potestas, tripectora tergemini vis Geryonius, rapae vis
volus eorum, etc. 297 298 *Pectora qui stem. rumpunt cet.* Heyne
 to *Aen. XII 526 nunc, nunc Fluctuat ira intus; rumpuntur nescia iuncti*
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 *Catal. LXIV 62 magna curarum fluctuant undis,*
Aen. IV 532 in ignoque irarum fluctuat aestus, and *XII 831 Irurus tan-*
to volus sub pectore fluctus. 303 *perit:* I 212 *omnis,* where see note.
 305 *perfira:* see II 360. 306 *Inter utroque cet.* imitated perhaps by
Manl. II 210 Inter utrumque manet Capricornus corpore mixto. 315
spuocis seems rightly explained by Creech and Ferr. 'qu. istam natu-
 ram sequuntur.' 316 seems modelled on Cic. *Arat. 234 Quarum*

ego nunc nequeo tortos evolvere curans 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 *Uti nū inpediat*. Epic in Diog. Laer. x 125 τὰ τ' οἶν καὶ τὰ ταύτοις στήνη ἢ μελετὰ διὰ παντός· καὶ οὐδέποτε οὐθ' ἔπαρ οἷτ' ὄναρ διαταραχθήσῃ. ζήση δ' ὡς θεὸς ἐν ἀθρώποις· οὐδὲν γὰρ ἔουκε θνητῷ ζῶν ζῶν ἀθρώπου ἐν ἀθανάτοις ἀγαθοῖς.

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 260 and 276, introduces an example illustrating leti. what precedes and what follows. 330 *Haut facile est* means of course that it is quite impossible; as 361 *Difficile est* see there.

332 *consortii vita*: they are coheirs or copartners of a life, which is a *sors*, a patrimony or capital, which cannot be divided, but must be used by them in common. comp. Cic. *de nat. d. i. i. in summo sapientia pangeret arce*, *et aliorum antiqua quae haerentibus est data consors*; where the *arx* is the joint *sors* of the four.

333 *Nec ad i. quaeque suis* or *sui* with which *quaeque* grows so naturally, allows of *quaeque* being said of either of two: so Cic. *pro Rosc. com.* 32 *eam quae partem iuris possident*, *Livy* ii 7 l. *ut nocte ambros exortibus*, *Terent. Terentiensisque*, *suas quaeque alere dantes*, yet the *παταξ* *Nec quaeque* for *nec utra* or *nec altera secias* harsh.

336 *animas*. *scias*: comp. ii 943 and 950. 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 *anima* as I proceed to the *anima* before it can extend to the body, and the sense of the soul is more active than that of the body, yet the body feels and lives as well as the soul, is emphatically declared by Epic. in Diog. Laer. x 63 καὶ μὴν καὶ ὅτι ἔχει ἡ ψυχὴ τῆς αἰσθήσεως τὴν πλείστην αἰτίαν δεῖ κατέχειν καὶ μὴν αἰσθῆναι ἂν ταύτην, εἰ μὴ ἰπὸ τοῦ λοιποῦ ἀθροίσματος ἐστεργετο· πᾶν τὸ δὲ λοιπὸν ἀθροῖσμα παρασκευάζει τὴν αἰτίαν ταύτην μεταίθε καὶ πᾶσι τοιούτων συμπτώματος παρ' ἑκάστης, οὐ μόντοι πάντων ὡν ἑκείνη κίετται. This same argument repeated in different words 558—579; and elsewhere in this book.

337 *Præterea* cet.: this argument is more fully developed 445—525. 345 *Mutua* cet.: with this and 558—579 comp. Epic. *de l.* 64, and with this and *mutua* that follows comp. also 65 καὶ ἡ καὶ διαλυομενον τοῦ ὅλου ἀθροίσματος ἡ ψυχὴ διασπείρεται καὶ οὐκέτι ἔσονται αὐτὰς δυνάμεις οὐδὲ κινεῖται, ὡστ' οὐδ' αἰσθησὶν κίετται, οὐ γὰρ ὅλον τε νοῦν αὐτὴν αἰσθανομένην μὴ ἐν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεσσι ταύτων

χρησμένη, όταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαύτ' ᾗ ἐν οἷς νῦν οὖσα ἔχει τούτας 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 *redders* = *rationem reddere*: comp. Cic. Tusc. disp. I 70 *credo equidem in capite, et cur credam adferre possum*. 355 *palam dedit* = *apertum dedit* or *fecit*: comp. II 568 *palam est*, and n. there. 357 *proprium* = καθ

αὐτὸ συμβεβηκός or *coniunctum*: see I 451: sense is a mere *eventus*, which comes to both body and soul by their reciprocal action one upon the other; and when this ceases, all sense ceases for both alike. Iach. I now see to be mistaken in marking off this and the next two paragraphs, as not connected with what precedes and follows: the above *vsz.* are a clear continuation and completion of the preceding argument; are in fact a summary of Epic. I. l. 64 διὰ ἀπαλλαγείσης τῆς ψυχῆς οὐκ ἔχει τὴν αἴσθησιν [τὸ σῶμα]: οὐ γὰρ αὐτὸ ἐν ἑαυτῷ ταύτην ἐκείνητο τὴν δύναμιν, ἀλλ' ἐτέρῃ ἅμα συγγυνημένῃ αὐτῷ παρεσκευάζειν, ὃ διὰ τῆς συντελειώσεως κατὰ αὐτὸ δυνάμειος κατὰ τὴν κίνησιν σύμπτωμα αἰσθητικὸν εὐθὺς ἀποτελοῦν ἑαυτῷ, ἀπαίδου κατὰ τὴν ὁμοίησιν καὶ συμπάθειαν καὶ ἐκείνῃ, καθάπερ εἶπον: it gets for itself and imparts in turn sense to the soul. 357 *in vivo* = *in vita*; *eo ex ineunte vivo* five or six times = *ex ineunte vita*.

359—369: the assertion that the eyes cannot see, but that the mind sees through them, as through a door, is contradicted by their sense: nay bright objects often hinder the eyes from seeing them; but this could not happen to doors; nay if eyes act as doors, we ought to see better by entirely taking away these doors. 359 foll.: Sextus adv.

math. VII 350 says οἱ δὲ αὐτὴν [τὴν διάνοιαν] εἶναι τὰς αἰσθήσεις, καθάπερ διὰ τῶν ὀπῶν τῶν αἰσθητηρίων προκίπτουσιν, ἥς στάσεως ἦρθε Στράτων τε ὁ φυσικός καὶ Αἰθιοπίδης: Lassalle Herakl. I p. 316 well compares with this what Sextus I. l. 130 says of Heraclitus, ἐν δὲ ἐργηγοροσί κάλιν διὰ τῶν αἰσθητικῶν πόρων ἕσπερ διὰ τῶν θυρίδων προκίψας [ὃ ἐν ἡμῖν νοῦς] καὶ τῷ περιέχοντι συμβαλὼν λογικῇ ἐνδύεται δύναμιν, and suggests that a comparison of this passage on the one hand with that quoted just above and on the other with this of Lucr. makes it highly probable that the illustration here employed came from Heraclitus: in what relation to him Aenesidemus stood is well known; the other, the peripatetic Strato of Lampascus who went by the name of ὁ φυσικός, seems also to have been much indebted to him. This connexion in the present case will appear

more probable, if we compare Tertull. de anima 14 near end, *non longe hoc exemplum est a Stratone et Aeneasidemo et Heraclito*; nam et per unitatem animas trahuntur quae per sensalia variis modis emittunt. The doctrine here assailed by Lucr. is lucidly stated by Cic. Tusc. d. 3p. 1 46 *nos enim ne nunc quidem oculis ceramus ea quas videmus; neque est enim ullus sensus in corpore, sed, ut non physici solum docent, verum etiam medici qui ista aperta et patefacta vident, vias quasi quaedam sunt ad oculos, ad aures, ad naris a sede animi perforatae: he ads animam et videre et audire, non eas partes quas quasi fenestras sint animi* and so Epicharmus *νόος ὀφῆ καὶ νόος ἀκούει, τὰλλα κωφὰ καὶ τυφλὰ*.

361 *Diffidest* I am now disposed to keep: v 526 *quid in hoc mundo sit eorum ponere certum Diffido est: difficile* there, and III 928 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 I 875. 367—369. he concludes his case here, as so often elsewhere, with a brief argument addressed to the common sense of men, which here, as I 915, takes the form of a sarcasm: see the instances given to I 984—987. 369 *postibus* appears to mean the door posts together with their *fores*: so it was understood by Lactant. de opif. dei 8, where he assails this, as Lc terms it, *inceptissimum argumentum* of Lucr.: *quoniam evidens cum postibus fores plus inferunt luminis*.

370—395: you must not believe what Democritus teaches, that the atoms of the soul alternate one by one with those of the body, and are therefore as many in number; they are in fact not only much smaller, but also much fewer; only enough to awaken sense through the body, which often therefore does not feel very small things that come in contact with it; they not exciting any part of the soul. 370 *possis*: see n. to I 327. 371 *recurs* v 622. *Dem. sancta sententia* Lucilius has *Valeri sententia dia*, Horace *sententia dia Catonia*. *vires* 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 Aon. IV 3 *Multa viri virtus*. 372 *privis*, 378 380 389 *privis*, here and elsewhere in Lucr. are exact synonyms of *singula*. 373 *variare* is of course neuter here, as often in Lucr. This is another leading point of difference between Epicurus and Democritus, and one we should not have known of but for this passage: Arist. de anima I 5 at beg. merely says of Democritus that his *ψυχή* is *ἐν παντί τῷ αἰσθανομένῳ 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 *animas elementa*, vi 755 *Sed natura loci ope*: comp. too Virg. geor. II 144 *tenent oleas armentisque laeta*: the only two cases where Lucr. lengthens by the caesura a short vowel, II 27 and v 1049, occur likewise in the middle of the fourth foot. *minora*, as proved at length 179—230. 377 *dumtaxat*: see n. to II 123. 378 *Quantula* has here the sense of a diminutive of *quot*, and = *quam pauca*, *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 *smallness* of the whole number compared with those of the body. *exordia animae*: 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 goat 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 *tuditantia*: see n. to II 1146. 395 he seems here briefly to indicate the process spoken of to 381, that of

the particles of the *animus* meeting, moving the *animus*, which excites sense, reacts on the rest of the *animus* 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 a l, may be cut away and sight continue. 393 *cel. coercesis* II 1089 *generatissim vibet animas. vitali claudet: see n to I 415.* 397 *dominantior* recurs VI 238: see n to IV 961 *divisior, d.stractior.* 398 *mente animoque*, 402 *mente animusque*, here as elsewhere mere pleonasm. 399 *obs. partem parte.* 401 *comp. IV 924 Aeterna corpus perfuam, fr. pro liti.* 404 *membris* must be the parts yet left or the *tenues*. 405 *aetheriae* see n. to I 254 and II 1115: when Lach. was dealing so remorselessly with the *aetheriae auras* of Lucr. and Virg.l, he ought not to have left unscathed the striking expression of Aen. VI 436 *quous cecident aethere in alto*, i. e. merely in the upper air on earth. 409 *vicata potestas* recurs 558: *varatus* is also mentioned by Festus. 410 *fol.* 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 dicelli posse videntur i. e. corpus et anima*, unless it be better to understand *oculorum*. 413 *tantata pars media illa: v 693 Tantatus ille sol.* 413 *fol.* here too the comparison is minutely carried out with 508 *fol.*

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 meet 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 cel.:* *culex* 10 *Ut tibi digna tuo poliantur carmina sensu*, a manifest imitation which shows that *Digna tui* is not to be tampered with. *disponere* I 52 *mea dona tibi studio disposita fibili.* 421 *Quatenus*, see n. to II 927. *coniuncta res* in the language of Lucr. precisely—*coniunctum*. 428 *nam* see notes I: that this is cause, not effect, is proved by 179 *fol.* esp. 186 *At quod mobilis tanto operest, constare rotundis Perquam seminis debet cel.* and 203 *Nunc igitur quoniam est animi natura reperta Mobilis egregie, perquam constare necessest Corporibus parvis cel.* 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 alterations and note are. 433 *Nunc* cet. as fully set forth in

iv. 434 *Nunc igitur quoniam*: in consequence of the long parenthesis he begins the protasis afresh, instead of simply saying *sit quoniam* with reference to 425 foll. with 425 *Principio quoniam*, 428 *nunc*, 434 *Nunc igitur quoniam* comp. the precisely similar passage iv 54 *Principio quoniam*, 61 *nam*, 63 *Quare quoniam*, which Lucr. should not have overlooked. 440 *tas quasi*, 555 *illius quasi quod* was esse videtur, and 793, repeated v 137, in eodem case of the body: so the Tusc. disp. i 52 *corpus quidem quidam* was 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 αἰζανόμενον γὰρ τῷ σώματι σιναιζοῖται καὶ αἱ φρένες, γηράσκουσι δὲ σιγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαρβλόντορας, whether Atossa learnt it from Democedes or Herodotus from Democritus. 449 *Inde ubi robustus adolescit viribus*

actus, 451 *Post uvi iam validis gressatum est viribus aevi*: Wnk. well compares Virg. geor. ii 392, 397 *Ac dum prima novis adolescit frondibus actus*, *Inde ubi iam validis amplectere stirpibus ulmos*; for in what precedes and follows Virg. shows that his mind was saturated with the verses of Lucr.: comp. 363 *se lactus ad auras Palmes ope laeis per purum omnibus habentia* with v 786 *Arboribusque datumst per auras Crescendi magnum omnibus certamen habentis*. 360 *contemnere ventos Assuescant* 365 *Spua aevi nondum cet.* with ii 448 *Prima aevi constant actus contemnere sueta*. 351 *Qui saxo super atque ingentis pondere testas Creverunt* with iii 832 *saxi, et rigore superne obstrudum pondere terras*: 324 *genitalia semina*, 325—327 *Tum pater—fetus*, 328 *Arva tum resonant oculibus virgulta canoris*, 331 *Laxant arva sinus, superat tener omnis humor*, *Impet novis soles audent ne gramina tuto Credere* and 47 *Sponte sua quas se tollunt in luminis oras*, 336—345 followed by the Lucretian *Quod superest*, with v 851 *genitalia semina* in a different sense, i 250 foll. *Postremo pereunt imbres, ubi eos pater aether cet.*, 255

Frondiferaeque novis oculibus canora uniusque silens i 809 *tener umor* v 836 *umor superabat in arvis*, 771 *Quod superest*, 780 *Nunc cede mundi novitatem et nulla terras Arva, novo jecti quid primum in lenia visu Tollere et incertis crevit committere ventis*, and then follows description of the early world of which Virgil's is a summary: *Præsertim si tempestas glomeratque ferens incendia ventus* with i and v 1395 *Præsertim cum tempestas, iv 871 glomerataque multa foris Corpora quae stomacho præbent incendia nostro*, the words *liso*, meaning quite different: 260 *Exroquere et naupios serobibus conide*

montia, 295 *Malta virum volvens durande saccula vincit*, 297 *modus ipsa* with i 201 *Transire et magnos manibus divellere montis Multoque vivoendo vitalia vincere sacula*, v 905 *media ipsa*: 291 *auras aetheris*, 287 *in vacuum* Lucretian expressions: 281 *ac late fluctuat omnis Aere renidens tellus* with ii 325 *totoque circum Aere renidescit tellus*: 290 *ad digitos lentescit habendo* with i 312 *Anulus in digito subter tenuatur habendo* 246 *At sapor indicium fuciel manifestus et ora Pristia temptantum sensu torquetur amaro* with ii 401 *foedo peritorquent ora sapore*, iv 634 *triste et amarum est*. 217 *Quas tenuem exhalat nebulam fumosque volacris* with v 253 *Pulveris exhalat nebulam nubesque volantis*: 200 *Antiquasque domos avium* with i 18 *Frondisferasque domos avium*: 165 *argenti rivos aerisque metella Ostendit venis atque auro plurima fluxit*, *Hæc genus aere virum* with v 1255 *Manabat venis ferventibus...argenti rivos et auri*, *Aeris item et plumbi*, 862 *genus aere leonum*: 149 *atque alienis mensibus aestas* with i 181 *atque alienis partibus anni*: 151 *succa leonum Semina* with iii 741 *triste leonum Seminum*: 140 *tauri spirantes naribus ignem* with v 30 *equi spirantes naribus ignem*. 144 *Implecere; tenent oleas armentaque lacta* with the rhythm of v 202 *Possedere, tenent rupes vastasque paludes*, and then 411 *rygetem densis obducunt sentibus herbas*, 237 *vali his terram prociunde iuvencis*, 263 *id veni curant gelidæque pruinae*, 293 *non hibernas illam, non flabra neque imbreas Convellunt*, 47 *Sponte sua quas se tollunt in luminis oras*, also i 137 *multo spectata labore Degenerare tamen, ni vis humana quotannis*, 45 *Depresso incipiat iam tum mihi taurus aratro* with passages of Lucr. immediately following the one last quoted, v 206 *id natura rus vi Sentibus obducit, ni vis humana resistat Vitæ causa valido consuevit bidenti Ingemere et terram pressis proscindere aratris*, 212 *Sponte sua nequeant liquidus existere in auras*, *Et tamen interdum magno quæculta labore*, 216 *Aul subiti peremunt imbris gelidæque pruinae Flabraque ventorum violento turbis vexant*. Just after where we began, 376 *Frigora nec tantum cana concreta pruina* with iii 20 *noque nix aeri 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 opibus haud indigna nostras* with ii 650 *Ipsa suis pollens opibus, nil indiga nostri*. 461 *foli. Si non cot.* with ii 24 *Si non cot.*: 475 *Me vero primum dulcea ante omnia musæ Quarum sacra fero ingenti percussens amore*, 478 *Defectus solis varios lunæque labores, Unde tremor terris*, 482 *Hibernis, vel quas tardis mora noctibus obstet* with i 923 *Percussit thyro laudis res magna meum cor Et simul incussit suavem mi in pectus amorem usarum*, v 751 *Solis item quoque defectus lunæque latebras*, vi 287 *de tremor terras*, v 699 *noctes hiberno tempore longæ Cessant*: 490—2 *Felix qui potuit rerum cognoscere causas cot.* have been compared at 18 with various vs. of Lucr.: 500 *Quos rami frictus, quos ipsa eo-*

lentia rura Sponte tulere sua, carpsit compared by Macrobi. 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 fratris*. 523 *dulces pendunt circum oscula nati* with III 895 *nec dulces occurrent oscula nati Praeripere*. 449 *viribus*, 450 *via*, 451 *viribus*, 452 *viribus*: see n. to I 875. 450 *auctor* is used by Livy more than once. 458 *ceu fumus* 614 *vestemque relinquere* [se], *ut anguis*; where Lach. in answer to Madvig opusc. pr. p. 312, who objected to the nomin., quotes also 426 *miroribus esse Principis factam quam liqui lus umor aquivi*; IV 698 *miroribus esse creatum Principis quam ros*; as well as examples from Varro and others: comp. 683 *Emanavit uti fumus diffusa animae vis*, and Sextus adv. math. IX 72 *καὶ καθ' αὐτὰς δι διαμενοῦσι καὶ οὐχ, ὡς ἄλεγεν ὁ Ἐπίκουρος, ἀπολυθεῖσαι τῶν σωμάτων καρποῦ δύνῃ σκιδναῖται*. 458 *fessa fulguri recurra* 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 deserted, 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 fall. . comp. what Cic. Tusc. disp. I 79 says of Panactius, *alteram autem affect rationem, nihil esse quod doleat quam id aegrum esse quoque possit; quod autem in morbum cadat, id etiam interiturum; dolere autem animos, ergo etiam interire*: what precedes illustrates Lucretius' last argument. 460 *Suscipere* would come more naturally in the same clause with *vileannus*: comp. 510: this then might be added to the example given in n. to I 15. 462 *Quare* cet.: for death results from some disease or pain: 472 *Num dolor ac morbus leti fabricator uterque?* 4 *delementis* is found in no other writer of authority. 467 *roces* i. e. *examantiam*: the custom would in this case be very appropriate in order to decide whether it were a lethargy or death; the friends were still *obstitans* *revocantes*: *iam conclamatum est* could not yet be said. 46 comp. II 97: *Et lacrimis spargunt rorantibus ora genasque*. 479 *tar*

descit seems a ἀπαξ λεγόμενον. 481 *Et iam cetera de genere hoc*, or *Cetero de genere hoc* or *horum* are favourite phrases of Lucretius imitated by Horace, I 1 13. 483 *corpore in ipso* = *intus in corpore* 503 *corpore in ipso* is opposed to 508 *in corpore*: see n. to IV 736. 492 *Nuncium est*: Lach. well shews that here begins the explanation of the symptoms mentioned above. 493 *agens animam*: Cic. *Tusc. disp. I 19 animam autem alii animam, ut fere nostri, declarat nomen; nam et agere animam et efflare dicimus*, *Catal. LXIII 31 anhelaus capis vult animam agens*. 494 *ferrescunt*, and therefore foam, with reference to spiritus the winds answering to the *animam*. 498 *Qua*: see n. to I 353 *Qua cet.*: .. e. *qua consuevit ferri et est illa munita via*, a regularly made road. 500 *disui* in 492. 502 *reflexit neut.*: so IV 1139 *vertunt*, v 831 *vertere cogit*, 1422 *in fractum convertere*, IV 135 (142) *vertens* is ambiguous; v 931 and VI 315 *volentem*; VI 823 *qua decipit aestus*; 1122 *immittens coactat* comp. also n. to II 126 *turbare* - *turbati* VI 595 *movere*, 1190 *trahere*; 519 *tenere*; and I 337 *Ipsa in se trahere*, *redit* is the present. 504 *vaccillans*: so spelt in Nonius p. 34 who cites Cic. *Phil. III 31*, and there the oldest ms. of Baizer and Halm has *vaccillante*: I find also from a quotation in the *Libri catal. of mss.* 207 that a ms. of Cyprian attributed to the 9th century has *vaccillat*: this would confirm its derivation from the waddling gait of the *vacca*. Lucretius six times gives it the quantity it has in other poets here A and B rightly have the *oe*. With the above comp. what Celsus III 23 says of an epileptic fit *inter notissimos morbos est etiam is qui comitibus vel maior nominatur. homo subito corruhit, eo ore spiritus moventur; deinde interposito tempore ad se redit et per se ipse convalescit*. 506 *Haec*, the *animus* and *anima*. 513 *tracere*: comp. II 951 *cicci*, and I u. there. 514 *prosum* and 534 *Fitrosime*: see n. to 45. *Adum* in an affirmative sentence *occi* is also IV 515 *libella aliqui si ex parte claudunt helum*. I find no other example; but VI 576 *perhium* is also affirmative, *prosum* .. *adum* pleonastical to express the most minute quantity; because the smallest jet will prove the point. 519 520 so often recurring. 524 *eff. praet.*: I 975 *effugium praetulit*, where see note. 525 *Anipati*, alike whether the *animus* sickens or is healed. *refutatu*, another ἀπαξ λεγόμενον in us, = *refutatio*: see n. to I 653.

526—547: again a man often loses sense and life limb by limb; the soul then this 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 *ira*: so 531 *itque*; VI 1243 *contagibus ibant Aquas labore*: somewhat similar are II 962 *quo decurrunt*

prope iam sicut ira et ubere, and III 603 *lubrifacta videtur Ira anima*. 537 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 1067 *sem deinde*: *post inde* is found in SEN. AGR. 11. 537 *in sensu*: 561 *in tactu calore*: 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 *in iam libent* see n. to 1968. 545 *suas e partibus* I take to be the parts of the soul itself. comp. II 159 *ipsa suis e partibus una*.

545 *obbrutescat*, a rare word: Afranius 42) has *obbrutum*. A B both spell it with one *b*; and so do the mss. of Nonius, and of Festus Pauli twice over. *oportunus* occurs in Lucr. five times. In each case either both A B or one or the other write *oportunus*: Servius to AEL. I 616 has '*applicat: secundum presentem usum per d prima syllaba scribitur: secundum antiquam orthographiam quae praepositionum ultimam litteram in viciniam mutabat, per p: secundum vero euphonia 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 *caussa*, *excisus* and *excissus* were identical in sound: see n. to 1044 *Restinxit*.

548—557: the mind is as much part of the man, as the ear eye or any other sense: none of these can exist alone, but decay at once: so it is with the mind, which is as closely connected with the body as these are.

551 *atque . . . et*: see notes 1. 553 *sed tamen* etc = *sed in tempore quominus parvo tamen herantur* comp. Cic de rep. VI 21 (somn. Sop. VI 3) *quem oceanum appellatis in terra, qui tamen tanto nomine quam sit parvus videt*; Ter. cau. 170 *Tamen contemptus ab te huc habui in memoria*: the force of *tamen* is very much the same in IV 953, 988, 992.

555 *hominis . . . quod vas*: see n. to 91; and comp. 793 or V 137 *in eodem homine atque in eodem vase 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: thus 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 fell. *Denique* etc. clearly begins a new argument: in the last section he shewed that the mind, the *mens* or *animus*, not the *anima*, has a fixed seat, viz.: the breast, and cannot live away from the body, any more than the ear or eye; but there he says nothing of the body not existing without the

mind. In our present section he shows the reciprocal dependence of soul and mind and of body one on the other; see what is said of Laetmann's punctuation in note I. The soul runs through the whole body which depends on it, as much as it depends on the body. There is a striking resemblance between the language here and that of 323—349; only the conclusion proved is different. 558 *vincta potestas*: see 490

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 π 400 *intra abinthi natura ferique Centauri foedo pertorquet ore impore*, where Laet. would prefer *pertorquet*. *Inter se coniuncta*: 333 *conscienti praesidia vita*. 560 *odere*: π 443 *varios quos passim odere membra*, 818 *coriantes odere tactus*. 562 *animus uti*, which the soul

enables it to do by giving birth to sense-giving motions. 564 *animum corpus*, without *a*, appears an unusual construction. 566 *movetur motus*: a *graciam*. Epic. in Diog. Laer. x 66 concludes in the same way,

οὐ γὰρ ὄλον τε τοῦ αἰσθησιμῶντος, μὴ ἐν τοῦτο τῷ σωτηριῶντι ἀνὰ τοῦ κινήσει ταιρῶν χρομῶντος, ὅτι τὰ στεγάζοντα καὶ περιέχοντα μὴ τωμῶν ἢ ἐν ὄλο τῶν ὄλοντα ἔχει ταιρῶν τὰς κινήσεις. 573 *Corpus enim est.*: he has shown again and again that reciprocity on the part of the body is necessary to enable the soul to begin to act and produce sense.

575 *in ipso corp.* i.e. *intus in corpore*: comp. 590, 506, 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 videtur quoniam coniunctas causas salutis, Coniunctam quoque naturam considerare eorum*, i.e. *corporis atque animi*.

580—614: when the soul leaves it, the body rots away: a proof that the soul has come out of its inmost depths, to cause such utter ruin: the soul then must have been torn in pieces itself, ere it got out of the body: often again in life the soul seems to fail and be on the point of going: it is so shattered then together with the body, that a mere violent shock would destroy it: how then could it exist even a moment, not to say an eternity, in the open air? a dying man feels not the soul escaping entire from him, but failing in this spot or that: if the mind were immortal, it would not mourn its dissolution, but its having to quit the cover of the body. 581 *in tac. od.*: Wak. quotes Aes. III 228 *tum vox laetrum dira inter odorem. tacter* is several times applied to *olor* 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*. 584 *velle*: IV 518 *Iam ruere ut quaedam videntur velle*.

supremo tempore occurred I 546: VI 1192 *ad supremum denique u.* 597 *animo male factum est, male fit, male est* are all found *latus*; the last in Terence. 598 *animam liquisse*: *animus*

seems more usual in this phrase; as Caes. de bel. Gall. vi 38 4 *relinquit* *virum Sextium*; Suet. i 45 *repente animo linguæ . . . solebat*: Ovid heroid. i 130 *Lingua et ancillis excipienda cado*. 599 *reprehendere*: this pelling recurs 859; in three other instances A. B. have *repreh.*: for meaning see n. to vi 569 *reprehendere*. 601 *haec* appears to be the em. plur.: Lucr. never uses *has*: see vi 456 *haec comprehendunt*, and n. here: but *haec* may be neut.: comp. 559 *Coniuncta*. 603 *proditæ*: i 933 *aliquo tanquam partu quod proditus extet*. 604 *in aperto*: vi 117 *in apertum*. 605 *omnem . . . per aecom*: ii 561 *aecom . . . per omnem*: see n. there. 610 *Verum cet. i.e. omnis*, understood from 607. *Vec quicquam*: see n. to ii 1038. 611 *parti*: see n. to i 1111. 113 *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 amque multam operam ponendam in eo non arbitrantur*; and see Madrig's note, and also his emend. Liv. p. 573. 614 *ut anguis*: see n. to 156.

615—623: why too is the mind never born in the head or foot, but 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? nature ever follows effect, nor can fire arise in water, frost in fire. 615 *mimi mens*: iv 758 *Mens animi vigilat*; v 149 *animi vix mente videtur*; ii 1183 *Perturbata animi mens*; Catul. lxxv 4 *Mens animi*; Plaut. epid. iv 1 4 *Favor territat mentem animi*. 616 *unis*: ii 159 *ipsa, suis e partibus una*; 919 *una eademque*; v 897 *nec moribus unis*. 619 *ubi quicquid = ubi quicque*: 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 artubus cet.* comp. vi 797 *Multaque praeterea languentia membra per artus Solcunt. mult. partitis artubus 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 materiam ligni pervenit*; v 128 *in aethere non arbor, non aequore 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 *s eadem*, 630 *sensibus auctas*: i 631 *quas nullis sunt partibus* see Catul. lxxiv 165 *quas nullis sensibus auctas*. 631 *sorsum* i.e. a pore: comp. ii 910 foll.: Lucr. writes indifferently *sorsum* and *seors seorsus* and *sorsus*, when they are equally dissyllables: *seorsum* is six times too a trisyllable: iv 491 foll. within three or four vs. we have *sorsum*, *seorsus* and *sorsum*; and *seorsum* both trisyl. and dissyl.: v 4 448 *sorsum*, *Seorsus*: *doorsum* and *dorsum*, both found in inscriptions

may be compared, see also n. to ii 262. 633 *per se* i. e. sine corpore: to *sentire* and *esse, animae* is understood from 632.

634—639 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 slaw 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 *dissocietur*: see n. to ii 951. 642 *falsifera curvus* recurs v 1301 in *proso falsatus*. 643 *perniciter caule cedentes* recurs v 1313. 647 *in studio quod deditur* iv 815 *quibus est in rebus deditus*; Catul. lxi 101 *in malis Deditus est alidura*. 648 *petessit*: v 810 *aurasque petessent*; Cic. Tusc. disp. ii 62 *qui hanc petessent nullum faciant dolorem*. Festus p. 206 *sciret is equis petere*; verba of this form being generally accounted derogative. 650 *abstrare*: see n. to i 233. 653 *manducibus*: Acc. x 311 *Dextera manducata*. 658 *utranque* i. e. et caudam et cerebrum, as these have been last mentioned and are the only parts that could well be chopped up, this appears quite natural: the *torgue* is specific, because it afterwards tries to lick these pieces. 660 *ancisa* seems not to occur elsewhere. 662 *Ipsam se*, the mangled body and itself. 663 *ardenti*, burning with the torture. 665 *at ea est*, which is absurd; therefore etc.

670—678: if the soul is immortal, why cannot we recollect what happened before our birth? if the mind is so changed as to forget everything, that is very like death; so that even thus you must admit that the soul which then was, has perished, and that the one which now is, is newly made. 672 *super inasper*: see n. to i 640 *antecessam* refers to *nascentibus*: the time before our birth. 675 *retinentis* appears to be a *ἀναξ λέξ*. 676 *Iupiter* 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, i. e. the above passage be it evidently assailing the pythagorean metempsychosis, which Enn. ann. 10 thus states, *Ora parire solet genit' pernis condecoratum, Non animam: et post inde venit divinitu' pullis Ipsa anima*.

679—712: if the soul enters the body after it is fully formed, it should not seem to be so mixed up with it, but should have a hole to live apart in; whereas in fact it so penetrates the whole frame that the very teeth have feeling; it therefore has birth and dies; else it could not be so united with the body, nor being so united, leave it entire: but if it can so enter and then spread itself over the whole body,

then must it perish thus diffused; even as food transmitted into the body perishes and then furnishes out of itself another nature: thus the soul that entered will die, and another be formed out of it—thus still the soul will be mortal. 681 *vivae limen*: he has *let's limen* several times: see n. to II 263. 682 *convenibat* i. e. *vivere* from 684. 688 *sensu patitur*: Plaut. miles 262 has the same constr.: *non potuit sua sermone suo aliquem familiarium Participaverit de amica eri.* 689 *stringor* seems a *ἀπαξ λέγ.* 700 *Tanto quipia magis* is repeated 343; so VI 460 *Quam suis quoque magis*: *quipia* too is of course the old; 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 animals 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 *lucantur*, 714 *lucantur*: I 743 *relinquunt* v 1259 *relinquunt*; *lucantur* three times, *secuntur* seven times, IV 581 *locantur*, 590 *loquantur*, 1018 *loquantur*: all these forms probably, except the last, were in the mass of their within a generation of his death: a proof of the excellence of our ears in their spelling, as none even of Virgil's retains the old forms in so large a proportion as this. 715 *Haut erit ut possit* *haut poterit*: 715 *ut ut* *Quaerendum videtur*: see n. to I 442: on rhythm of v. see n. to II 141.

717 *membris* are here of course the parts or members of the *anima*. 721 *Eros* is also found in his imitators Arnobius and Symonides *Samonicea*. *perfructuat* seems another *ἀπαξ λέγ.* 731 *memis* seems to be used here as a subs.: comp. IV 745 *meminisse iacet*; and v. to I 331. Livy XVIII 27 3 *ad non quemadmodum loquar nec commoda nec oratio suppeditabit.* 734 *contage*, probably he wrote *contagii* or *contage*, as IV 336 he has *contage*: comp. v 950 *labi*, and see n. to I 378. Int. I 806 we find also *ut ubi miorum*. 730 *Cum subeant* on the repetition, see n. to II 41 *cum vltas*. 738 *qui tum*: *quidam* *quid* or *quare* is found several times in Plautus and Terence: *quidam* *quid* *quidam* is the same as in *agendum adendum manendum* and other derivatives, 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 lex Sem.*: Virg. geor. II 151 *særa leonum Semina*. *leonum Seminium*, 746 *no... semine seminioque*, IV 1005 *quo quæque magis sunt aspectu seminorum*: in all *seminium* has the same meaning, the race breed stock or seed collectively to which a creature belongs; therefore *leonum seminium* is not the young of lions, but the breed or race to which lions belong: comp. IV 998 *catulorum blanda propago*; 1232 *vicum subdes* and n. there; and Virg. geor. III 101 *prolemque parantum* and the like. 746 *semine seminioque*, thus joined for the sake of the much loved assonance; as 753 *feræ sæcla ferarum*: see n. to 1 836.

750 *Hyrcano*: Cic. Tusc. disp. I 108 *nobile autem genus canum illud acinus esse [in Hyrcania]*. 754 *quod aiunt*: see n. to 1 1053: Lachmann's stopping seems to me wrong: the infinitive clause may to be sure be said to be repeated with *quod aiunt*, as l. l. with *quod dicunt*.

756 comp. 701 *Quod permanat enim dissoluitur, interit ergo*. 758 —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. 323 *Fereor ne istæc fortitudo in nervos erumpat denique*. 762 *prudens*: Cic. de sen. 20 *temeritas est ridicula florentis ætatis, prudentia senectutis*: *prudens* is the *φρόνιμος* of Aristotle: see eth. Nicom. VI 9. 764 *Nec tam doctus cet.* is added because 760 *animas hominum in corpora semper Ira humana implis animas equorum ire in corpora equina*. *fortis equi vis*: see 8. 765 *tenerascere*: the mss. of Pliny and Celsus appear to give the form *teneresco*. 766 *Confugient* with the infin. seems a most unusual construction: *confugient [ad eam sententiam] tenerascere cet. si iam sit*: see n. to 1 968. 769 *Quare modo poterit* = *quaeram præterea quo modo possit*. 770 almost the same as V 847. 772 *membris... senectis*: V 886 and 896 *ætate senecta*: *senecto corpore* is found in Sallust, and *senecta ætate* in him and Plautus: Mommsen inscr. regiæ Neapol. 3833 *Sed . cum . te . decuit . florere . ætate . iuventa . Intericiisti . liquisti in maeroribus . matrem .*: *senecta* and *iuventa* therefore must be originally adjectives: Lach. p. 44 quotes from Varro *senocendonium*

hominum, adolescendi humani corporis; and from Verrius Flaccus *rebus* *adulescendis*: taking into account these examples, and *vetes con-*
jugia aetna and its compounds it would seem that frequentatives in *-uo*
 were once transitive: see n. to II 363. 774 *act. sp. vel.*, see n. to
 II 1173.

776—783 again how absurd that immortal souls should be present
 at conception and fight who shall get the mortal body, unless indeed
 they bargain, first come first served! 776 *conubia* or *conulja*? 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 re-
 cently Luc. Mueller de re metr. p. 358 argue for the two quantities of
 the word, the latter says 'notabile quidem debuit videri tet exempli
 dumsimae synizesis cur noluerint vitare poetae ponendo *conuubium* vel
conuugalem, sed etiam augebatur admiratio reputantibus Luciani et
 Senecae, qui nunquam *v* vel *u* mutarunt in consonam, versus talis
Mox ubi conubii pretium mercesque solutast. Conubia vitat; genus Ama-
ntium auius, porro Statius synizesin eadem alicui non plus septiens admi-
 ritus, in uno vocabulo *conubi*, si productam. habet semper secundam,
 rationis octiens eam adhibuisse erit credentius': he further shows that
 the old grammarians Consentius and Servius hold it to be short in such
 cases. Prof. Conington to Aen. 173 observes 'the analogy of *pronubus*
nubus might be pleaded as proving a variation of quantity, but no
 clear instance of *conubium* occurs except in Salm. Apoll. Prudentius
 also has it short; and Claudian a far higher metrical authority than any
 of the Christians writes epist. II 18 *Vestigal meritis conubial' lyrae*. it
 is quite true that in the time of all these writers the native feeling for
 quantity was utterly lost and did not then exist in the Roman world; it
 was learnt only from tradition by Claudian and Servius as much as by
 Prudentius or us, but in reply to Conington's pertinent remark it
 might be said that the word is not used at all by Tibullus and Propertius
 as nor in his lyrics and elegies by Catullus; that Ovid has only the form
conubi in his elegies; that the word in the singular or dat. and abl.
conubi, occurring so often as it does in some writers, in Virgil 8, in Statius
 13 times, is always found with the *u* in thesis, never once with it in
 thesis, and that though Lucan who resolves the *i* of the gen. twice uses
conubi, Virgil Aen. IV 167 chooses to say *conscius artibus Conubus*, not
conubi: 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
 doubtful point, and to leave their readers to fix it for themselves—see what
 is said at II 42 on perfects like *Exiit*. the sensitiveness of Virgil on
 doubtful points of quantity seems to have been very great, and often
 he seems each altogether. *conulua* is used also by Ovid anores II 721
 or *conuluitur*. 778 *innor. mer. Inn. nam.*, see n. to II 1664. 779

praeproperanter another ἀπαξ λέγ 782 *volans adv.*: Wak. comparas Aen. VI 191 *caelo venere volantes.*

784—829: again everything has its proper place assigned to it; and thus the mind cannot be out of the body away from sinews and blood; if it could be in the head or heels or any other part of the body and this would be much more natural than that it should be out of the body altogether, there it would still be within the man. now as mind and soul not only are in our body but have a fixed place in that body, it is still more inconceivable that they could exist wholly out of it; therefore the soul dies with the body: nay thus to join a mortal thing with an immortal is too absurd: but if you say the soul is immortal, because it is sheltered from all that would 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 nubex, in aequore pisces, in arvis arbor. 787 *ubi quiescat*—*ubi quiesque*, as is shewn above. 790 *posset enim multo prius* i. e. in capite cet. esse, quia sine corpore oriri sola et a nervis longiter esse. 793 *Tandem* is used here in not a common sense: comp. Part. miles 1043 *P. Minus ab nomine accipiet. M. heu ceastor rimis vidist tandem*, or Ter. eub. 1055 *ut horreum in parte aliqua tandem apud Thaidem*, Phaedr. 701 *Spatiam quidem tandem adparumulis tempus*, Vocandi. *acer, quod dicitur paululum. in eodem homine cet.*: 824 *non quia sine corpore et ipso* Esse homine, illius quia quod ens esse videtur. 794 *namque quoque cet.* not only is it in our body, but in that body it has its fixed place. 796 *capturatum Posse*: est om. because esse is contra. *Posse* according to Lacmann's rule explained to 1 111. *infirmitatem* in good ness is always spelt with *t*: *c* is a gross error. 801 *mutua* *finque* recur v 247: for *mutua* see n. to 11 76, *finque* n. to 1 441. Observe the poetical tautology with which in this passage after his usual fashion he enforces an important doctrine: *certum ad dispositumque, crescit dicit, sine corpore oriri dala, in eodem homine atque in eodem vase, certum*

Dispositumque, esse et crescere, durare penique, diversius. magis diebus tam discrepansque, immortali atque perenni. 820 *let. ab vrbis munita*, like *tutus ob* and the like. Sallust Cat. 32 1 *ab incendio intergebat urbem vigiliis munitam*; Hor. od. III 16 1 *Inclavam Iuvencam, munerent satis Nocturnis ab adulteris*; Colm. XI 3 2 *hentum ab incursa hominum perculantque muramus*. the same admits of no question, but it may perhaps be a question whether the *videlicet ab rebus* of *mutua* was not used by Lucretius in the sense of *letalibus* with contemptuous allusion to the use of *videlicet* as a euphemism for *mortalibus*. Sen. epist. 57 23 *quam multa cum maxime finis locatur: quam multa vitia emittit* and Petron. sat. 77 *at etiam interim, Sticho, profer vitia in quibus esse*

me afferrī, 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 *consciūs ipse animus se forte remordet*; Aen. I 261
quando haec te cura remordet: but *peccata remordent praet. male adm.*
 appears very tautological; unless *Praet. male adm.* depends on *peccata*
 i. e. *quae male admissis peccavit.*

830—869: thus the soul being proved to be mortal, death is nothing to us; for as we felt no discomfort, when Rome and Carthage were warring for the empire of the world, we shall feel none after the 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 Menoecus in Diog. Laer. x 125 says τὸ φρικωδέστατον ὄν τῶν κακῶν ὁ θάνατος οὐδὲν πρὸς ἡμᾶς, ἐπειδήτεπ ὄταν μὲν ἡμῖς ὦμεν, ὁ θάνατος οὐ πάρουστα, ὄταν δ' ὁ θάνατος παρῆ, τὸδ' ἡμῖς οὐκ ἴσμεν. 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 tumultu*; and Spenser faerie qu. I 11 7 to have been thinking of Lucr. *That with their horror heaven 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 *Percepit humanos odium*, where see note. *ad regna cad.*: Livy I 40 3 *praeceps inde porro ad servitia caderet*: with these vsa. comp. Livy XXIX 17 6 *in discrimine est nunc humanum omne genus, utrum vos an Carthaginienses principes terrarum videat*: was Livy thinking of Lucr. or do both of them allude to Ennius perhaps or Naevius? 839 *uniter apti* recurs 846; and the phrase is found thrice in v, *uniter* being apparently used by Lucretius alone: the words are opposed to *discidium*, and 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, Ἐπιού

θανόντος γαῖα μυχθήτω πυρί· Οὐδὲν μέλει μοι, τάρμ' γὰρ καλῶς ἔχει. See
 τ is μυχθῆ. hgr. III 223 is an excellent comment on the above τ is, καὶ ὁ
 'Ἐπίκοιρος δὲ φησὶν ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθεὶν ἀναισθησί
 τὸ δὲ ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς· φασὶ δὲ καὶ ὡς εἶπερ συνεστῆκεν ἐν
 ψυχῆς καὶ σώματος, ὃ δὲ θάνατος διαλυσις ἐστὶ ψυχῆς καὶ σώματος, ἔτε μὲν
 ἡμεῖς ἐσμέν· οὐκ ἐστὶν ὁ θάνατος, αὐτὸ γὰρ διαλυόμεθα, ὅτε δὲ ὁ θάνατος ἐστίν,
 οὐκ ἐσμέν ἡμεῖς· τῷ γὰρ μηλέτι τὴν σύστασιν εἶναι τῆς ψυχῆς καὶ τοῦ σώμα-
 τος οὐδὲ ἡμεῖς ἐσμέν. Cic. Tusc. disp. I 90 nec plerique nunc fecere M
 Camillus hoc evide bellum quum ego illo rivo fecerim Ioviam captam.

843 ἢ iam; see n. to I 968; the assumption is of course false. ἢ
 iam nostro sentit cet. similarly involved in construction are II 1133
 quanto est res amplior, sanguine adempto, Et quo litior est, in cunctis
 cet.; VI 158 Venius enim cum conferebat sanguine in artem Ciceroni
 novitas cet. and 176 Fecit ut inde curam docui pressaree nobem, also
 IV 1119 Nec reperire malum ul' possunt quae machina vincat, 143
 primum quod parvuli causa Est procul a tergo quae procebat atque pro-
 pellit. comp. 100 Ov. Idars I 319 Tempora quae solis sperosa colentes
 arva, Palliat, et navis respicienda putat. Lucr. might have written
 here sit si iam sentit, nostro cet., but we feel the present order to be
 more impressive: very similar is V 177 Nilus enim debet quicunque est
 velle manere In vita, where he might have written Debet enim, nilus
 quicunque est, velle cet., Virg. ecl. II 12 At mecum rancis tua cum ca-
 t'ipis Inostro Sole et b ardenti resonant arbusta ciculis, where, as I have
 learnt from Dr. B. H. Kennedy, mecum belongs to the clause tua cum
 cet.: Virg. too might have said At rancis, mecum cet. see also n. to II
 254 Declinare—sere. 845 compit: see n. to I 950 compit. 847

fil. Nec si materiam cet. alludes probably to some theory like this in
 St. Austin de civ. dei XXI 28 mirabilis autem quiddam Marcus Varro
 ponit in libris quos conscripsit de gente populi Romani, cuius putat
 verba ipsa ponenda: 'genethliar' quiddam scripserunt' inquit 'cum in
 renascendis hominibus quam appellant παλινγενεσίαν Graeci: hoc scripse-
 runt confusi in annis numero quodringentis quinquaginta, ut ibidem corpus
 et eundem animu, quae fuerint coniuncta in homine at'quanto, eundem
 rancis redabant in coniunctionem.' 851 repententia, another word com-
 mon only to him and his constant imitator Allicebius who twice uses it,
 II 26 oblitam [animam] quod parvulo ante scribat ex oppositu corporis
 amittere repetentiam parvorum, and 28 quod enim rebus in pressis parvorum
 repetentiam detrahit, et intra se gesta inrecondibili debet obliteratim de-
 perdere: it is then almost certain that Artaulus found repetentia in
 Lucr. and he seems to be referring both to this v. and 675: Lachmann's
 subject ens are wire-drawn: repententia nostri, the recollection of our lives,
 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 mentis; when once we die, non quimus: repentiam nostri amittimus. 853 de illis [nobis]. 854 cum respicias: see n. to II 41 cum videas. 856 possis is potential: see n. to I 327. 859 reprehendere = repetere: Wak. compares Cic. Verr. III 51 quod erat imprudentia praetermissum, id quaestu ac tempore admonitus reprehendisti. 860 vilis paucis recurs 930. vageque cet.: 923 nostros tunc illa per artus Longe a sensiferis primordia motibus errant: here then Deerrarunt passim motus cet. because deerrarunt primordia, Sensifer unde oritur primum per viscera motus, as he says 272. 862 misers aegreque; as male est, bene est: Catul. XXXVIII 2 Malest mehercule et est laboriosus; 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 infitiandum 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 θυγρός ἔ βίος. . 'Ο θάνατος ὁ ἀθάνατος ἔστω, ἄν ἀραξ τῆς ἀποθάνῃ.

870—893: when a man laments that after death he will rot or be the prey of beasts, he sure there is something wrong with him: he does not separate his dead carcass from his present self; and cannot see that after death there will be no other self to stand by and mourn the self thus mangled, or else burnt on the pyre; for if it is an evil after death to be torn by wild-beasts, it is surely as much one to burn in flames or the like. 870 ubi videas: see n. to II 41. se... 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: 881 indignatur se mortalem esse creatum; 1045 Tu vero dubitabis et indignabere obire; Sulpicius to Cicero ad fam. IV 5 4 hem nos homunculi indignamur si quis nostrum interiit. 871 cor. posto: see n. to 892. 872 inter fiat; 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 διαπονούρα εἰρε ὑγίε εἰρε σαβρὸν φέγγετα. sonere, as 156: Ean. trag. 106 neque irati neque blandi quicquam sincere sonent. sub stim.: IV 1082 Et stimuli subeunt. 878 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 reicitque canes. 878 esse... super i. e. superesse. 880 in morte, during death, or, as we say, after death; just like in vita; and perhaps in sensu, in odore, as used above. 881 illum, the same as illinc. dividit illum i. e. ab illo se: it seems sim-

pler not to join it with *remoret* and so make a *proiecto corpore* an epexegeis of it, as Lach. does; though that would perhaps resemble Virg. ecl. I 54 *Hinc . . . vicino ab limite*. 883 *contaminat* has here the neutral sense that the subst. *contagia* has in 345 *corporis atque animae Mutus contagia*, and 740 *consensus contagia*. 888 *Nam cet.* with reference to *lacerari* write, 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 *feras 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 Forc. 890 *torrescere* appears to be a *ἄραξ λυγία*. 891 892 denote one mode of burial, that of embalming and laying in a sarcophagus: though in the time of Lucr. burning on a pile and gathering the ashes in an urn was the common method, the other was also practised: the numerous sarcophagi of all ages are sufficient proof of this. 891 *in melle*: it appears from many passages that honey was a principal means of preserving a dead body: see Xenophon Varro Josephus in Lamb. and Hav. 892 *sum. gel. aeq. saxi* prob. denotes the bottom of the sarcophagus on which the embalmed body was laid out: 871 *corpore posto*: but bodies were sometimes stretched on the bare rock out of which the tomb was hewn, as proved by many ancient tombs that have been opened: or it may refer to a stone bed. *aequore*: IV 107 *speculorum ex aequore*. 893 common burying in the earth: Virg. geor. II 351 *Qui saxo super atque ingentis pondera testae Urgerent*, imitates this v. with quite another sense.

894—911: they say, you will see no more wife home and children; but they do not add, you care not now for these; else they would not thus grieve for you: another adds, you sleep the sleep of death, freed for ever from all ills; but we remain to mourn evermore: you might ask this man, if the dead only sleeps, why mourn for him evermore! 894 *Iam iam*: Cic. Verr. I 77 *iam iam, Dolabella, neque me tui neque tuorum liberum . . . misereri potest*; Catul. 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, Custa 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 kiss 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 postus*. 897

factis flor.: Plaut. m. es 56 *to unum in terra vivere Virtute et forma et factis inuoluerunt.* 898 *misere misere, κακῶ κακῶ*: Plautus reveals in this and like expressions: see Naeko Racin Mus. III p. 329, *misere miseri, aceto aceto, bella bello, doctam docte, unque unque, mala male, bonus bonis bene feceris, cupido cupiens cuparater cupit*: comp. the Poorly poor man he lived, poorly poor man he died of Spenser: 1010 *Est inaijnibus inaijnibus omnia cet.*: Mommsen inser. regni Neapol 3133 *Apatulit haec unca tū tu itaque munera nobis Perfidus infelix horrificusque dicit.* 900 *Illud cet.* shews incorrectly who the speakers are, as in 901. 901 *super = misuper*: see n. to I 64). *desiderium cet.*: 918 *Aut uline cuius desiderium insident rei.* 904 *Tu quidem ut.* a rare form of elision in hexameter verse see Luc. Macler de re metr. p. 290: but found also vi 80 *Quam quidem ut*: comp. III 339 *Non enim ut*; v 583 *Attacam utram in partem*; iv 616 *Placulum habe ut*; 618 *spongiatū aquam*; i 1012 *alterum eorum* Orell inser 1192 *SOMNO AETERNAL. C. MATRINI VALENTI. PHILOSOPHI EPHORI. MATHINIA CONTUGI INFELICISSIMO.* 905 *Duncan's in his grave: After his a fitful fever he sleeps well. Marie quocumque I 9 40 He there does now enjoy eternal rest And happy ease which thou dost want and crave.* 906 *cinis factum.* Lachmann's Nonius for explaining it 'in cinerem dissolutum': after the analogy he says of *transfere rubescere* and the like it must be connected with a supposed neut. verb *cinere*. *prope* must be joined with it; so *prope cinis* means 'qui iam prope cineris colorem et adspectum nactus est.' He thus in his short epigrammatical way implies that *bustum* here is not the pyre, but the tomb in which the body was laid entire and gradually assumed from time the hue of ashes. *horrifico busto* I have no doubt means the funeral pile; and if *cinis factum* 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 Lachmann, but it spurs the fine passage to join, as he does, *prope* with *cinis*. 907 *Ina. del.*: II n. epist. i 14 7 *dolentis Insolubilitur.* 908 *macrorem sonas* rather to have the force of *dolentis*: Cic. ad Att. XII 28 3 *macrorem animi: dolorem nec potui nec, si possem, velle n.* 909 *Illud ab hac.* 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 *Cir quaquam aeterna cet.* with reference to 907 *aeternaumque Aeterna dea 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: indeed we have no thought for life; how much less then in death if there

can be a loss than nothing! for death is a more complete dispersion of our matter, a sleep that knows no waking. 912 *tenentibus* : 113 *manu retinentes pocula rite*. 913 *saepe* : ut *saepe* fit : see n. to v 1231 *ora* is very vaguely used by the poets : here it must mean the forehead. Aen. vi 772 *umbrata gerunt cœditi tempora quercu* : for it would be fetched to suppose that the crown on the head shaded the face. 914 *Et an ut dic.* : iv 1195 *facit ex animo saepe* ; Ter. eun. 175 *Utiacum istuc verbum ex animo ac vere duceres*, Catal. cix 4 *ut animore dicat et ex animo*. *brevis* cet. : Amplis in Athen. viii 336 C *ἢ ἢ παίζε· θιγρός ὁ βίος, ὀλίγος ἀπὲ γῆς χρόνος*. 915 *fuert* has its well-known force. *Sic crinibus seu nos fata fuisset velint*. 917 *torres*. Lach. quotes from the glossar. Cyrilii ἀπόκαυμα *usulatio torres*, and for the form compares *labes tabes pubes* cet. 918 *aliac*. this gen. is found even in Cic. de div. ii 30 *aliac pecudis secutur n. tulam atque plenum est, aliac horridum atque vile*, rei monosyll. as iv 885 *illius rei constat imago* : see n. to : 688. Plaut. miles 802 has the dat. *Qui nisi adulterio studiosus rei nulli atque improbus*, where Ritschl quotes Paulus Fest. p. 27 *alius rei dixit Plautus pro eo quod est alii rei*. 923 924 see n. to 860 *vayreque* cet. 925 *correctus* cet. : 163 *Corripere ex somno corpus*. 928 *disiectus* seems to be a ἀπαξ λεγόμεν. 929 *lito* appears to be the abl. gov. of *oni* 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 secuntur victorem, herodem* and the like. fall to the share of : comp. Colum. vii 4 2 *eni s. quid detrahatur franie videt, claves sequit ut gregem*. Cic. Tusc. disp. i 92 *habes scmnium imaginem mortis etiamque entis induis, et dubitas quin scsus in morte nullus sit, cum in eius simulacro vultus esse nullum sentiam?*

931—877 : 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 alius*... in *crepet*. Livy i 51 1 *haec Aricinus in regem Romanum increpans*. 933 *Quid tibi tado oportet* seems to mean *quid tibi est tam magni momenti*. 935 *Nam gratis* cet., 938 *Cur non*, 940 *Sic col.*, 943 *Non* cet. : the *nam* expressed in the second condition makes the omission of *si* less harsh in the first. Hor. ars 439 *melius te posse negares... delere iulabat*

...*Si defendere . . . mallet, Nullum ultra verbum cetera*; Iuven. III 100 *rides, maiore cachinno Concutitur; flet, si cetera*. 935 *gratis*: its opposite *ingratis* is used by Lucr. four times: Plautus and Terence have the full forms *gratias* and *ingratiis*, but Cicero uses *gratis* and *ingratis*: they mean with the will and against the will respectively. 936 *pertusum cetera*: 1009 *laticem pertusum congerere in vas*: the allusion here therefore must be to the Danaids: Plaut. pseud. 369 *In pertusum ingerimus dicta dolium; operam ludimus*. 937 *ingrata* is opposed to 935 *gratis*. 938 *plenus cetera*: comp. 960 *Quam satur cetera* and Hor. sat. I 1 118 *exacto contentus tempore, vita Cedat uti conviva satur*; then 121 *verbum non amplius addam*; and Lucr. 941 *cur amplius addere quaeris*. Orellius L. I. quotes from Stobaeus *ἄνεπ ἐκ συμποσίου ἀπαλλάττομαι οὐδὲν θυοχαίρων, οὐρε καὶ ἐκ τοῦ βίου, ὄραν ἢ ἄρα ἦ*. Comp. too 969 *quam tu cecidere cadentisque* with Hor. ars 70 *quas iam cecidere cadentisque*: 971 perhaps with epist. II 2 159; see n. there: 996 *Qui petere a populo fasces saevaeque secures Imbibit et semper victus tristisque recedit* with epist. I 16 33 *ut si Detulerit fasces indigno detrahit idem. 'Pone, meum est' inquit: pono tristisque recedo*: 1028 *magnis qui gentibus imperitarent* with sat. I 6 4 *qui magnis legionibus imperitarent*; as Lucr. V 1227 has *Induperatorem . . . Cum validis legionibus*: 1063 *Curris agens mannos ad villam*, 1066 *Aut abis in somnum gravis atque obliviam quaerit*, 1068 *Hoc se quisque modo fugit (at quem scilicet, ut fit, effugere haut potis est, ingratis haeret)* with epist. I 7 77 *Impositus mannia*, sat. II 6 60 *O rus, quando ego te aspiciam . . . nunc somno et inertibus horis Ducere sollicitas iucunda obliviam vitae*, 7 112 *Non horam tecum esse potes, non otia recte Poneri, teque ipsum vitas fugitivus et erro . . . iam somno fallere curas: Frustra, nam comes atra premit sequiturque fugacem*, od. II 16 19 *patrias quis exul Se quoque fugit?* epist. I 14 13 *In culpa est animus qui se non effugit usquam*. Horace must have studied this part of Lucr. which would well agree with his philosophy.

939 *capis securam cetera*: Ov. fasti VI 331 *Vesta iacet placidamque capis securam quietem*: comp. with what precedes Sen. de benef. III 4 *hoc loco reddendum est Epicuro testimonium qui advidus queritur quod adversus praeterita nimis ingrati, quod quaecumque percepimus bona non reducimus nec inter voluptates numeremus, cum certior nulla sit voluptas quam quas iam eripi non potest*. 941 *in offensum*: *offensa* in Cicero; as ad Att. IX 2 a 2 *negas te dubitare quin magna in offensa sis apud Pompeium*: so *in invidia in honore, in amore esse*: IV 1156 *Esse in deliciis summoque in honore vigere*. 943 [cur] *Non cetera 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 ammittas* *sis moriturus*: I doubt whether I have done right in reading *pergas* for *perges* of *miss.* in deference to Lamb. and Lach.: see n. to II 33 *iacturis* *subandum est*: here the decisive future, followed by the *name* hesitating potential *sis moriturus* in a case which must ever continue doubtful, appears to suit the context. Lamb. kept *pergas* as *iacturis*, in ed. 1; but tacitly changed both in ed. 3. Lach. makes no objection to *iacturis*. 948 *Omnia cetera*: 1093 *hinc quot vis vivendo vacare sacra*; I 262 *Multaque vivendo vitia vincere sacra*, where see n. 950 *intendere litem* is a legal phrase; the *intento* 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 *si intentis est ea pars formulae qua actor desiderium suum committit: si parat, N. N. dare oportere cetera*. 955 *abanno* of the future, a very rare sense. I ach. and before him Fore cite PAVANIUS 21 *aeque ad litem iam inde abhinc exoritur*. 956 *perfructus* v. *praecium*: 731 *in*: *ualla*, *fructur*; 940 *en quic fructus cumquis es*; IV 1078 *quid praecium fructur*; 1095 *Nil datur fructur*; II 679 *potitur praecium*, III 1038 *Sceptra potitur*, IV 760 *quem mors et terra potitur*. 957 Berl. quotes Democrit. frag. 31 *Mollach ἀπώθηρες τῶν ἀπείκων ἀρέζοντα, τὰ δὲ παρόντα ἀμαλδίνουσι*: comp. too Eur. II. pp. 183 *ὄρεϊ ἄ ἀρίσκει τὸ παρὸν τὸ δ' ἀπὸν φιλτερον ἤγγη*. 960 *panis* is the *poten* *iml*. 963 *melet*, an old word found in ATTICUS PAVANIUS LUCIUS 968 *Nec quisquam cetera* but his matter is used for the growth of other things. 967 *Maturus opus est*: see n. to I 1051. 969 *ante haec* these very things which now flourish by your decay, have in other combinations fallen themselves as you now fall, and in future combinations will fall again. 971 every one has the *usus*, and not only the *usus* but the *usus et fructus*, for *usu* is doubtless put with poetical brevity for *usu fructu*: *ususfructus*, says the digest, *est una ab eadem rebus utendi fructus*, *sed ex rerum substantia*: the *usus* was much more limited, the *fructus* includes the *usus*, not the *usus* the *fructus*. Cuius says to Cicero ad fam. VII 29 *I sum enim χρήσει μεν tuus, κτήσει δε Attici mox, ergo fructus est tuus, municipium dicitur*; and Cicero replies n. 50 2 *caus [Attici] quoniam proprium te esse servus mancipio et noxo, manum autem una et fructu, contentus isto sum. ut est enim cuiusque proprium, quo quisque fruitur atque iditer* but nature gives to none the *usu* *ip* *una* *ex jure Quinti* *im*, the full and absolute ownership of life. His *usus* *fructus*, its usufruct as the digest says is only *ius utentis rebus utendi fructus*; man is *noxer dominus*; nature keeps the *dominium* to herself *quidem, si creditis consultiis, mancipium usus*, says Horace, but not life, *ususfructus* is in force here. οὐτε γὰρ κекτήμεθα Ἠμέτερον αὐτὸ πλὴν

δρακόνος. βάρ, says Euripides of the body. 973 *quom*
noscentur ante. iv 884 *quom mens providit quid velit ante*. 977
 Delecia must have been thinking of Lucretius 801—877 when he penned
 quat. 54 4 *mens est non esse. ut quide sit iam scio. hoc erit post me*
quod ante me fuit. si quid in hac re tormenti est, necesse est et fuisse
antequam prodiremus in lucem: utquæ nullam sentimus tunc voluptationem
 [832 *anteacto nil tempore sentimus uspi*]. . . *utrimque vero alta avaritia*
 est. [977 *non omni somno securitas exatit*]. Arist. eth. Nicom. iii 9
 with truer instinct, *φασερώτατον δ' ὁ θάνατος*: πέρους γάρ, καὶ οὐδεν ἔτι
 τῷ τεθνήσκει δακῆ οὐρ' ἀγαθὸν οὔτε κακὸν εἶναι.

978 1033: the stories told of hell are really true of this life. Tan-
 talus Τάνταλος Sisyphus, the daughters of Danaus, are but types of people
 tormented here by various lusts and passions. Tartarus too Cæberus
 the furies have no existence; but are pictures of the various punish-
 ments of crime in this world, and even if these are escaped, the tortures
 of conscience make a hell of earth. 980 for this punishment is
 assigned by him to many, as Plutarch Cicero and Eurip. Orest. 5, a passage
 Lucretius may have had before him, Τάνταλος Κορυφῆς ὑπερέλλαντα δευμαί-
 νια περὶ ἄλρι ποσάται; where see Porson's copious notes: he cites
 among others Pausanias. x 31 at end, who describes a picture of Polygnotus
 representing the Hæmeric punishments and in addition τὸ ἐκ τοῦ
σημειωμένου λίθου δῶμα: Polygnotus, Pausanias adds, followed Archa-
 belus, but whether the latter invented the punishment he cannot tell.
 981 *causa form.* recurs 1049. 983 *causis*: there is an evident play
 on the literal and figurative meaning of this word: comp. with the
 same Cic. de fin. i 60 *accedit etiam mors quæ, quasi vitium Tartalo,*
semper impendet, tum asperitudo qua qui est inbutus, quæ totus esse in-
quam potest—he may well have been thinking of Lucretius here, as in Tusc.
 disp. iv 35 he draws a different moral from some tragic poet. 986
læpse, a. tatem: vt 236 *Quod solis vapor ætatem non posse vultur*
Efficere. 989 *Optinetur*. Wak. cites Livy xlii 2 8 *omnia obtinentibus*
quis: for other instances see Forc. 993 *vulneres* seems to be ex-
 pressed by *angor* and *curas*, but as a poet he joins them by the simple
opula atque, and does not say *hoc est angor*, or the like. *anxius an-*
gor recurs vt 1158: comp. Cic. Tusc. disp. iv 27 *estque aliud iracun-*
dam esse, aliud iratum, ut differt anxietus ab angore, neque enim
anxius anxi qui anguntur aliquando, nec qui anxii semper anguntur,
ut inter ebrietatem et ebriositatem interest, aliudque est amatorem esse,
aut amantem: so that Lucretius may mean to express an abiding anguish;
 or it may be only one of his many poetical pleonasms and resonances:
 see n to 1 820 *somitu sentiti* and comp. Virgil's imitation *Æn. ix 69*
timor anxius angit, and Eur. trag. 256 *otisso in otio*, to which Cicero
 rule might apply. 996 *fascet cet.*: v 1234 *pulchros fuscis sæviusq;*

securus; Aen. vi 819 *consulis imperium hic primus saccaque securus Accipiet*: in Lucr. *Nam petere imperium* follows immediately. 997 *Inhibet*: vi 72 *ut ex ira poenas petere inhibet acris*: Forc. gives examples of this use from Cicero and Livy. 1000 *vivuntem*: iv 506 *vivuntur*; vi 836 *vivunt*: lexicons give no other instance except Aen. v 279, where indeed MPV have *Vivuntem*, R *Nezantem*. 1000—1002: Ody. λ 595 Ἦτοι ὁ μὲν σφραγιστόμενος χερσὶν τε ποσσὶν τε Δῖαν ἄνω εἶδεναι τοῖ λόφον· ἄλλ' ὅτε μέλλοι ἄκρον ἑκταβάλειαν, τὸν ἀποστρέψασκε κραταῖς· Αἴτις ἔπειτα πέποιθε κελίδετο λῆας ἀναδῆς. 1001 *visum*: see n. to 45 *prosum*. 1004 *expleri* 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 ingratos naturam pascere semper, Atque expleri bonis rebus satiarique nunquam*. M. Tullius de re publica lib. vi *graves enim dominæ cet. quæ quis nec expleri nec satiari ullo modo possunt*' cet.: the words are practically synon. both in Lucr. and Cicero who de senect. 47 has *satiatis vero et expletis* with the order inverted. 1005 *circum cum redeunt* expresses Homer's περιπλομένων ἐπιαιτῶν. 1010 *potestur*: see n. to i 1045 *queatur*.

1011 see notes 1 and Servius there; and comp. Cic. Tusc. disp. i 10 *dic, quaeso, num te illa terrent, triceps apud inferos Cerberus, Cocyti fremilus, travectio Acherontis, Mento summam aquam attingens enectus siti Tantalus, tum illud quod Sisyphu' vernat Saxum sudans nitendo neque proficit hilum, fortasse etiam inexorabiles iudices Minos et Rhadamanthus?* in the vsa. 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 *eructans faucibus aestus*: Aen. vi 297 *Aestual atque omnem Cocyto eructat harenam*, 240 *halitus atris Faucibus effundens*. 1015 *luella*: see n. to i 39 *loquellus*: this word seems to be a ἀραξ λέγῳ. 1017 *robur* must be the lowest dungeon in a prison, hence called *carcer inferior*, into which criminals were thrown before execution: Tac. ann. iv 29 *robur et saxum aut parricidarum poenas minitantium*; Livy xxxviii 59 10 *ut in carcens... 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 inpositus, candentibus etiam lamminis ustus*; and Sen. epist. 78 19 *plus ad flamma et eculeus et lammina*: Cic. Verr. v 163 *cum ignes ardentesque lamminas ceterique cruciatus admovebantur*: the *flamma* of Seneca and *ignes* of Cicero = the *taedas* of Lucr. *piz*: Plaut. capt. 596 *te, si hic*

capiat senex, Pix atque agit et apud carnificem tuoque capiti inuocat.
 1018 the const. appears to be *allinet ad i stimulos terretque se*: comp. 68
Unde . . . Effugias . . . remosse, and n. there. *consciis tibi* and *consciis factis*
 are both common, but not the double dat. 1020 1021 comp. *Attus*
 577 *Neque ulla interea fatis curam datur.* 1023 *stultiorum*: 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. *Democr. frag. 119* Murlach from *Stob. flor. cxx 20* *ἐνοι βιητῆς*
φίσιτος δαίλυσι οἰκ εἰδίτες ἀνθρώποι, ξυνεῖδησι δὲ τῆς ἐν τῷ βίῳ κακοπρα-
γματίας τὴν τῆς βιοτῆς χρόνον ἐν παραχῆσι καὶ φόβῳσι ταλαιπωρίασι,
ψαῖδα περὶ τῶ μετὰ τὴν τελευταίην μυθολαστεύοντες χρόνοι: comp. too v
 1154 foll. and *Epicurus* and *Seneca* cited there.

1024—1052. *yu* u 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 *Lucret.* delights in, as has been so often noted above.
 1025 the words are from *Enn. ann. 150 Postquam lumina sis oculis*
tonus Aenei reliquit; the thought of this and the next v. from *Iliad Φ*
 107 *Κάθανε καὶ Πάτροκλος ὁ περ σίο πολλὸν ἀμείλων*: *Lach.* is doubtless
 right in making the whole of this passage a soliloquy of the reader. *sis*.
 see n. to i 1022 *sesuo*. 1026 *improbe* is ἀναίδης, un-conscionable, immoderate
 in expectation; as *Hor. epist. i 10 40 dominum vchit impro-*
bus, and *improbe* in *sat. ii 2 104, 3 200*; so of things *labor improbus*, and
Sen. nat. quaest. iv 4 3 austro imber improbor est, and the like. 1027
per potem: see n. to ii 13. 1028 *magnum*: he is talking of the
 power of the sea generally without particular reference to the narrow
 Hellespont. 1031 *lucinus*: this spelling is confirmed by our mss.
 here and vi 538 and 552, and by *M* in *Verg. geor. iii 365*: the change of
l into *l* in compounds is very frequent, as iv 605 *Dismulsi*; so *proculio*
degenit iuxula in *Plaut.* is: comp. *calco* and *concalco* etc. *quatio* and *con-*
cutio etc. *clam* and *oculo*, *rapio* and *surripio* etc. a few instances out
 of many. 1032 comp. *culex 32 Non Hellespontus pedibus pulsatus*
ephorum. 1034 *Scipiadus*. see n. to i 26 *Memmiulus*, where it is
 observed that *Scipiadus* from *Scipio* is a more irregular hybrid than the
 other: the terminat on *-us* is confirmed by our mss. and those of *Lucius*
Vergil and *Horace*. *Scip. bel. fulmen* *Aen. vi 842 geminos duo*
fulmina belli, Scipiadus, cladem Lityas; *Silius vii 106 ubi nunc vult*
fulmina gratis, Scipiadus, xv 340 *Carthaginis horror* all these passages
 might have reference to a lost one of *Lucretius* or other old poet, and it is
 natural enough that both the elder and younger *Africanus* should be
 termed the underboots of war, but then *Cic. pro Dulbo 34* says *cum de*
fulmina nostri imperii subito in Hispania Cn. et P. Scipiones videmus

occidissent Gnaeus and Publius were great generals, perhaps not inferior to the more fortunate nephew and son, but still when they met so disastrous an end, it is singular Cicero should call them the two thunderbolts of the empire. When we think of the words *scipio* and *scipius* and the English *shaft*, and *σκήπτων σκῆπτρον σκῆπτρον*, and then *σκηπτῶν σκηπτῶν* 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 son of the family, and it has on the reverse a Jupiter with the thunderbolt in the right and sceptre in the left hand, which mig at recall both meanings of the word. Valerius Max. III 5 1 has this remarkable expression in relating the degeneracy of Scipio's son, *illi boni, quos tenebrae e quo fulmine nasci passi estis!* 1035 *famul inf.*: after Eun. *aur.* 317 *e capite summo ut famul infimus* [ms. *optimus*] *esset*. Paulus Fest. p. 87 '*famuli origo ab Oscis dependet apud quos servus famel nominatur*' with *famul* may be compared the many words ending in *r* which have lost the final *us*, as *puer rexper ager sacer tener* and the like. 1037 *Hel. com.*: Aen. *ix* 775 *Certhia Misarum coradem*, Hesiod *theog.* 1 *Μεσσαίων Ἐλικωνιάδων*, 99 *αἰόδος Μοισαίων θεράπων*; hymn. Hom. *xxv* 1 19 *αἰόδου Μοισαίων θεράπωντες*. 1038 *Scoptra patris* is perhaps from *Actius* 590 *sceptra patris*. *eadem abis*: II 919 *animales aut mortalibus una eademque*; IV 1174 *eadem fiet, et servus fiet, omniturpi*. 1039 *nat. velutius*: his age at his death is variously given from 90 to 100 years. 1040 *et cunctos melius* would produce *neciterity*, and thereby the power of consistent thought, just as the *sensiferi sensus* 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 *ut* 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, Flavius Seneeca 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 359 (343) *Ator aut oculos*, 771 *post alacque*; 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. The curious conclusion is refuted by Luc. Mueller *de re metr.* p. 392 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 illeve*, II 54 3 *transit of Nestoris aetas*; but also lib. *speet.* 16 1 *captus abit metos*, I

77 2 *perit fecit*; Lucan not only has *abit aut*, but also IX 205 *obit Pompeio*, 1098 *perit caruers*; Statius not only *subit ibi* and the like, but also Theb. VII 439 *inuit fecitque*, X 205 *adit non*: what Lach. says of Virgil has some support from mss., but taking into account that poet's usual rhythm it seems almost incredible that he should five times have written *exit, exit, transit, transit, transit*; never once divided the word between two feet, *ecit* 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 *interiit abiit rediit* etc. as well as *petiit* is evidently done in defiance, as if he would say 'whoever is afraid to lengthen these words, I am not': his example appears to me rather to go against than support Lach.; or else why is he singular among the poets of his day in this practice? nor is the *redieit venieit* occasionally found in old inscriptions any 'firmissimum argumentum': *sibi ubi ibi nisi quaei* occur in the new corpus inscr. more than 100 times, *fucit* is also found; yet Virgil surely might use all these short: in Ennius' time all perfects in *-it* were long. Neither Wagner philol. suppl. I p. 316 nor Conington to Aen. II 497 accepts his Virgilian theory; and as to Plautus Fleckeisen in Jahn's Jahrb. LXI p. 59 foll. has deserted him and retracted his former opinion. Lucr. three times uses the contracted perf. of the first conj. I 70 *Irrital*, 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 *vitas lumen* quomodo *decurratur* . . non recte explicant, scilicet obliti se in libro II 79 legisse *Et quasi cursores vitas lampada tradunt*': I much doubt this allusion, and am disposed with Lamb. to look on it as a mixture of two metaphors, *decurso vitas spatio* and *extincto lumine vitas*: it may have reference to the course of the sun. 1044 *Restinaxit*: Cic. orator 5 *nec ipse Aristoteles admirabili quadam scientia et copia ceterorum studia restinaxit*: the insertion of *s* 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 *xx cs* were: see n. to 545 *obbrutescat*: it is interesting too as a proof, if proof were needed, that as *g* became *c* before *s* in *rectum auctum* and the like, so did it become *c* in *rex rexi auxi* etc.:

see introduction p. 26. 1046 *vires atque videntis*, an alliterative proverb, as Lamb. has seen, strengthened by the oxymoron *Mortuus cum est est*. It occurs in Plautus and Terence and Cic. pro Sextio 59 *vires et vident, est et videns cum victu ac vestitu suo sub-venit*. 1046 *vires et vident* cet. Plaut. Amph. 697 and capt. 848 *vires et vident*; so that the line too is proverbial: Ter. eun. 1079 *sterilis mortuus et dicitur* unless I greatly err, there are very many proofs in Lucret that he was well acquainted with this play, as might have been expected. 1051 *ferens* may here mean, having the mind disordered and stupefied, or else meaning like a drunkard under the load of trouble: the metaphor is more obvious, when Horace speaks of one *fortuna dulci libera*, 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 *malis moleis*: the assuance is evidently designed, as Cic. in Catil. III 17 *non facile hanc tantam molem mali a cervicibus ceteris depulsiissem*, de orat. 1 2 *in eo maximae moles molestiarum et turbae lentissimae tempestates extiterunt*, where there is assuance and alliteration.

1058 foll. comp. Enn. trag. 256 *Otioso in otio animus res t quid vult. Inva huc, iduc hinc; cum illuc ventus est, irr illinc volat. Incerto errat animus, praeter propter vitam evadit*. 1063 *manus*

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 *aliquid ex otio acci suscipitur et spectacula spectaculis mutantur. ut ait Lucretius Hoc se quisque modo semper fugit. sed quid prodest, si non effugit? sequitur se ipse et ut jet gratissimus comes*: he rightly marks the antithesis between *fugit* and *effugit*; comp. Cic. de fin. 7 20 *no vitiationem quietem dolorem ipsam per se quisquam in rebus expetendis putavit, nisi etiam evitari possent*; and Sen. epist. 93 at end *quid autem ad rem pertinet quam deo vitare quod evitare non possis?* Hor. epist. 1 14 13 *In culpa est animus qui se non effugit unquam*.

1069 *ingratis*: see n. to 935 *gratia* et *odit* [se]: see n. to vi 1022 on Lucretius love of parentheses like the 1070 *morbi aeger* i. e. quia morbum sentit, sed quibus e causa b. nescit: comp. 1053 foll.

1071 *rebus relictis*, well illustrated by Lamb. from Plautus and Terence, *meas ceteris rebus relictis*. 1072 *Felix qui potuit rerum cognoscere causas*; and Epic. in Diog. Laert. 1 143 *οὐκ ἔν τὸ φοβούμενον λείπει ὑπὲρ τῶν κυριωτάτων μὴ κατεόσα τῆς ἡ τοῦ συμπαντος φύσις κ.τ.λ.*

1076—1094: again why such a craving for life mid troubles and dangers? death cannot be shunned; no nor does length of life create any new pleasure; while the future may bring evil as well as good fortune, and live as long as we may, the eternity of death will ever be the same. 1076 *in dub. periculis*, as 55. 1079 *pote* is a noun, 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 *proculdubio*: see n. to II 1115. 1082 like 957 *Sed quia semper una quod ubi, praesentia tenuis*. 1084 *hiantis*, keeping up the metaphor of *otia*. 1085 has a proverbial smack, as Virg. geor. I 461 *quid vesper serus velat*: Gell XIII 11 *lepilissimus liber est M. Varronis de satyris Menippeis qui inscribitur nescis quid vesper serus velat*. 1087 *Nec prorsum*: see n. to I 748. 1090 *condere saecula*: Hor od. IV 5 29 *Conulit quisque diem*; Plin. epist. IX 36 4 *quamquam longinquus dies cito conditur*; Virg. ecl. IX 52 *longos... cantando condere sales*, where Conington says *condere* to bury, for to see go down, and he and Heyne compare Callim. epigr. II 3 *Ἡέλιον λίσσῃ καρδιόταται*: but such a use is better suited to *sol* or *dies*, than *saecula*; and it seems likely that Lucretius 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 *utque conditum lustrum appellatum, quia in censendo finis factus est*, and Hor od. II 4 24 *claudere lustrum*, so that the word must have suggested to them the notions of closing and completing. 1091 *Mors aeterna*: 869 *mors immortalis*.

BOOK IV

1—25 = I 936—950, except II *Nam*, I 936 *Sed*; 24 *percipis*, I 949 *percipis*; 25 *ac percipis utilitatem*, I 950 *qua constet completa figura*. see Lucretian's explanation of this last variation in notes I to 44—47; yet I do not think that Lucretius, who like other early writers repeats words and phrases with such indifference, would have hesitated as to a single word *completa* with an interval of two vs.: the fact is *qua constet completa 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 *percipis*: III 249 he uses *percipiscunt*; but Virg. Aen. IV 448 also has *percipit*.

26—41. having explained the nature of the soul, I now go on to ask the important question that of idols or images, which like small films constantly proceed from the surface of all things and float in the air, and

often frighten us when sick or asleep; these we must not think to be souls from hell, which have survived the dissolution of the body. 26 *Atque* cet.: so III 31 he begins *Et quoniam docuit* cet. 27 *omnis* see n. to I 9 *U compta*, 28 *Quove*: see n. to I 57— *ordis pectus* a curious transposition of *primordia* to be compared with 313 357: *co prepter*, VI 502 *et favit* etc. 29 *vehementer* cet.: comp. II 1. 24 *hæc* *medæ rari res molitur* cet. 30 *quæ rerum sine hæræ* cet.: *Fiæ* in *Diog. Laër.* x 43 *ταῖς τοῖς εἰδῶτα προσομοιωµέναι*: see n. to I 132 and II 112, where it is said that he uses *εἰδῶτα* *προσομοιωµέναι*, as the metro requires, and also *εἰδήµαι*, to express these *εἰδῶτα* or *τύποι* of Epicurus. I have all through used *idols* and *image* as perfect synonyms for the synonyms *simulacra* and *imago* respectively. *Cæcus* a contemporary of Lucretius, with whom Cicero and Cassius make themselves merry in *ad fam.* xv 1; and 19, used the word *spectra*; Cicero himself *in primis*. 31 comp. 43 50 *summo de corpore rerum. Quæ quam membræ* cet. 33—35 comp. I 132 *Et quæ tra nobis expulsi* *clera mentes Terrificæ morbo ad cæcis vomitibus expulsi, Cæcæcæ v. videtur* cet. and see n. there. 34 *figuræ* is the word used by *Quantil. inst.* x 2 15 to express the *εἰδῶτα* or *simulacra*. *Quæ Epicuri figuræ quæ e summis corporibus dicit effluere*. 35 *simulacraque luce circum* tam a *lucet* by *Virg. geor.* iv 47? 37 *ne forte* cet. depends on 33 *Nunc agere incipiam* cet.: he here emphatically repeats what he said in the similar passage I 132 135, that it is to free men from these baseless terrors he undertakes this question: if it had not been for these fears, οἷα ἂν προσεδοίμεθα φευσιλογίας: it is, echoes Lucretius, the *naturæ spectis rationis* which alone can free us from them: compare to what he says in a similar spirit III 31 f. l. This passage has the same unfinished disjointed appearance that other passages introducing new subjects present: much that is said, has been similarly said before, or will be repeated presently. we have spoken of this above and shall have to refer to it again in v and vi: it is one of many tokens that the poem is in an unfinished state. 41 *discessum dederunt* see notes I and n. to I 619. Lucretius uses *dare* with the same latitude as Virgil and other poets; thus I 819 and elsewhere *de it motus* means 'impart motion' to others, but II 311 *id est motus*—*facit motus, movetur*, I 288 *dæd* *strepens*—*causæ ruinæ*, but II 1149 *dæd* *ut labem putrasque ruinas*, v 347 *discedentem uniusque ruinas* are said of the things themselves falling to ruin: compare, too *dare passum*—*luere passum, cessare, dare* *emissum, crepitum, frajorem*, all of which are found in Lucretius. Virgil carries the use of *dare* farther perhaps than Lucretius. *Æn.* xii 575 *Id est cuneum*—*locant culeum* compare, too *Æn.* vi 76 *finem dæd ore loquendi*, which is *Lucius' passum facit ore loquendi*. When we thus find *dare* *facere*, *cuneum*, *motus*, *ruinas*, *discessum* etc. with the precise force of *facere*

facem 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 *dhd*, because the Romans had no aspirated dentals; but such was the good sense of the Romans that, when they felt that they could not efficiently keep the two roots apart, they kept only one, *dare*, to give, and replaced the other *dare*, to place or to make, by different verbs, such as *ponere*, *facere*.' *quaeque* agrees with *primordia*: see n. to II 372.

42—109: that such films or images may be discharged from the surface of things, you may learn in many ways: smoke and heat are emitted in a state of solution; the coats of cicadae, the slough of serpents in a state of cohesion: much more than 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 surfaces of mirrors. 42 *effigias*: this form is found below 85 and 105, and in Plautus and Afranius. 50 *cortex*: as he cannot use the plural, he somewhat harshly passes to the sing. *Quae quasi membranae* [sunt] *vel cet.* 52 *cluet vagari* = *vagatur*. 63 (44) repeated v 882. 54 55 *in rebus*, *res*: 43 and 64 *ab rebus*, *rerum*; 90 91 *res*, *e rebus*; 100 foll. *rerum*, *rerum*, *rerum*. 58 *Cum teretis* *cet.*: comp. v 803 *Folliculos ut nunc teretis aestate cicadae Lincaunt*: for *teretis* see n. 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 *euptili filo*: comp. also n. to I 1018 *magnum per inana*. 66 *hiscendi*, of speaking in the lowest whisper: see Mayor Cic. phil. II 111 *respondebimus ad haec aut omnino hiscere audebis?* 69 *formae...figuram*; Cic. de nat. deor. I 90 *non ab hominibus formae figuram venisse ad deos*; but de off. I 126 *formam nostram reliquamque figuram*; de nat. deor. I 110 *formare figurare colorare*. 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 color thalassicus*; answering therefore to Homer's *πορφύρεος* or *ολύβη*

applied to the sea; as in certain weathers the mediterranean has precisely such a colour *margis intenta cet.* vi 119 *Carthago ut quædam margis intendit theatria*. *Dat. exceptam nudos inter intentis theatris* in the theatres at Oruzge 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 *carvææ*; the *træssæ* I presume were cross-beams which passed from one *mastus* 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 *placuit* iii 189 *placuit*. 79 *patrum cet.*: the senators occupying the whole orchestra must have been very marked objects: Aen. v 313 *hic tum caveæ consessum ingentis et ora Præmia patrum magnis salus clamoribus implet*, the last words seem a reminiscence of 1017 *magnis clamoribus omnia complent*. Tac. ann. xiii 54 *intravere Pompeii theatron quo magnitudinem populæ viserent. illic dum consessum caveæ, discrimina ordinum, quis eques, ubi senatus percontantur, advertere quantum culti cæterno in sedibus senatorem. deprecianturque et vider patres consulunt*. 83 *convident* seems not to occur elsewhere in a classical writer. *conrupta*, being gathered up into a small space: v 1223 *Conruptum deum percossi membra timore*. 86 *utraq;*: 291 *Arctibus linis quoniam res confit utraq;*, and vi 517. 87 *iam*, as now shown. 88 *jilo*. see n. to ii 311. 98 [in] *spæntis*: see n. to iii 623. 101 *Extrema* [simulacra] - *oræ* imaginum: comp 135 *Et cuiusque mod. formarum cetero in oras*: they are mere surface with no depth, *δὲν τὸ μὴ δὲν κατὰ βίβλος τὸ συμπλήρωμα γινέσθαι*, says Epic. in Theog. Laer. x 48 of the cognate *σφωτάσεις*. Cic. de nat. deor. i 123 of Epicurus' gods, *ut humeris similes dum fueret liniamenis duntaxat extremis, non habitis solidis*, and Mercur. sat. vii 144 calls them *inani figura*: Aen. vi 292 *tenuis n'no corpore vilis Admonent volitare citu sub imagine formæ* will illustrate Laer. 104 *rerum simulæque*: see 73 and n. to ii 1950. 105 *singulatum 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. curari*: he means that unless they were inconceivably thin they could not pass unscathed through certain obstacles, for instance the air; by number then they make up for fineness, so as at least to be visible, *αὐσιδνο κρεβρῶς τοπος*.

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 tenuis*: in

the words of Epic. in Diog. Laer. x 47 τὰ εἰδωλα ταῖς λεπτότησιν ἀνερεπλήθους κέχρηται. 112 *Sunt infra cet.*: see n. to π 138 and π 274 *Nec magis haec infra cet.* 114 *id quoque*, as well as the other

point. *apor. rer. Cunct.*: see n. to π 333. 116 *quorum = ut eorum*: how greatly would the revelations of the microscope have strengthened

his argument! 123 *Practerea* with reference to *primum* of 116: in 120 *practerea* merely connects its clause with those immediately preceding. 124 *panaces* is plur. from *panax*: the Greeks used the forms ἡ πανάκη, τὸ πάνακες and ὁ πάναξ: Galen. de simpl. med. viii 4 *μῦς εἰθιστ. οὐκ οἶδ' ὅπως ἤδη σχεδὸν ἀπασιν οὐ πάνακες ἀλλὰ πάνακα προσεγορεύει τὴν κόαν ταύτην*; and Lucr. is not likely to have used the masc. *πανακής*.

125 *Habrotoni*: Dioscor. iii 26 says the Romans called this ἀψίθιον Πόντικον. *centaurea*: see n. to π 401: both Virg. *geor.* iv 270 *Cecropiumque thymum et grave olentia centaurea*, and Lucan ix 918 *Et panacea potens et Thessala centaurea... fumoque gravem serpentibus urunt Habrotonum* seem to have been thinking of Lucr.

126 *duobus* [digitis], for *digitis* doubtless followed, must have been proverbial: Plaut. *Bacch.* 675 *Quid... Sic hoc digitulis duobus sumebas 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 *vers.* in the *msa* see above p. 22. Lucr. refers to the *συστάσεις* or spontaneous appearances in the air, as a supplement to his discussion of the ἀρόποιαι 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 sunt aers in ipso*. Diog. Sic. iii 50 4 speaking of parts of the coast of Africa illustrates well what Epicurus and Lucr. meant: at certain seasons he says *συστάσεις ὁρῶνται κατὰ τὸν αἶρα παντοίας ζῴων ἰδέας ἐμφαίνουσαι: τούτων δ' αἱ μὲν ἡμεμῶσιν, αἱ δὲ κίησιν λαμβάνουσι, 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. Lucr. x 48 *καὶ συστάσεις ἐν τῷ περιέχοντι ὀξείαι διὰ τὸ μὴ εἶναι κατὰ βάθος τὸ συμπλήρωμα γίνεσθαι.* *qui*: see n. to III 94. 135, 142, *tu oras*, that is the *extrema pars*, the *extrema leuamentu*, as explanation and illustrated to 101 *Extrema*. comp. 106 *oris*, and Atticus 464 *Somnia oras, laterum tota flumina Fulcani vocat.* 137 *mundi*: each of course. 138 (136) *Arva molestantes*. Cic. Arat. 88 *Impiferum nubes tremulantibus aethera gemitis, 184 quam fluitu permulcet spiritus Austris.* 138—142 such appearances seem to have tickled the fancies of the poets: the Socrates of the clouds saw *νεφέλην κενταύρω ὁμοίαν* *H τὰ ροδάλα ἢ λύκῳ ἢ ταύρῳ; 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 fork'd mountain or blue promontory With trees i'pon't*; while *that which is now a horse even with a thought The rock dissolves*; *Les Hamlet a camel, a weasel, very like a whale*, perhaps the very *delua* of Lucr.; Wordsworth *a dragonat, 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. Lucr. x 48 *ἡ γένεσις τῶν εἰδώλων ἅμα νόηματι συμβαίνει: καὶ γὰρ βέβαιος ἀπὸ τῶν σωμάτων τοῦ ἐπιπολῆς συνεχῆς συμβαίνει. . . ὥστε τὴν ἐπὶ τοῖ στερημένίῳ θέσιν καὶ ταῖς τῶν ἀτόμων ἐπι πολὺν χρόνον κ.τ.λ.* and Metaph. sat. VII 143 *censet Epicurus ab omnibus corporibus interfluere quaequam similia maiore, nec unquam tantulam moram interponere quia ultra ferantur inani figura cohaerentes corpori in exensu.* 145 *quicquid uid quicquid*, as so often in Lucr.: see n. to II 957. 147 and 152 *vitrum*: 602 *Quidam sunt vitrei, species qua travolat omnia.* 147 [ii] *aspera*. see n. to III 623. 151 *Densurque*. 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 *in veniunt cet.* 160 *color*: see n. to 63 *tenuis*. 166 *oris*: comp. 135 *in oras* and 101 *Extrema*. 167 *res*, the images, which are *res* or real things in being, as much as the things from which they come: 160 *coloribus rebus dicatur origo*; 235 *in luce quas poterit res Accubare ad speciem qua tratu, nisi eius imago*; 690 *mitto iam dicere quam res Quae ferunt oculorum acies visumque tressunt*; and also 132 *Et quae res nobis exstantibus obvia mentes Terrificat*; see n. there. *ibi* i. e. in *speculo, respicient* 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 *vas.* appear to me to have nothing to do with the *συστάσεις* of 129—142, with which Lech. 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 *is toto turbida caelo Tempestas tororum*, *geor.* I 323 *Et foedam glomerant tempestatem*. 169 *Tempestas*: II 32 *Proaertim cum tempestas adridet*, and V 1395. 170 —173 = VI 251—254, except 170 *rearis* for *reamur*. 171 *caeli . . cavernas*: 391 *Sidera cessare aetheriis 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 aequali frigido velo leves Caeli cavernas aureas subducunt*: Varro *de ling. Lat.* V 19 *Ennius item ad cavationem caeli ingentes fornices*; so that doubtless his own *cavernas* had reference to this derivation of *caelum*. 172 *tas. nim. noctis*: 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 sum can express it.

176—229: the velocity with which these images travel is enormous: light things made of fine atoms often travel very swiftly, as sunlight; it is natural then that these images should do the same; of which too there is a constant succession one following on the other like light or heat from the sun: again these images proceed from the very surface of things and should therefore travel more swiftly than light: a proof of the prodigious swiftness of these images is this: put water in the open air, and at once all the stars of heaven are reflected in it. As images come from all things to the sight, so do things producing smell taste sound and the like; so that all the senses are similarly moved. 179 *quem quaeque locum*; see II. to I 966 *quem quisque*. 180—182 = 909—911. 180 *Suavidicis* seems not to occur except in these two places: *Plant. 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.* II p. 19 *epigr.* 47 7 *Λωίτερος κύνου μικρός θρόος ἢ καλοῦν Κρωγμός ἐν εἰαριναῖς κιδνάμενος νεφέλαις*: the *gruum clamor in aetheriis* is probably from *Homer's* *κλαγγὴ γεράνων οὐρανῶνι πρῶ*: *Aen.* X 264 *sub nubibus atris Strymoniae dant signa grues atque aethera tranant* *Cum sonitu fugiuntque notas clamore secundo*: the *aethera tranant per-*

haps from 177 *tran-antibus auras* and 182 *in-aethoris*. 182 *in adker. aeth.* see n. to I 250 and II 1115. 184 *celeris*, as 160 *celer* 186 *e primis*, see II 313 *Primorum*. 187 *evaduntur*: I 1044 *Cedere cibus crebro possunt* [plagae]. 190 *protelo* explained to II 531. 192 *Inmemorable per spatium recurs* VI 488: par. East VIII 113 *distance incompressible* *By numbers that have names*, and comp. Epicurus himself in Diog. Laer. I 46 ἢ δὲ τοῦ κενοῦ φαρὰ κατὰ μῆδμίαν ἀπάντησιν τῶν ἀντικοιάντων γινόμενῃ πᾶν μῆκος περιληπτὸν ἐν ἀπερινοήτῳ χρόνῳ συντελεῖ. 193 *parvula* i. e. *simulacra*, has force by being thus placed at the beginning instead of after *quae*: they are exceedingly small and therefore the propulsion is easier. the ambiguity in *parvula causa* was quite indifferent to Lucr.: see n. to I 57 *perempta* and to V 1414 *res illa reportat. causa*: the cause behind which impels the i. s. the body from which they come which constantly emits from the surface images, as the sun discharges light; this therefore is to be compared with 189 *Suppeditatur cet.* 194 *propellat*, as VI 1027 *Aer a terra quasi procedat atque propellat*; which also illustrates the sense. 202 *vigare* V 595 *Tantulus ille queat tantum sol mittere lumen, Quod magna ac terra omnis caelumque vigando* *Complet et cuncto perfundit cuncta vapores*: the repetition of *caelum* in our vers. is harsh; but the *more ac terra* made it almost inevitable, and such repetitions are in the number of Lucr. and the old writers. 203 *igitur*: comp. 520 and 865, and see n. to I 419. 204 *emissum* is another ἀπαξ λεγόμεν. 205 *Quod apparet*: see n. to I 50. 'ubi ferantur autem eorum mixturam in membris ab interrogativo pendente locum habere quis neget?' Lach.: he compares III 597 VI 855: here, as there, *ubi* seems to have its usual causal force. 206 *Quomodo* 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 (videlicet) debeat ire* with *quo* comp. 153 *quam nem. n. d. lever praestare salutem*. Lach. gives a curiously inappropriate illustration from Quintil. I 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 *divi*, with *diu* and *divo* comp. *freto* 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 ubi respondent simul. forma utque colore*: see n. to 419. 215 *accidit in*: *accidere ad* is the usual constr. as 236: Wak. compares Ov. fasti V 360 *Accidere in mensas ut rosa missa solet*. 218 foll. are placed here to show that it is natural in 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—219 occur vi 123—133 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 *excors scelis* not to occur out of Lucretius: *moeroriam*; see n. to 1 29 *moerora*: *moeroriam* is found three times in the Aeneid joined with *agger*: Lucretius has also *noenii*, *poeniceus*, *poenibat*; Cicero pro M. 33 *poenitus*, 35 *poenitur*; the new corp. inscr. Lat. has *moiro moires moeris* among a hundred other instances of *oi* or *oe* for *u*. 224 *unator*: whether Virg. georg. ii 247 used this word is a moot point: see Cellius i 21 and the editors of Virgil. 225 *fluenter* seems another *ἄραξ λεγόμεν*. 227 *interditur*: 878 *interlatus*. 229 see notes 1. *sentire sonare* is by no means an unpoetical expression, and to object to the *sentire* in two consecutive vers. in two senses is strange in an editor of Lucretius: see n. to 1 875. With reference to the above argument of Lucretius Macrobius sat. vii 14 5 says not unaptly *et sic veniens Fastidius 'in preputulo est' inquit 'quod decepit Epicurum. a vero enim lapsus est utrorum quatuor sensuum simul exemplum, quia in audiendo et gustando et olivando atque tangendo nihil e nobis emittitur, sed extrinsecus accipimus quod sensuum sui morentur quippe et vox ad aures ultra venit et aurae in raris illustrant et palato inperitur quod gignat vaporem et corpori nostro applicantur tactu sentienda. Atque putavit et ex oculis nihil foras proficisci, sed imagines rerum in oculos ultra ire.*

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 place almost instantaneously: we do not see the images singly, but we see the object by a continuous succession of these: just as we do not feel each particle of sand, but the effect of the whole: and so too we thump the surface of a stone, but feel its inner hardness. 233 *Contra canna*, since the effect is *consimilis*. 235 *luci*, 232 *luce*. comp. 1 976 *fine*, 978 *fini*, 1 79 *noe*. 238 *ad speciem*, 242 *speciem*; as v 707 and 724 *Ad speciem* for the sight or eyes. 245 *internoscere curat*—of course *curat ut nos internoscamus*, *intern.* therefore is equivalent to an acc. of the subst.: comp. Lach. and see n. to 1 331 and 418. 255 *habit* making the whole appear one and the same operation; just as in fact *habit* makes the seeing a solid object and the inference that it is solid appear but a single operation. 262 *unorsum*: Lach. compares *circumrasi* in the

267 is contained in, and *speculum* *verumimago* in 268 *exterioris* *exterioris* *percepta* in 269 the same thing in 270 which is a reason for the first of the *speculum*, a very favourite artifice.

269—323 347: the image is seen not at the surface of the but beyond and within it in the same way that real objects are through and beyond an open door, namely by two airs: it was explained above 246 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 the 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 perceived by means of the image which propels before it the air between the eye and the mirror, which first sees this air, then the mirror: then we have perceived the latter, the image which goes from us to it, back to us, but drives onward an air which is seen before the and makes it appear so far distant beyond the mirror. Again our right 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. a series of mirrors disposed in a certain way can bring into view the recesses and turnings of a building. Again concave mirrors show the image with right answering to right, left to left. Again the step and move as we do, because when you withdraw from any part of the mirror, images cannot come from that part of the mirror.

Quod genus: see n. to II 194. *vers*: to me it appears marvellous. Lach. should say '*vers* non modo supervacaneum est, sed caret sen- sibly clearly refers to the real objects seen by images coming from directly in contrast to the mere reflexions from a mirror, of your instance: 258 *res ipsae perspiciantur*. 271 and 278 *transpic* 272 *transpectum* occur in no other writer of authority. 274 *geminusque* appears a pure tautology: 431 *Binaque per totas aedificiorum suppellex*; 766 *mortis letique potitum*; 1004 *facies atque oritur*; v 5 *Pectore partu suo quae sitaque praemia*; 1025 *bona manibus*; 1085 *aquam dicuntur et imbris Poscere*; 1078 *genus evariaque volucres*. 277 *perterget*: 249 *Et quasi perterget* and 259 *Et nostros oculos perterget longior aura*: comp. the whole ment there. 278 *et illa*: and then those things by means of streaming from them incessantly. 280 *protrudit* cet.

similar argument 346 foll. 290 *Ilic* i. e. ab speculo

341 *utraq* i. e. both in the case of things seen in a mirror: see n. to 86. Lucr. seems that distance was not perceived by the eye, but

batter of mere inference. 301 (325) *a laevo sit* i. e. laevus sit. 184 *percutit succens subito ex infantula parvis*; Tac. Andr. 37 *foec ex
erco ut esses libertus mihi*. Aen. x 221 *synphasque e navibus esse
passerat*: it is possible *e laevo* may mean on the left: Ovid. trist. i 10
51 *Flemina in laevum curvus*; Lucan VIII 184 *in laevam puppim dedit*.
308 (332) *speculo* the omission of the prep. seems harsh; and perhaps
it should be read, but *speculo* may be the old instrum. 309 (333)
oculum; see n. to III 45. 310 (334) *eodem eadem eadem idem* plur.
and *idem*, as said to I 306, are found as dissyll. in Lucr.: the last three
are never with him trisyll.

311 (335) *quocumque spec*: 1005 *quo quaque magna sunt aspera
minorum* the use of the gen. scenus parallel. II 15 he has the sing.
spec aeri quocumque and Caeser *quocumque viditum*. 313 (337)

oculum sim. I. e. *imago* turned as a man would be if looking at him
self, right answering to right, left to left; whereas, as he has just ex-
plained, the image from a flat mirror is exactly inverted, right answering
to left, left to right. *ea propter* i. e. *propterea*. see n. to 28. 315

(339) *deca his*, just as if the plaster mask were first struck out as de-
scribed above, and then were struck back by a second process to its
original direction. 316 (340) *Circulus agitur*: not struck out at all,
but only twirled round so as to be turned like a man looking at himself.

317 (341) *horci* he gives the mirror *ἐπίπυρα*, as 153 *quasi meminit levor
creare substem. ad nos* i. e. *ita ut nos sumus*; comp. *ad normam
specum, ad effigiem, ad simulacrum*. I. 378 *nequa facta manu sunt
cunctis ad certum formam pro veritate rerum*; Livy I 19 6 *ad cursum Lunae
duodecim menses describit annum*. The phenomenon described by

Lucretius in these last verses is quite true and simple, whatever he 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
naturally 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 demonstra-
tion that this inversion is caused by the vertical, not in the least by the
spherical curvature. A mirror, laterally concave, such as I have before
me this very moment, gives back your image turned as Lucretius 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 Lucretius his comparison 'lucis 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, fugitabant visere*. 325 (300) *tendere* *oculos*: Virgil has *Ad caelum tendens lumina, oculos teluraque tetentia*, Ovid *oculos et brachia tendens*: 1 66 Nonius Lamb. and Lach read *tendere. . oculos*. *perius* 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 1183 *alte munita querella*, 'from the depth'. see n. to 1 85 *super*, and what is there said of *superas*. 332 (307) *Lurida*, 333 (308) *luroris*: Paulus Fest. p. 120 *luruli supra montem palluli*, which seems true of paleness on a dark complexion; so Catul. lxiv 100 *magis fulgore [fulvore Ritschl] expalluit auri*: Appul. nat. ix 30 p. 650, with whom *luror* is a favourite word, *lurore luro macieque foedata*. 333 (308) *Arquati*: Nonius p. 35 *arquatus morbus dicitur qui regius dicitur, quod arcus sit concolor de virore vel Varro Eumenidibus nam ut arquatus et lutea quas non sunt et quae sunt lutea videntur*. vi 526 Lucr. has the form *arqui*. 336 (311) *palloribus*: iii 151 *Sudoresque*. 339 (314) *imit*: see n. to iii 142. 340 (315) *candens lucillus*: ii 767 *canos candenti marmore fluctus*; 771 *candens videtur et album*; v 721 *candenti lumine tinctus*. 341 (316) *discuta umbras* is in Virg. geor. iii 377. 342 *multis part.* see n. to 1 735. 361 *quasi ad tornam terantur*: Virg. geor. ii 414 *Hinc radios trivere vota*, which Servius explains *tornare, componere de torno*: Forc. cites also Pliny nat. hist. xxxvi 193 *aliud [vitrum] torno teritur* comp. Petron. frag. 29, who seems at once to imitate and contradict Lucr., *Pallunt nos oculi vagique sensus Oppressa ratione mentinuntur*. Nam turris, prope quas quadrata surgit, Dicitis procul angulis rotatur; for see 375 *At 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 (311) *ad nos*. 363 *adambratum* seems not

to occur elsewhere: Cicero says *non expressa signa sed adumbrata virtutum simulata*: see n. to I 687. Sextus adv. math. VII 208 οὐκ ἔν εἰροῖμι ψεύδεσθαι τὴν ὄψιν, ὅτι ἐκ μακροῦ μὲν διαστήματος μικρὸν ὄρᾶ τὸν πύργον καὶ στρογγύλον ἐκ δὲ τοῦ σύνεγγυς μείζονα καὶ τετράγωνον, ἀλλὰ μᾶλλον ἀληθεύειν, ὅτι καὶ ὅτε φαίνεται μικρὸν αὐτῇ τὸ αἰσθητὸν καὶ τοιοῦτόσχημον, ὅτως ἐστὶ μικρὸν καὶ τοιοῦτόσχημον, τῇ δὲ τοῦ ἀέρος φορᾷ ἀποθραυομένων τῶν κατὰ τὰ εἶδωλα κερμάτων κ.τ.λ. 366 *si credis* implies an absurdity: I 1057 *Ipsium si quicquam posset in se sistere credis*; where see note. 368 *lumine cassus*: 377 *spoliatur lumine terra*, γ 719 and 757 *cassum lumine corpus*: Aen. II 85 *cassum lumine*, XII 935 *corpus spoliatum lumine*, the sense being quite different: see n. to I 253. 374 *regione* i.e. *recta linea*: comp. VI 344 *E regione locum quasi in unum puncta ferantur*; and other passages of Lucr. and Cicero there cited. 376 *lana trah.*: fresh wool at the same time constantly taking the place of what is consumed. 378 *abluat umbras*: 875 *sitis de corpore nostro Abluatur*, an equally expressive metaphor.

379—468: in all this the eyes are not deceived; what they see, they rightly see; it is the mind that errs in the inferences it draws: this applies to thousands of things in which the senses seem to be mistaken: when we are in a ship which is moving, it seems to be at rest, and things which it passes to be in motion: the stars which are in perpetual movement, appear to stand still: if you look down a long colonnade, the roof and floor and the sides seem at the other end to converge to a point: out at sea the sun appears to rise from the water and to set in it: the parts of a ship under water look bent and twisted upwards: when clouds scud across the sky, the stars seem to move the other way: if you press the eyeball beneath, you see all things double: when fast asleep in a small room in the dark, you often think you see daylight and are travelling over wide distances: in all this the error lies in the opinions which the mind superinduces upon what the senses really perceive. 383 *diximus* in 368 foll. 385 *naturam rerum* here = *causas rerum*. 386 *vit. oc. adfingere*: Cic. de imp. Cn. Pomp. 10 *ut neque vera laus ei detracta oratione mea neque falsa adfecta esse videatur*. 387 *Qua vel. navi*: see n. to I 15 *capta . . quamqus*. 391 *cavernis*: see n. to 171. 392 *adiduo sunt motu*: elsewhere he uses the more common constr. *esse in motu*: see n. to I 999 (995). *motu esse* without the adj. could hardly be said; but *adiduo* implies the state or condition of the motion; and Madvig Lat. gram. 272, 2 teaches that both *eadem statu* and *in eodem statu esse*, *manere* may be said. 393 *longos* = *longinquos*: Servius to Aen. II 544, quoted by Forc., ‘Sallustius et Metello procul agente longa spes auxiliorum.’ 394 *suo . . corpore claro*: I 38 *two recubantem corpore sancto*: 413 *meo diti de pectore*; VI 618 *suis radiis ardentibus*: the usage is archaic; as Ennius ann. 52 *agro cum*

omne meo, 25 Teque, pater T'berine, tuo cum flumine sancto: Virg. *Idylls with suo tracti cum corde, tuo perfusi flumine sacro, suo cum gurgite fluro.* 397 the constr. seems to resemble some of the instances given in n to 1: 10 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* etc. is put first to give it emphasis. 404 *ubar i. e. solis.* v 697 *tremula ubar haccitat iquis.* 409 Festus p. 375 *veruta pala dicitur quod habeant praefixa* [Paulus supplies *quod voluti veruta habent praefixa*] *Enumus li. x cursas quingentos saepe veruti.* Virgil and Tibullus have the form *veru*, and Virg. the a. j. *verutus*.

414 *At coniectus,* 435 *At maris,* 447 *At si: at here - detique,* is also 908 *At coniecta,* 1607 *At lacine;* 1165, 1168, v 659, 1028, 1361, 1379, 1436 this use of *at* in transitives is common enough in Cicero see Mayn's ed. of Halm p. 11 n 7. *coniectus aquarum:* iii 158 *tophica coniectum:* Frey. and Lacl. cite for the word Frontinus *si collectus per rivula aquae cot. diptem non alter unum:* Madvig Lat. gram. p. 28 and 303 illustrates at length this omission of *quam.* very similar is Livy xxi c. 19, which he quotes, *raro unquam nec minus quattuor pedes alta essent;* but the law is usually restricted to *plus minus amplex maior minor:* Virg. *eccl. iii 105 Iris pulsat caeli spatium non amplex alias.* 416 417 II © 16 and Hes. theog 720 had made this phrase familiar to poets, though perhaps Virg. *geor. ii 291* and *Aen. vi 577* was also thinking of Lucr. *despectum . patet* suggesting *patet . sic patet.* 416 *impete* here is simply size, which seems to be derived from the primary meaning of force and vehemence. so v 200 *quantum caeli tegit impetus ignis,* for there seems no allusion there to a revolving heaven; and vi 186 *Extractis aliis alias super impete miro.* v 92 *tantis membrorum esse impete natum* 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 apertissimo oceano* and 12 5 *rusti atque aperto maris,* extent seems to be the chief notion expressed. 417 *caeli . h'atis,* perhaps with reference to Ennius' *caeli pulsatum* after the Greek. 419 *mirabile,* because it is wondrous strange that heaven should be there in that small puddle: 462 *Cetera de genere hoc mirabile* v 692 *mirabile possidere saxa;* v 1171 *mirabile corporis aucta.* 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 passed beside the pools that lie Under the forest-bough Each seemed as were a little shy Gulphed in a world below; A fragment of purple light, Which in the dark earth lay In which the livery forests grow, As in the upper air. There lay the glaucous and mossy bounding 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 cuius is est tractus ductusque muri; Manil. II 287 at quas divisa quaternis Partibus aequali laterum sunt condita ductu; 274 In tris aequalis discurrit linea ductus. 427 in perpetuum: Plant. most. 146 non videor mihi Sarcire posse aedis meas quin totas perpetuas ruant: Creech compares Aen. VII 176 Perpetuis soliti patres considerare mensis: VIII 183 Virgil translates by Perpetui tergo bovis Hamer's *νίρωσι διαρκέσσει*. 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 hulum, VI 1107 qua mundi claudicat axis. 437 apultrie: see n. to II 555. 438 rorem salis: Virg. geor. IV 431 rorem asuarum, Aen. I 35 spumas salis, X 214 campos salis: see also n. to I 496. 450 florentia: I 900 flammai fulserunt flore coorto. Aen. VII 804 florentis aere catervae, where Servius says Ennius et Lucretius florens dicunt omne quod nitidum est: he then quotes inaccurately V 1442 florebat puppibus. 451 binagus... geminare: 274 duplici geminoque fit aere. geminare neut. as the compound ingemino so often is. 453 sopore Somnus: III 431 in somnis sopiti. 459 Mutare, ἀμείβειν: Sen. epist. 104 8 quid prodest mare traicere et urbes mutare? Pliny nat. hist. II 132 locum ex loco mutans rapida vertigine. 460 severa: V 1190 noctis signa severa: the epithet seems to belong to the notion of night; not unlike is V 35 Atlanteum litus pelageus severa: it appears to be the opposite to what is gay and smiling. 462 mirando: see n. to 419. 463 violare fidem usually means to break your own faith; here it means to impair the credit of others: but 505 Et violare fidem primam et 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 ἀράξ λεγόμεν for opinatio: with opinatus animi quos addimus ipsi, and 467 res accernere apertas Ab dubiis, animus quas ab se protinus addit comp. Epic. himself in Diog. Laer. I 50 τὸ δὲ ψεῦδος καὶ τὸ δημιουργημένον ἐν τῷ προσδοξαζομένῳ αἰεὶ ἐστὶ κατὰ τὴν κίνησιν ἐν ἡμῖν αὐτοῖς, συνημμένον τῇ φανταστικῇ ἐπιβολῇ, διάλειψιν [not διάλυψιν] ὃ ἔχουσιν καθ' ἑν τὸ ψεῦδος γίνεσθαι: 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 sciungere: perspicuitas is his translation of Epicurus' ἐνάργεια. With respect to one of the cases put by Lucr. above Cic. I. l. 80 says Timagoras epicureus negat sibi unquam, cum oculum torisset, duas ex lucerna flammulas esse visas; opinionis enim esse mendacium, non oculorum. It appears from this book of

Cicero that the ship of 387 fell, and the bent oar of 438 were also stock illustrations in the schools: Macrobius sat. vii 14 enumerates others as well as these. 469 *ab se* = ipse: 463 *addimus ipsi*: nearly the same is its force III 271 *indum motus ab se quae dividit olus*; Plaut. m. es 940 *dat nunc ab se mulier operum*; and a *se fecit* in an inscr. Zell. epigr. 1011.

489—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 *et veri cet.* alludes no doubt to the academical philosophy which as said in Cic. acad. pr. II 61 *confundit vera cum falsis, epuluit nos iudicia, praeat utprobatione, omnibus orbat sensibus*: comp. too Macrobius sat. vii 14 20 where the preceding illustrations of Lucretius are alluded to, *quae academiciis damnandorum sensuum occasionem dederunt*. But in Cic. I 1 75 it is also said of Chrysippus *qui fidei putatur porticum stercoriam, quam multa ille contra sensus cet.* so that Lucretius may well be alluding to his paradoxes. *et quoque nescit cet.*: Metrodorus of Chios a great admirer of Democritus pushed the paradox to this extreme: Cic. I 1 73 says of him *initio libri qui est de natura 'nego' inquit 'scire nos amamusne aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino sitas 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 *causis ipsas, quae inter se conflant, 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 pugnum* and the like; and this is probably right: it will therefore = *contendere et agere causam*. *causans* for *causam* would be an easy emendation. 472 *Qui cap te 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 cernuit*' this would suit the context, but a man who turns on his head, does not place his head where his feet were. Perhaps a man putting his head where his feet should be is meant that he uses 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

as inverts himself in a manner. Locke essay iv 11 3 uses very language, *I think nobody can in earnest be so sceptical as to be un- of the existence of those things which he sees and feels. At least can doubt so far, whatever he may have with his own thoughts, or have any controversy with me; since he can never be sure I say g contrary to his opinion, and 8 if all be a dream, then he doth om that he makes the question; and so it is not much matter that g man should answer him.*

Invenies; whatever he may say, you will find that no other real can be given, except that all truth depends first on the senses. comp. II 1080 and III 250. 484 *quae tota cet* : I 694 *unde prolata pendens*. 493 *coniuncta* : I 449 *aut his coniuncta*

Rebus ea invenies; and see n. there. 497 *ipsa repr. sees* i. e. e same at one time cannot refute the same sense at another; Cic. r. II 79 *eo enim tunc demittit Epicurius, si unus sensus acmel in plitius sit, nulli unquam esse credendum*; and with all that pre- p the very similar reasoning of Epic. himself in Diog. Laer x e γάρ αἰσθησις ἀλογός ἐστι καὶ μνήμησ οὐδεμιᾶσ δεκτική· οὔτε γάρ ἑσ οὔτ ἑφ' ἑτέρου κινήσῃσ διαταί τι προσθεῖναι ἢ ἀφελῖν οἰδ' οὐνίμενον αὐτᾶσ διελῆξαι οὔτε γάρ ἢ ὁμοιογενῆσ αἰσθησισ τῆν ἢ διὰ τῆν ἰσοσθένειαν, οἰδ' ἢ ἀνομοιογενῆσ τῆν ἀνομοιογενῆ· οἱ γάρ ὦν εἰσῖ κριτικά. οἰδ' ἢ ἑτέρα τῆν ἑτέραν· πάσασ γαρ προσίχομεν.

500 *dis-* is a technical term often used by Cicero and Quintilian; and to explain away an objection and prove it not to be to the point. k. ex.: *rationis exornes* occurs in Ovid met. xv 150 and many variations of Lucretian language. 504 *manibus manifesta* :

words are of course connected in origin; and the antithesis *hu-* *manifesta* and *manibus emittere* is doubtless intentional. 506

k.; see n. to 463. 507 *Non modo* ., *vita quoque ipsa* : the of the adversative particle in the second clause is rare in good ; Tacitus has *non modo, etiam* more than once, and hist. II 27 *non apud Caecilianam* ., *Fabia quoque Valentinia copiae* : Livy xxviii *be bello afflixit ut non modo nobis, abest verbo invidia, ne posteris timenda nostris esset*, Madvig inserts from conjecture *sed* after

508 *nisi credere cet* : Locke essay iv 11 8 *such an assurance* *istence of things without us is sufficient to direct us in the attain-* *good and avoiding the evil which is caused by them etc.* 515

consists of two sides joined at the top by a cross bar, over which and plummet descend as a pendulum' Rich's comparison. *clau-* *see n. to 436.* 517 the rhythm of this v was perhaps *szg-*

by II. ψ 116 Πολλά δ' ἀναντα κάταντα παράτᾳ τε δελμιά τ' ἤλθοι, ch Demetrius Phal. cited by Cluko remarks *μερ' ἔμηται τῇ κακο-*

φωτὴ τὴν ἀσπιδίαν. 518 *quædam et cæli, rursusque et cæli*
videtur velle rursus, alia autem rursus, [i]d est et hæc et illa
comp. 652 *Esse videtur iustis quædam necessitates debent.* 520
 beginning an apostrophe; see n. to 1419. *ratio cet. wās γὰρ λόγος ἀ-*
αίσθησεων ἤσπται, says Epic. in *Deor. Laer. x 32.*

522—548: the way in which the other senses are acted upon,
 now be easily understood, sound is corporea, since it is by striking
 the ear that it excites sensation: often too the atoms of sound in-
 ing through the narrow wind pipe graze it and make it rough—*asp-*
long speech spoken in a low voice takes much strength and sub-
from a man. smoothness of sound comes from smoothness of its at-
roughness from roughness in them. 522 *quo pacto,* 'that is a
 family by impulse, the only way which we can conceive bodies ex-
 in' says Locke essay II 8 11: what follows has many points of simi-
 agreement with what Lucr. says here and in parts of II. 523
prosa: the metaphor is obvious, though the word does not appear
 occur elsewhere in this sense; and the term *scriptura* has also this
 use, but only in late writers. 524 *auditor cet.:* so Epic. in
Laer. x 52 τὸ ἀκούειν γίνεται βιύματός τινος φερομένον ἀπὸ τοῦ φωνῆ
ἢ ἠχοῦτος ἢ ψυφούτος ἢ ὅπως δήπου ἀκοιστικὸν πάθος παρασκευάζει
τὸ δὲ βρῆμα τοῦτο εἰς ὁμοιομερεῖς ὄγκους διασπείρεται κτλ. 525
læta, sensum. *Cic. de lat. cet. II 144 priusquam sensus ab his [videt]*
pulsus esset. 529 *aspera,* this neut. form appears to occur only
asperiora, perhaps with reference to its technical name the *aspera*
læta, τραχέα ἀσπρία see Cicero and Celsus in Forc. 532
 belongs equally to the three words *explici ianua oris;* as in *Hind* &
quoque te velus, quoque belongs equally to the whole phrase *illud* &
velus, for the meaning is *on quoque explicitur et eius ianua ratur.*
7leti, vi 1203 sanguis explici naribus ibat: the word in these two p
 has doubtless its usual meaning, though Lach. says the sense w
 Donatus and Erius give it of *exanimatus* would be appropriate
 545 *sub murure:* comp. 785 *Omnia sub verbera creta natura,* as
 there: the force of *sub* seems to be similar in Hor. od. III 7 31
cautu queritæ dispice tæreo, and Celsus v 26 31 *sub fregitio et*
remittitur. magis: Act. VIII 524 *Tyrchenusque tular magis* etc.
 546 *æta i. e. scintilla:* 608 *scintillaque cæntur [loca].* 547 whoever
 travelled over Helicon and seen and heard its rushing torrents, with
 the fitness of making them the haunts of swans—and he who has
 visited the place, might well believe that they would come to sing
 large after having, in the words of Helicon's own poet, *λοισσά*
τέρπειν χροά Περμησσοῦ "ἢ ἱππου κρηνης ἢ Ὀλμειῶ ζαθέου.

549—594 as the sounds are coming out, the tongue forms
 into articulate words, every one of which is distinctly heard not

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 wonderful & g. multitude believes to be the voices and music of nymphs and woodland gods, Pan and the rest. 551 *articulat.* Plat. Protag. 322 Α φωνῆ καὶ ὀνόματα καὶ διακρίσιματα τῇ τέχνῃ: lexicons cite for the Latin word only late authorities besides Lucr.: Cic. de nat. deor. ii 149 quoted by Lach. *in ore sita lingua est, facta dentibus ea vocem immoderate pressam fingit et terminal atque sonos vocis distinctos et pressus efficit. verborum ibidialis:* it governs a gen. also v 234 *naturaque dactili verborum:* comp. too n. to 17. 552 *Farmatura,* 556 *formaturam:* see n. to 1613. 553 *una pr* Per v. *quaeque:* v 990 *Unus enim tuus quiescit.* 550 *Sereat* cet.: Epic l. 1. τὸ δὲ βρέμα ταῖτο εἰς ἡμῶνμερῆς ὄγκους διαστρίπτει, ἅμα τὰν διασείροντας συμπάθειαν πρὸς ἀλλήλους καὶ ἐνόητα ἰδιότρονον. *formaturam* and *figuram* must surely be synon. here. 560 *nam. ver. sen. quae sit.* see n. to 115. 567 *Unguans* seems to mean impressing on the ears the form of the word, as the seal impresses its mark on the wax. 568 *auris incudit,* a rare construction. Tac. hist. iii 29 *obruique quos inculerat;* Paulus quoted by Lach. has the sense, and App. il more than once. Aen. ix 721 *animos deus incidit M,* but most mss. *animo:* in Livy there appears to be no m.a. authority for the sense: i 326 *mare quae impouent,* where see note; and so *missivis lutebris* and the like: Nonius p. 502 seems to assign to Lucil as *glanum incurbere.* 572 *possis* is here potential: see n. to 1327. 575 *opacos* seems to mean here enveloped in darkness; as Aen. i 708 *Sol ruit interea et montes umbrantur opaci;* though it may only mean that they are lost in the woods on the hills. 576 *Quaerimus et* cet.: Aen. iii 63 *Conditus et magna supremum voce cecinus* this might be added to n. to 1253. 579 *ipsi* seems to be in their turn, with reference to *Unam cum iaceres.* 579 *docta referri:* Lach. compares Har. sat. i 14 30 *Multa mole docentis aprico parcere campo.* 580 *Huc* cet.: Milton par. reg. ii 296 *to a superstitious eye the haunt Of wood-gods and wood-nymphs;* Aen. vii 314 *Huc memora in lipenas fauni nymphaeque tenebant.* 581 *faunos:* these old Italian, may peculiarly Latin gods he joins with Greek satyrs and nymphs and Pan, as Virg. l. 1. and geor. i 10 *faunisque dryadibusque;* to which v Probus *quia rusticis persuasum est incolentibus cum partem Italiae quas suburbanis est caepe eos [faunos] in agris censuici;* and Varro tells us it was in the saturnian metre they spoke in *silcestribus locis,* as does Ennius sat. 223 *Foribus quos olim faunoi vitesque cavebant,* but he goes on *Una neque misarum scopulos quisquam superarat* cet. and surely in the

days of Lucret. the muses with Pan satyrs and nymphs had silenced the fawns with their saturnian measure, *esse locutus*, not a common constr. but occurring in Virg. *ed.* v 27, *Aen.* i 731. 563 *testis silentia* is found in Ovid *ars* ii 505, and *muta silentia* occurs likewise in his met.: *Aen.* ii 255 *tacitae por amica silentia laeae*. 565 *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 an interrupted succession from antiquity. 587 *cupitis velamina*: i 930 and iv 5 *Unde prius nulli velari et tempora musca*. 588 *Uro* *est.* v 1417 *Et supra eulamos uno percurrere labro*, Prop. iii (iv) 17 34 *Capripedes calamo Panes hiante cauent*. 589 *alivestrem musam* is in Virg. *ed.* i 2. 584 *aud. auric* must mean *aud. captare auris sens alienas*: *Pera.* i 22 *Tun, vetule, auriculis aurens colligis esca*.

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* *est.*: there is in this a mixture of seeing and hearing, exactly as in Hor. *sat.* ii 8 77 *tum in lecto quoque videres Stridere secreti discos aure sinistros*: quite as harsh or harsher is 232 *ferisque perinde videmus Corpore tum plagus in nostro*; *Aen.* iv 490 *ingere videbis Sub pedibus terram*; Prop. ii (iii) 16 43 *Vidistis toto sonitus percurrere caelo*. 600 *renutant* 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 *Dissolut*: see n. to i 1031 *lucanus*. 608 *ferunt*. for form and meaning see n. to ii 41. *caentur*: 216 *regio cita*. 609 *directis* = *directis*: see n. to vi 223 *dirigit*. 611 *at est. i e. nemo non potest*, understood from *nemo* in 610: see n. to ii 1038.

615—632: taste is quite as easy to explain; the flavour is pressed out from food by chewing and passes into the pores of tongue and palate. the flavour is pleasant, if its atoms are smooth, but the contrary, if these are rough: when the food has got below the palate, the flavour is no longer perceived, and the food is then indifferent, if only it can be digested. 619 *coepit*: neither Ritschl pref. to *triumphus* p. LXXIII nor Lach. can find another certain example of this trisyll. use; but the latter says of the former 'quod hanc formam, rationem habere negat, non non persuadet; nam ab *apiendo* ut fit *copula*, ita *co* *pera* *coepit* *coepitum*, e quo is *coepisse* non minus recte quam cetera contrahi potuit eo modo quem in *coepisse* notavimus libro ii 1061.' 622 *Hoc ubi*

that this was also the doctrine of Democritus is abundantly shown
 Lucr. de sensu et sensil. 65, 66, 67 and elsewhere. 624 *Condu-*
ctus is very Lucretian: comp. *caudens lactens, caudens lucubus* and
 like. *tempda*: v 103 *hama tana i i pectus tempdaque mentis*, see n.
 120. the *lingua* *tempda* may have reference to the shape and post-
 of the palate and the Greek οἶσανός. 627 *fiue* = *tenuis*, a rare use
 traced by Bentl. to Hor. od. ii 18 30: he cites Ovid ex Ponto 14
thesauri is fiue.

633-672: I will now explain why what is one creature's meat is
 her's poison: all creatures differ within and without therefore they
 set of different atoms; and the atoms being different, the pores and
 ges of the whole body, and also of the mouth and palate must
 e. thus if food is pleasant to one creature, its smooth elements
 suit the pores of that creature; if unpleasant, then its rough ele-
 ts must more readily adapt themselves to them. and thus in disease,
 was before sweet to a man may become bitter. 633 *almus*. ii 300
almus aquarum. 634 *quaretur*; see n. to 157 *Quove. triste* see n.
 14. 635 *periculosus* appears not to occur elsewhere. 636 *desertus*:
 to t 653 637 *ali* recurs vi 1226 *quod ali dederat, ali* is found
 in the new corp inser. Lat. and *ali* in one doubtful case: see also
 263 *alul. fact* we had already ii 383. Democritus taught exactly
 Lucr. touches here: Theophr. de sensu et sensil. 63 σημιόν δὲ ὡς
 ἄντι φέσει τὸ μὴ ταῦτὰ πᾶσι φαίεσθαι τοῖς ζώοις, ἀλλ' ὃ ἡμῖν γλυκὺ
 ἄλλοις πικρὸν καὶ ἑτέροις ὄζον καὶ ἄλλοις ὄρμι τοῖς δὲ στριφνοῖς, αὐτὸ
 ἄλλοις δὲ τὸ μὲν σχῆμα καθ' αὐτὸ ἐστὶ, τὸ δὲ γλυκὺ καὶ ὄζωον τὸ αἰσθητὸν
 ἄλλο καὶ ἐν ἄλλοις, ὡς φησὶν: G. H. Lewes' physiol. of common
 59 that one man's meat is another man's poison is a proverb of
 variety. 638 *serpens*: Pliny nat. hist. vii 15 cited by Iambh.,
 xiviii 35 gives similar accounts of the power of human spittle over
 itsy; and Hardouin illustrates them from various sources. 641
tuus this is confirmed by Hesych. ἐλλέβωρος: βοτάνη ἣν ἐσθί-
 οῦσι ὄρτυγες, which his recent editor strangely alters to ὄρτυγες:
 in often mention the same fact, as in his de temperum iii 4 at end
 τοῖς μὲν ὄρτιξιν ἐλλέβωρος τροφή τοῖς δ' ἀνθρώποις φάρμακον, altho' it
 be taken of Lucr. Paly to nat. hist. x 19: *venenis capreus et*
venis, ut cicinias, pinguescent v 899 *pinguescere sarpe cicuta*
hinc is proude, hancini quae est acra venenosa: comp. this and vi
 641 with Diong Lucr. ix 80 καὶ τῇ μὲν αἰγὶ τὸν θυλλον εἶναι ἐδαδι-
 ἀνθρώπων δὲ πικρὸν, καὶ τὸ κύνειον ὄρτυγι μὲν τροφήμα, ἀνθρώπων δὲ
 σφον, and Sex us pyrth. hyp. i 57 τὸ γοῖν κύνειον παίειν τοῖς ὄρτυ-
 and Lewes l. l. p. 62 the poisons are food to many, the ruffi-
 wing belladonna, the gout hemlock, and the horse acornite. 643
 i 814, 805 and elsewhere. 647 *Lat mem. ora* we had above

III 219, where see note. 651 *ipso* refers to *ore* as well as *palata*, 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 λεγόμεν*: the *a*, as twice in *contractans*. 668 *corpora* i.e. the *levissima* of 659. 669 *cetera*: *Aspera nimirum hamataque* of 662. 671 Lachmann's note is quite beside the point: he gains nothing by transposing these *vna*; for, as just shows, the *quae corpora* of 668 and the *cetera* of 669 are the very *levissima* and *Aspera* respectively, for which he makes his transposition. I now incline to reject also Bernays' notion of a lacuna: the mention of honey is somewhat abrupt; but that is explained by the fact that it was proverbial as an illustration of the merely relative notion of sweet and bitter: thus Sextus pyrth. hyp. II 63 ἐκ τοῦ τὸ μέλι τοῖσδε μὲν πικρὸν τοῖσδε δὲ γλυκὴ φαίνεται ὁ μὲν Δημόκριτος ἐφη μήτε γλυκὴ αὐτὸ εἶναι μήτε πικρὸν, ὁ δὲ Ἡράκλειτος ἀμφότερα. Now Lucr. has just specified fever with a flow of bile as the cause of this change of sweet to bitter: with this comp. Galen de simpl. med. temp. IV 17 οὐδὲν ὄν θαυμαστὸν οὐδὲ διὰ τί τὸ γλυκώτατον πάντων μέλι τὸν πικρώτατον γενῆ χυμὸν καὶ διὰ τί μάλιστα τοῖς ἀκμάζουσιν τε καὶ φύσει θερμοῖς καὶ πυρέττουσιν....ὄταν ἀκραφέ πησιάζῃ θερμότητι, τὸν χολώδη γενῆ χυμὸν. Lucr. probably got his illustration from Hippocrates. 672 *supera saepe* in II and III: comp. II 391—407 with III 189—195, from which it will appear that honey has many smooth round atoms in it whence it gets its usually pleasant flavour; but at the same time it has a *constantior natura* *Et pigri latius 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 680 *nostris adiectu tangere tactus*. 674 *primum cet.*: so Epic. in Diog. Laer. X 53 καὶ μὴν καὶ τὴν ὄσμην νομιστέον ὥσπερ καὶ τὴν ἀκοήν οὐκ ἂν ποτε πάθος οὐδὲν ἐργάσασθαι, εἰ μὴ ὄγκοι τινεὶ ἦσαν ἀπὸ τοῦ πράγματος ἀποφερόμενοι σύμμετροι πρὸς τὸ τοῦτο τὸ αἰσθητήριον κωεῖν κ.τ.λ.: comp. too Locke essay II 8 13. 675 notice *fluens, fluctus, fluere* employed with his usual indifference to such repetitions. 681 *quo tulerit* i.e. *quocumque tulerit*. *permissa*: so 688 *Est alio ut possit permitti longius alter*: this use of the word is illustrated by Gronov. obs. II 13 p. 316 and by Forc. *per. can. vis*: VI 1222 *sida canum vis*; III 8 *fortis equi vis*; Aen. IV 132 *odora canum*

via. 684 *nidor*: not on y is *nidor* used here and elsewhere for *odor*, but vi 587 he has *ni toris odoris*.

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 will will stay the one man not the other; and thus too dogs often lose the scent. 688 *alio, alter*: *alter* thus used for *alius*, though unusual, recurs v 833 *ex alio terram status excipit alter* just before, 829, he had said *Ex aliisque aliis status excipere*: Plaut. cap. 8 uses *alius* for *alterum*: *Seni hinc fuerunt filii utriusque: Alium quadrimum proterum serenus 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 *juvis* 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 Lucretius it is curious that two of the greatest Latin scholars of modern times should have found fault with it. Lamb. says here 'Latine enim non potest videre licet odorem maioribus principis esse constare quam vox', and Madvig. opusc. p. 312 makes a like objection to iii 614 *ut aspis*.

704 *calidi* is joined with *decurrunt*. *nuntia*: 1032 *simulacra*.. *Nuntia praestare colitis*, vi 76 *simulacra feruntur*.. *divinae nuntia, f. rorae*

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 Lou fierce as he is cannot face the cock. 708 *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 Lucretius 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 *non fugae*: comp. Homer's *μηρώμεθα χάρις* and the like: not unlike is 153 *quam memini lecor praestare salutem*, and Virg. geor. i 109; but there and ecl. viii 88, borrowed from Varius, the negative is introduced. They twice mention what is here asserted of the lion, viii 52 and x 48.

716 *interfodiant*. 'the idea of *through*.. is often found with *inter* in Lucretius, as iv 716 *interfodit* dig a passage through, vi 333 *interfugit* fly through, and iv 868 *interdatis*, distributed through' Prof. Key in trans. of the philolog. soc.: all these words seem peculiar to Lucretius.

722--748: the mind too receives its impressions from images flying

about on all lands, 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 Δεῦκαππος, Δημόκριτος, τὴν αἰσθησὶν καὶ τὴν νοησὶν γίνεσθαι εἰδώλων ἕξωθεν προσκρίτων: Cic. ad fam. xv 16 thus jests with the new epicurean convert Cassius *sit enim necis id qui, ut quasi corum adesse videret, cum scribo aliquid ad te; neque id car' εἰδώλων φαντασίας, ut diem et tui amici novi qui putant etiam divinatoriās φαντασίας spectris Catianis excitari. nam, te ne fugiat, Catianus Iasuber epicureus, qui nuper est mortuus, quas ille Gargettus et iam a de Democritus εἰδωλα, hic spectra nominat.* 726 *Tenuis* emphatic from its position. see n. to 63.

727 *bruttea*: 'videndam est ut barbaram consuetudinem sequantur qui scribunt bractea, ut bractea bractea Actus autumnae arctus furetus muleta, quae ante quingentos vel quingentos annos nata sunt' Lacl.; see also n. to 170 *arts.* 729 *percipiunt*: III 28 *voluptus Percipit adque horror*; 80 *Percipit humanos otium*; v 605 *Accu percipiunt. arder*, vi 804 *percipit*. 730 *cautique* &c.: Cic. II 2 *his autem spectris etiam si oculi possent ferri, quod vel in ipsa occurrunt, animus qui possit ego non video.*

732 *Centaurus, Scyllurum* are brought together v 891 *foell. comp.* two *Aen.* vi 286 *Centauri in foribus stabulant & illi que biformes*, probably a reminiscence of Lucr.—Cicero in combating this doctrine brings together *Scyllae Chimaerae hippocentauri*.

733 *Cor. can. fac.* is not like the instances cited in n. to 1474, but may resemble 1119 *Per gentes Ictus hominum*: the Cerberus merely defines what the *facies* are. *eorum quorum* &c.: I 134 *coram Morte obita quorum est. 'ut appareat eum h. ec paria ne simi licissima eorum quorum non inprohabe, noluisse autem quae dissimilia essent, sed non satis conungere, eorum quorum'* Lacl.

736 *sponte sua quae fiunt* &c. the *συστάσεις* explained 121 *Sunt etiam quae sponte sua gignuntur* &c. *aere in ipso*: *ipso* is used here as II 438 *corpore in ipso*; III 128 *in ipso Corpore*, 483 and 505 *corpore in ipso*; 575 *in ipso corpore*, 590 *corpore in ipso*; vi 221 *in aëthere ipso*, 579 *Aut extrinsecus aut ipsa tellure*; 806 *terra quoque est par in us Gignit*; 1128 *aere in ipso*; II 117 *radiorum lumine in ipso*, III 43 *in ipso sanguine cresce*; that is it merely points the contrast between

the thing spoken of and something else: in all these cases *ut* is in poetry but *y* gives the force of *in ipso*. 738 *quae consistunt*: v 899 *Ne forte*

in homine et veterino semine equorum (inferi credas Centuros posse,

739 *Nam certe cetera*. Cic. de nat. deor. I 108 uses this as an argument to overthrow the theory in question: *quid, quod extrinsecum rerum quae minime omnia fuerunt neque esse poterunt, ut Scyllae, ut Chimerae?*

736—739 *obs. sunt, conspiciunt, factis, fit*. 741 *equi atque*: Lucr. in his

most elaborate n. to n. 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 *retro aut, teo et*; his contemporary Catullus *teo atque, ars atque*. But Lucr. had he thus elided once, must

hardly it may be said have done so more than once, yet he once and

only once, v 819 *deberet*, has a hypermetrical verse; twice and twice only

he lengthens a short syll. by the caesura, II 27 *fulget mareque*, v 1049

et animoque, and twice by caesura leaves a long vowel long and un-

placed, III 374 *animas elementa*, VI 753 *loei ape*; though in five of these

five cases Lucr. tampers with the text. 742 *Huccecit*. II 477 *hucce-*

pere. lexicons give no other instances of the word. *ante* i. e. 726.

746 *prosa* 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 213 and

434 *Nunc igitur quoniam*. the particles imply that having established a

proposition, he now proceeds to apply it. *docuit quoniam*. Aen. v 22

docuit quoniam fortuna, sequamur. ‘Iambinus recte dedit *quoniam* in

locis, ut in III 203 *Nunc igitur quemamot animi natura reperta*’ Lucr.

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 *docuit quoniam*

probably for the pleasanter sound. comp. II 547 and n. there. 754

quoniam cetera: Cic. de nat. deor. I 108 *eos autem non modo oculis inquam*

sed etiam animis inculcatis: tanta est impudens garrulitas 755

profuit: Paulus Fest. p. 228 ‘*profuit*, abicitus iacens. Pocius

prosi sine genitu murnuro’; III 113 *Effususque uicet sine sensu corpu*

manstrum, in same sense. 758 *Mens animi*. see n. to I. 1615. *sine*

lucra cet : Cic. I. 1. *quid, quod etiam ad dormientem ventum invocatur tota res, Vellei, impavida est.* 761 *Relicta* see n. to II 1001 *reluctam.* 763 *objecti* : see n. to II 156 *Officuntur.* 765 *memoriae = memoria* : see n. to I 331. 766 *dissentit* does not appear to occur elsewhere with *tus* constr. *moris letipae*, another curious tautology : comp. 271 *duplici geminoque*, 401 *luna gemmare. potitum*, and of meeting with an evil, is illustrated by Forc. from Plautus Attius Terence and others. 771 *perit* : see n. to III 1912 : this ingenious explanation resembles that given above 318—323 of the movements of an image in a mirror. 772 *Inlè statu* above *Unde scias*, below *Libera sponte* ; *superbia spurcitia* ; even three consonants *mollia atrata, manantibus stillent* ; say four *pendentibus struetas*. 775 *sensidit* : *quæis tempore in uno* is Epicurus' *ἐν ἀριθμῷ χρόνος* : see n. to 795 where the passage is quoted and illustrated : 795 is a paraphrase of the one word *sensidit*.

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 needs many false inferences to what is seen. 818 fall 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. Lacl. is therefore incontestably right in including this among those subsequent additions which Lucretius 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* : *cogitet il ipsum, quod cogitare libuerit.* 'hæc quaestio' says Lamb. 'quare quod cuique libuerit, id cogitet, cum cogitat o simulacris excitetur, pendet ex superiore cet' these words of Lamb. Have ramp 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 Cicero inat. deor. I quæis Lanlinus apposat Lucretiano est consimilinus, hæc quaestio quare quod cuique libuerit id cogitet cet.' The blunder does some credit to their taste in Latin, as Cicero has seldom had a better fontar than Lamb. Cic. epist. ad fam. xv 16 thus jokes with his friend Cassias *dixeras tu me oportet, cum viduis veniens, in mea se potes-*

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 εἰδωλον mihi adcolabit 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 iusu' Lach. who refers to Lactant. inst. IV 15 22 *statimque sub verbo eius tranquillitas insecuta est*: comp. too 515 for the use of *sub*, *Cum tuba depresso graviter sub murmure mugit.* 786 *Cum praesertim* has here precisely the force which we are taught by Madvig de fin. p. 190 it often has in Cicero: 'and that too although': he cites pro Sex. Roscio 66 *videlicet...cum praesertim 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 *brucechia*, 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 nugis*, giving what he believes to be the most likely cause. 795 is as we said above a paraphrase of *sensibili*: Lucr. means that the smallest sensible time is about equal to the time in which we can utter one word, and that in that smallest time are latently contained many rational times, or times such as the mind can conceive by its reason to exist. Thus in the smallest thing perceptible to sight or touch are contained very many things which the reason alone can apprehend, viz. atoms or the parts of atoms. With Lucr. comp. the τοὺς διὰ λόγου θεωρητοῦς χρόνους and the ἐν αἰσθητῇ χρόνῳ of Epic. in Diog. Laer. x 47; and with the *Cum sentiens id et cum vox emittitur una* l. l. 33 ἅμα γὰρ τῷ ῥηθῆναι 'ἄνθρωπος' εὐθὺς κατὰ πρόληψιν καὶ ὁ τύπος αὐτοῦ νοεῖται προηγουμένων τῶν αἰσθήσεων. 802 full. the reasoning here is all very good; but neither here nor elsewhere does he explain the all-important point how the mind is first turned to any object of thought. When the mind is aroused 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. 805 *Id quod providet caet.* and what is said there. 802 *quae contendit* i.e. cernere, as Wak. rightly explains it; it comes therefore to the same thing as,

may is somewhat more emphatic than the *se contendit* of Lamb. and Lach. *acute Cerners*: 810 *cernamus acute*: Wak. compares Hor. sat. i 3 26 *Cur in amicorum vitiis tam cernis acutum?* 811 *Et tamen*: see n. to i 1050. 813 the want of a subject to *semotum fueris* 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 ἀραξ λεγόμεν. With this comp. the very similar argument of 464—468.

818—822 (828): sometimes too a woman will change to a man, or the like, but in sleep we do not perceive the incongruity.—As was said above this passage connects itself directly with that ending at 776, and continues the question of images which strike the mind in sleep.

823 (822)—857: pray do not think that the parts of the body have been given us in order to be used: in truth their use arose long after their first existence: before the eyes there was no seeing, before the tongue no speaking: on the other hand the instruments of peace and war we know to have been invented after their use was known; not so the senses and the limbs, which you must not believe to have had a final cause, as swords and shields, cups and beds had.—This passage too, as Lach. has proved to demonstration, interrupts the regular sequence of the argument, and must be a subsequent addition of the poet's: see the introductory remarks to ii 165—183, where I have stated how Lach. brings the present into comparison with cognate passages in ii and v. 823 *Illud* cet.: the argument is well put by Lactant. inst. iii 17 with evident reference to 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. avensis, like amassis prohibentis etc. so common in the older writers: the scholiast to Lucan iv 265 says 'avel i. avide cupit, sic Lucretius saepe ponit'; and this is quite true. 824 *praemetuenter*, another ἀραξ λεγόμεν. 828 *prof. qu.**

Proc. paa.: 877 *Nuno qui fiat uti passus proferris queamus.* 828 *ped. fundata*: v 927 *solūis magis ossibus intus Fundatum, validis aptus per viscera nervis*: the latter words explain *picari*, 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 Balbus in the middle of his strenuous defence of final causes. No doubt the zeal with which the stoics maintained this doctrine added vehemence to Lucretius' denunciations. Arist. de part. anim. iv 10 p. 687 B in the midst of his long and brilliant statement on the side of the final cause quotes Anaxagoras' famous saying διὰ τὸ χεῖρας ἔχειν φρονιμώτατον εἶναι ὂν ζῶων ἀθροῦν, and retorts εὐλογον δὲ διὰ τὸ φρονιμώτατον εἶναι χεῖρας

λαμβάνων, and a few lines after οὐ διὰ τὰς χεῖράς ἐστὶν ὁ ἄνθρωπος φρονιμώτατος, ἀλλὰ διὰ τὸ φρονιμώτατον εἶναι τῶν ζῴων ἔχει χεῖρας: l. l. i l p. 640 19 he refutes Empedocles' saying τὴν ῥάχην τοιαύτην ἔχειν, ὅτι στραφέντος καταχθῆναι συνίβη. 831 *ad vitam quae foret usus*: v 814 *nec sumere quod foret usus*. *quas* 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 opus sunt motus*, like other writers, uses the plur. verb with a nom. plur. 832 *inter quasa. 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 ὡσπερὶ ὄργανον πρὸ ὄργάνων: 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 *daret obicc. parmai* = *obiceret parmam, daret*, as so often, being = *faceret*: see n. to 41: Aen. II 443 *dipeosque ad tela sinistra Protecti obiciunt*. 852 *ex usu vitaeque* seems to be the same as *ex usu vitae*. 856 *procul est ut credere possis*: *haud* or *non procul esse quis* 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 *vs.* too, as Lach. p. 259 shews, 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* etc.: II 1128 *Nam certe fluere atque recedere corpora rebus Multa manus laudum 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 huc atque recedere rebus odores*. 865 *igitur* in the apodosis: see n. o I 419. 866 *Subruitur*, 867 *suffulciat* belong to the same metaphor, laboring up a falling structure: Hor. sat. II 3 153 *ni cibus atque Ingens coedit stomacho futura ruenti*: comp. II 1140 *fulcire cibus* and n. there: ncr. speaking of the causes of sleep says IV 942 *Fit quasi paulatim his per membra ruina*, and then 950 *Et quoniam non est quasi quod*

to *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. Cassendi 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 tantam corpus corpuscula* v 503 *Tantulus ille quæsit tonitruum sol mittere lumen*: but this love of antithesis shows itself in a hundred ways in Lucret. as we have seen and shall see: 81 *aptis corpore tenuis, magnam magno molimine*, 900 *penetere magna, in venis*. 902 *molimine* expresses the momentum of the huge ship's motion: Livy ii 56 4 *res suo ipsa molimine gravis*. It may refer however to the great force of the impelling wind; as Or. met. xii 356 *videtur revellere trunco Annosam quercum magno molimine temptat*. 904 *contorquet* of steering as 900 *Contorquere*, Aen. iii 562 *Contorsit arcas proram Palinurus ad undas*. 905 *trocleas* were certain arrangements of blocks of pulleys, described by Cato and Vitruvius. *tympana* seem to have been wheels which revolved by men treading on them, and raised to their places columns and other heavy weights, both the *trocleas* and *tympana* being portions of the same *machina*. 905 *pondere magno* of quality depending on *Multa*: it gains force by its position: comp. v 556 *quam magno pondere nobis Sarsi vat corpus tenuissima trahebant*, Aen. ix 512 *daæta quoque infesto volebant 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. Any 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 cct.*: Microb. sat. vi l 44 *conparet* with this Aen. i 631 *placidam per membra quietem Instigat*, and Furnus *primo intanque riget per pectora somnum*, comp. too Aen. iii 511 *causa sopor inrigat aris*; Pers. v 60 *inriguo somno*; and Pafl. Comig. on to Aen. i 691. 909—911—180—182. 912 *da tenuis cct.*: i 60 *tactis auris animamque sagittæ . . adhibe*. 916 *somnus fit*. Epic. in Diog. Laert. x 66 *ὄμιον τε γίνεσθαι τῶν τῆς ψυχῆς μερῶν τῶν παρ' ὄλην ἢ σίγην σ.ν παρεπαρμένων ἐγκατεχομένων ἢ διαφοροποιμένων*, but the next words are clearly corrupt. 916—918 are the same in meaning as 914 and 919. 961 *Fit ratio in eadem coniectus cct.* 924 *corpus cct.*: i 1 461 *Et gelulos aris in leti frigore linguat*. 927 *reversura*

seems not to occur elsewhere: the metaphor is of course from kindred
 life.

929-961: sleep is thus produced; the body is constantly beaten
 upon by the outer air as well as by that which is inhaled by breathing
 thus assailed within and without the body gives way, and the soul is
 disordered, part of it as has been said leaving the body, part withdraw-
 ing into its recesses, while the rest cannot perform its functions: thus
 the body too becomes languid and powerless. again sleep follows waking,
 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 *civis i.e.*

actis. *aeris auris* being the same as *aeris aures*, which he often uses—
 see n. to I 352, and comp. II 174 *genus humanum quorum*, and n. there.
 so Cassius in C. c. epist. ad frat. xv 19 l *propter spectra Catinae, pro*
quo i.e. Catio; Aen. I 671 *excitor quo se Iunonia vertant* *Haeruit: hinc*
tantum venabit i.e. Juno; Plaut. *rud* 598 *Ad hircundinum nodum est*
 followed by *Neque eam i.e. hircundinae*. 939 *utrinque secus* = *utro-*

que sat. lib. xvii *Zopyron labens caedit utrinque secus* *Nomins* p. 219 de
 expression is not uncommon in later Latin, as in Appuleius in *Cas-*
 apparently it is followed by an accus., *secus* being = *secundum*. Com-
 the use of *versus* and *versum* with *undique versus* and the like and
catinsecus intrinsecus extrinsecus. 940-941 comp. above 814-815

944 *fit uti pro tale* = *inde fit uti*: see n. to II 1004. 944 foll.: comp.
 above 917-918 and below 959-961. 947 *navia fungi* occurred in

801, where see n. and references. 952 *cubanti est. i.e. quavis cu-*
bant, tamen sepe est. comp. 987 *cum membra saebunt* *In somno*
sudar tunc t. 991 *in nulli saepe quiete lactant crura tamen* see also
 III 553 and n. there. 953 *summittuntur*: I 92 *terram gaudus non*
missa petebat; where see note. 959-961: comp. above 916 foll.

and 934 foll. where all the same symptoms are mentioned, but here, as
 the sleep is heavier than usual, each symptom is aggravated: *altior, las-*
gior, divior. 961 *divior, distractior*: these comparatives seem un-

exampled. *Paterculus* has *distractissimus*; but the superl. of participles
 is not so rare as the compar.: v 314 *superantior*, III 397 and vi 23
dominantior seem also confined to *Lucretius*. in test, for 957 we have *Quae*
totum aut laeva 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 *haec, quae in vita usurpant ho-*
minum cogitant curant vident, Quaeque agunt volentem aptantque ex-
actui in somno incubant. Mirum mirum est. 962 quo depends on *si*

quod, as shown by the mutation of *Fronto* quoted by *Lach.* *ut, quod*

to quique distinctus esset, aut histrionem in somnis fautor spectaret
vet. Cic. epist. ad fam. III 13 2 in iis stultis, quibus uterque non
distinctus est. 964 Atque in ea, following relative clauses see

1718. 966 *Caucidaei* col.: Petronius frag. xxx evidently had

part of Lact. in his mind. *Somnia quae mentes ledunt* et, and

causa orare solent, legesque formaque Et parali curant col. per-

haps he was thinking of Lact. when he wrote sat. 104 *hinc actus*

et Lymolpus Epicurum esse hominem divinum qui Cassiodori ludibria

assuta ratione condemnat. componere: Cic. de leg. 1 11 *an ut sti-*

tionum et iudiciorum formulas componam. leges: abundant ex-

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

fall. *oleam faciendam hac lege oportet locura, oleam pendente hac*

locare oportet, and so of vinum pendens, vinum in dolis, pulvium

vinum, fructum vitium, quis lege vendere oportet. 967 pr. olere:

vi 157 *pinguis obibat*; Livy IV 7 2 *olere ut simul belui. 968*

to. fides agere bellum inaduersibile; Lach. thinks that it is *uax-*

ed, but may perhaps be supported by *agere uia peragere bellum.*

agere hoc: see n. to 141. 975 *sons. va.*: see 1301 *l'sarpate*

and n. there. 978-981 f. n. two consecutive rhyming comp.

980 comp. above 783 *in numerum procedere cuius scilicet in*

numis in comitis et nullas membra nocere vet. 984 refert st. at

Plant. Persa 5 13 even uses the plur. *Quis al rem referant. lxxi*

ratio from Pliny longitudo refert, non crassitudo; ratio refert. 986

992 *tamen*, see n. to 952. 993 *reddunt*. Petron. sat. 98 *re-*

trudissis me spiritu. 997 valcant: donec elsewhere in Lact.

always a past participle: see n. to 1222. 998 and 1007 *At*. see

114. *consueti* i. e. which has lived with the family and been

treated; v 1334 *domi dantis*: Lach. compares Plant. asin-

imatores aera. Dene subitaneo consurscunt, compellendo blunditer.

also Ov. met. xi 89 *Hunc adueta cohors duxeri Barchinæ pro-*

sent. catulorum blavia propaja=catali blavi: see n. to III 741

on *Seminis*, and below to 1222. 1005 *seminis*: see n. to

11. *quosque*, the plural followed by the gen. is rare, comp. 511

quosque speculorum. 1009 proelia pinguis, see n. to II 113

the order is very perplexed; *visae sunt edere, perscrutantes volua-*

re. 1011 maioris motibus: it is because they are under the sti-

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

quasi si, a rare union: Forc. quotes an instance from Plant. cas-

quasi sei occurs in the corp. insect. Lat. 2 3 139 *comp. nisi si*

Wak. compares Aen. IX 689 *Sic Pad. riuus, Athosim seu propter*

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

lucum. Lach. cites Juvenal VI 603 *Ad spurcos laevis. dila-*

re b. met. III 16 15 quotes from C. Titius 'vir actatis Lucilonic

dum sunt, nulla est in angiporio amphora quam non impleant. 1026
 imitated by Seren. Sam. ii. 77 *ex usino succidus corporis unior.* 1029
Didymus: 1123 *Labylon a fluit.* Pliny nat. Hist. viii 196 *colera
 d' versor picturas intexere Iulylon maxime celebrat et nomen imponit.*
 1032 *quique i a. quicumque.* 1035 *transactis*: Theocr. ii 147
 Ἐπιπέθη τὰ μέγιστα. 1036 *eruentem* appears to be irony, like 1017
 1051.

1037—1057: 1037 *ante i a.* 1030 foll. 1042 *dec. corpore tuo*
 Epic. in Diag. Laer. x 66 *τό τε σπέρμα ἀφ' ὄλων τῶν σωματίων φερτοῖται,*
 as Democritus also taught according to Plut. de plac. phil. v 3. comp.
 two Hippocr. de genit. ὁ ἢ γονή ἐξέρχεται καὶ τῆς γενεῆς καὶ τοῖ ἰσθμῶς
 ἀπὸ πύκτος τοῦ σώματος. 1047 *Id is accus., corpus nomin.* 1049—
 1056 there is an elaborate irony in these vs.; 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 fed 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 secus*
 intentionally ambiguous, meaning both the wound itself and that which
 occasions the wound. Aen. x 488 *Corruit in vulnus,* and comp. Lucan
 vii 103 *hinc nulla in vulnere latus Labitur* with 619 *letiferum per
 curans viscera vulnus Exerit* and 625 *Quis cruor emissus perripere acri
 tens In quo hostis cadat arma sui*: both Virgil and Lucan may have
 been thinking of Laer. Livy i 58 11 *cultrum . . in corde delicti prole
 saque in vitas moribunda cecidit.* This and the two next vs. 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 *anxia.* see notes 1 to 1833: Virg. l. l. *sanguis animusque acies*
 iii 100 *vit.* 1051 *hostem est.*: comp. Lucan l. l. *ruber unior* is said
 apparently with the same ambiguous irony as 1036 *eruentem.* 1052
telus, ictus, 1053 *iaculatur,* 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 sp. rans de corpore flamma.* 1058
inere unorem in corpus is said too with manifest reference to the
Emicat saevius and *hostem ruber occupat unior.*

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,* hence to *cupido* of the preceding v.; and
 there is the usual contrast between *Venus* and *unior* or *cupido*, the grati-
 fication of the passion and the passion itself: *haec voluptas nobis est
 Venus; ex hac autem cupidine est nomen Latium amoris, hoc est
 Cupido.* with *Haec Venus* comp. 1064 1065 and especially 1073 *Ne
 Venere fractu caret is qui vital amorem.* 1059 *Hinc* also refers to *inere
 cupido,* so that this verse is a paraphrase of *voluptatem praecorrupti*

illae recurs 1083, where it is neut. plur. *illic illae illuc illanc* occur in Plautus. 1060 *Stillavit gutta*: Bentr. compares Eur. Hipp. 527

"Ἐρω, Ἐρω. Ὅσως σταζεις ῥόθον εισάγων γλυκεῖαν ψυχᾶις χάρις κ.τ.λ.

1061 *quod*: Plant. trin. 242 *Nam qui amat, quod amat, cum ex templo eius savis percussus est.* 1064 *Absterrere sibi*: 1233 *satum genitalem numina cuiquam Absterrere*, 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

alio convertere mentem: comp. too 1072 *alio possis animi traducere motus.* *conversum* agrees of course with the subject of the sentence. 1068 *virescit*: 1138 *virescit ut ignis.* *alendo*: see n. to i 312 *habendo*; and Virg. geor. III 454 *alitur vitium vivitque legendo.* 1069

gravescit: III 1022 *gravescant*; VI 337 *gravescit*, for the *ingravesco* of prose. 1070 *Si non prima cet.*: does Cic. Tusa. disp. IV 75 allude to this: *etiam novo quidam amore veterem amorem tamquam clavo clavum eiciendum putant.* 1071 *volgiva*: v 932 *Volgiva vitam tractabant more ferarum*: the word seems not to occur elsewhere; and to be intended to express Ἀφροδίτη πάνδημος. *vagus* implies *volgiva Venus*: Sen. Hera. Oct. 364 *quot nuptas prius, Quot virgines dilexit, erravit vagus.*

1073—1120: moderation in this as in other passions affords the truest pleasure: indulgence only increases the force of the passion which food instead of appeasing only makes more ravenous. 1076 *miseri*, 1159 *miseri*, 1179 *misere* express the Greek δυσέπωτος, as often in Latin. 1080 *dentes inl.*: Hor. sat. II 1 77 *fragili quaerens invidere dentem, Offendet solido.* 1081 *Osc. adfl.* i. e. *adfigunt oculus osculo*; for *oculus* seems here to have its literal sense of mouth: it is curious that here too A and B exemplify the usual confusion between *adfigo* 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 *prohibet se concipere atque repugnat*; Ovid her. XVII 137 *amare repugno illum*; but there the word means to strive not to do a thing; here it means *contradicens affirmat*. 1091 *mem. ads. intus*: VI 1169 *Flagrabat stomacho flamma ut fornacibus intus*; Aen. VII 192 *Tali intus templo cet.* 1095 *Nil fruendum*: above 1078 *quid fruuntur*: see n. to III 956. 1098 *quae* cet. sorry as it is, it is often snatched away before it can be enjoyed. 1100 *torrenti*: the overflowing stream increases the force of the contrast. 1102 *spectando*: see n. to I 312 *habendo*. 1106 *praesagit gaudia*: above 1057 *voluptatem praesagit*. 1107 is in *sos* personal here, *Venus est in eo ut*, or

imperpersonal is not i. e. res in eo est, ut Venus! Livy II 17 5 et cum...
 cum ut in eo ut in *mirra contulerit miles*, where there seems to be the
 same ambiguity: in Nepos I 7 cum cum ut in eo ut *oppido patitur*;
 et I cum cum ut in eo ut *comprehenderetur*. Servius to Aen. III 286
 certainly makes the verb personal, cum in eo *esset ut iam civitatis pati-*
rentur, imitated perhaps from Nepos: and so Soph. Elect. 51 *οὐ δυνήϊ*
ἔμω, οὐ δύνει' ἰσχυρῶς αἰσίοις, 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 *Veni faciunt homines*. 1118 *Cum est* i. e. cum
 quaerunt quod cupiant ipsi sibi esse.

1121—1140: lovers ruin their health and fortune; and even then
 their happiness is often poisoned by jealousy. 1121 *Adle quod*, 1122

Adle quod III 1036 *Adle, Adle*. 1123 *Labitur res*: Plant. trin. 243,
 in the midst of a scene describing a lover's ruin, *Ille res foveo labitur*
lapisur. 1123 *Babylonica*: see n. to 1029. *Bab. front* i. e. *res sit*
se vertitur in *Babylonica*: 1129 *hene parta patrum sunt anademata*.

1125 *Huic* i. e. *amicæ*: certainly the absence of any word to show the
 change of subject would be harsh, as before and after the lover, not the
 mistress, is the subject. *lenta*. *Synonymia*: ciris 169 *Cognita non teneris*
pellibus Syronia serena: Cicero speaks of them as not suited for men.

1126 *cum luce*: see n. to I 735 and 387: Cicero in his *Aratea* has *Fer-*
gilia tenui cum luce, valula cum luce refulgens; larva cum luce Boster;
elvis cum lucibus Orion; and *cum lumine* again and again. *amaragdī*:
 the α also in II 705: *Ζαῖρος* is found in Greek inscriptions, and *Ζαῖρδα-*
λία in the Herculanean ms. of Philodemus *περὶ ἀστροβίας* just published:
 Eustathius shows that this use of ζ before μ was very general: in Orell.
 inscr. 2519 *amaragdī* occurs seven times. 1127 *Auro incl.* to be used

probably as a *fibula* or brooch. *thalassina*: some shade of purple or
ἀλκυόσφραρα: Plant. miles 1170 *Palliolum habeo ferrugineum, nam is*
color thalassinus. 1129 *hene parta patrum*: Ter. Phorm. 788 *mei*
patris hene parta. *anad. mitrae*: Aen. IX 616 *habent redimicula mitrae*

and Antipater Sid. anthol. II p. 31 *Ἄνδρα δ' αὖ μίτρας* might make us
 join the two words; but they are more emphatic when separate; and
 Paulus in the digest has *mitrae et anademata*. The *anadema* then will
 be an ornamental band for the head: *χρυσίας 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 ἐνδύματα,*
μίτρας, says Heryllus anthol. I p. 483. 1130 if Lachmann's *alideusis*

is right, the word is not found elsewhere either in Latin or Greek.

a. *Kcia*: Lach. proves from Pliny IV 62 that Varro mistook Ari-
 con for Cicon: Lucr. and Pliny followed him in his error.
 therefore in ignorance uses *Cia* or *Cea* for *Coa*. *vertunt neut.*
 to III 502 *reflexit*; and comp. V 1422 *neque in fructum convertat*

quissæ. 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 ætatis Lucilianæ,' in Macrobi. sat. III 16 15 says of prodigals *ludent aloc studiosæ, 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 Lucretius here enumerates. Surely *tali tesseras* and the like are here in place: Propertius IV (V) 8 45, while describing a debauch very like the present, says *Me quoque per kulos Venerem quærens secundos Semper damnosi subsilvere canes.* 1132 comp. Plaut. asin. 803 *Tum si coronas sertæ unguentis iusserit oct. coronas* chaplets for the head, *sertæ* 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 lætis intervenit. Nequiquam quoniam*: the fondness of Lucretius 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 confectus.* 1137 *in amb. vel.*: Hor. epist. I 16 28 *Seruet in ambiguo.*

1141—1181: 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 very clear: it may mean that which you have to yourself, which belongs to you and which you do not share with others; or that which is constant, lasting, as Terence's *nililms esse proprium cuiquam*, Virgil's *proprianque dicabo* and the like; or love which is real genuine and properly so called. *secundo* and *adverso amoris* are illustrated by Bentl. from Tibullus and Propertius. 1142 *inopi* = ἀμυχία. ἔδωρίσας τις ἀγαν καὶ ἀμυχάρως ἴσσει. 1143 has the look of a proverb. 1150 *obvius obates*: comp. *obvius obtulit, officere atque obstat* 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 rohi* 1153 *Nam faciunt* = nam hoc faciunt: 1112 *Nam facere interdum velle* 1195 *Nam facit ex animo sæpe*: this seems better than coupling it with

Et tribui u. ca. 1157 *suident* seems unexampled, but he uses *suena* and *suetus* in different ways as dissyll. or trisyll.; *dissoluto* etc. oftenor than *dissoluto*; *religuis* always; v 579 *consequo*; vi 352 and 868 *aspice*, vi 1072 *amici*. 1160 *fol. comp.* Theocr. id. vi 18 ἢ γὰρ ἔρωσι Πολλῆς, ὃ Πιλόφωμε, τὰ μὴ καλὰ κατὰ πέφανται. 1160 *Nigra* cet.: Theocr. x 26 Σίραν καλέοντί τε πάντες, Ἴσχνιν ἐλιόκαιστον, ἐγὼ δὲ μόνος μελ-χλωρον with this and what follows comp. the terms of the ἐραστῶ ὑποκοριζομένου in Plato rep. v p. 474 D. *Lucr* has been imitated by Ovid ars ii 657 *fol.* and translated by Molière le pisan. ii 5 *veur* and. *nulchirus* occurs more than once as a term of praise in the antho-logy, and apparently means the same as Plato's μελῆχλωρος l 1. Ovid l l *fusca vocetur, Nigrior Illyrica cui pice sanguis erit*, Molière *La poise à faire peur, une brune adorable. imunda* cet. Molière *La malpropre sur soi. Est mise sous le nom de beauté négligée.* 1161 *Cuena* *Full* the θεῖα γλαυκῶπις: Cic. de nat. deor. i 83 *caecios oculos Minervae*, Ovid l l. *si rava, Minervae [s. mibis]*. *ligna*: Catul. XIII 6 *Et cum coniuge ligna parentis.* 1162 *Parvula*: Ovid l l. *Dic hubilem quae- culquis brevis. merum sal*; Bantl quotes Afranius 30 *quidquid loquitur, sal merum est* 1165 *loquacula* seems not to occur elsewhere 1166 *cromenion* is found in the anthology. *curs vicere* cet.: Ov l l *Sit gracilis, macie quae male viva suast.* 1168 *At tamida*: Ov l l *quae turpilis, plenam. nimmusa* etc., his constant imitator Arnobius iii 10 *ab Iaccho Cererem, musa ut praedicat Lucretia, nimmusam*, vi 23 *Ceres manama cum grandibus*: the constr. seems to be *tumula et nimmusa* cet (*eres ipse [t unida et nam.] ab Iaccho*, some legends made Lucius son of Demeter and brother of Ceres; sometimes too, as here, he was represented as an infant at the breast: so Suidas Ἰαχρὸς Διώνσοσ ἐπὶ τῷ μαστῶ. 1169 *Sidona* appears to be invented by *Lucr. satura*: Hesych. *σατόραν καταφωρή. libeosa* seems not to be found else-where. *libeosa*, as also *libeu*, but *labium*: see Lach. 1171 *esto iam*. see n. to 1903 *ei iam*. 1173 *Nempe, nempe, Nempe, facit, facere* comp. *Atte, Atite* and the like. 1174 *eadem turpi*: see n. to l l 1038. 1175 *suffal*: Prop. iv (v) 8 83 *quemcumque locum ceterum tetigere puellae S. fit*. 1178 *Floribus et sertis*: strewing perhaps the lower linen or sail with loose flowers, and hanging the upper or head with festoons; Ovid ars iii 72 *Sparsa nec invenies limina mane rosi, rem, 33 Et tegat ornatas multa corona fores*; Prop. i 15 7 *mih i n n deunt turpes pendere corollae*, or it may be a hendyadis for *florida sertis*: Tib. 1 2 14 *cum post florula sertia dorem*; Catul. LXIII 65 *Mai ianuac frequentes mih i limina tepida, Mili floribus corollis redimta domus erit.* 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 *fordus* cet. *Æt.* II 490 *Amplexaque bene postea atque oculo 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 *modi*: see n. to II 1135. 1182 *cadat*: *Wak.* compares *Virg. geor.* III 138 *Rureus cura patrum caedere*; but there the force of the word is not very clear: see Conington: *cadat* is perhaps like II 1175 *incassum cecidisse*: see *Forc.* 1183 *Statutinae*: 'dammuntur aliquis crimine vel iudicio, sed sceleris parvissimi ferti iniuriæ.' in *Cur.* 188 *quod habent exemplaria tanto scelere damnare puellam neque modicum est neque Latinum* Lach. 1186 *poscaenia*: the Latins often said *pos* or *po* before many consonants, *pos tempus postquam pomeridianus* and the like: *Ribbeck* I see repeatedly introduces such forms into *Virgil*: see notes I to 1253.

1192—1203: yet women sometimes feel true love in return. 1195 *ferit ex animo*: *Ter. Andr.* 794 *ex animo omnia. Ut fert natura, facias an de industria.* 1196 *spat. dec. am.*: III 1042 *decurso lumine vitæ; Or. trist.* III 4 33 *pede incenso spatium decurrere vitæ.* 1199 *aliorum* neut. may mean the females, according to *Lactetius* usual practice when the reference is to different genders *vulvæ armenta* cet. *subat* in good writers seems always to be said of the female in heat. 1205 *Quom interea* seems a harsh elision, and none other like it is found in *Lucr.*; for II 850 *Quoad Lucet* is a sylzesis. *Virg. ocl.* III 48 *Si ad tantam*, and this elision appears to be one of his earliest: in *Catullus* 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. *cul. Ven. com.*: 1148 *validos Venus parrumpere nodos.* 1207 *iac. in fr.*: 817 *nos in fraulem viduimus.*

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 thus is so whether the child be male or female. 1209 *comm. cet. i. e. comm. semine suo virili semine.* 1210 *vim vicit vi.* in a very similar passage of *Hippocr. de genit.* 7 *ἐκπαίετο* is used in the same way: comp. too *Plut. de plac. phil.* V 11 where it is given as a stoical doctrine, *κἄν μὲν ἐκπαίησθαι τὸ τῆς γυναικὸς, ὁμοίον εἶναι τὸ γεννᾶσθαι τῇ μητρὶ, ἐὰν ὁ τὸ τοῦ ἀνδρὸς, τῷ ἀνδρὶ*: *Censor. de die nat.* 6, p. 16 13 refers this theory to *Anaxagoras*: *Anaxagoras autem eius parentis faciem referre liberos 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 thing especially 8 *ὁκότερος δ' ἂν πλεον ζυμῶληται ἐς τὸ εἰκέναι καὶ ἀπ' ἑκείνου χυρίων τοῦ σώματος, κείνου τὰ πλεονα εἶκε. καὶ ἔστι ὅτι θεγε*

την γεωμετρίαν ἴσκει κέλλιον τῷ πατρὶ ἢ τῷ μητρὶ καὶ καθ' ἑ γεωμετρίος ἐπι
 ὄτι κέλλιον ἴσκει τῷ μητρὶ ἢ τῷ πατρὶ. Lactant. de cif. dei 12 closely
 copies Lucr. but strangely attrilutes the theory to Varro and Aristotle
 cum semina ueter se formata coalescant, si raris superaverit, patris
 similitem generare, sic mare n. sen. feminam; si multior fuerit uetera,
 proprociem cuiusque secus ad imaginem responderi u. sternam. 1211
 matrum, Et patribus. Cic. de fin. v 12 patri similitis esse filius; 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 promiscu-
 ously, the dat. in later writers became almost universal. 1218 Lucr.
 his uicines auorum, ii 909 similia totis animalibus; iv 1236 utri sim-
 ilet ut, ne ut. but referring to a living child. Madvig l. l. quotes Cic. de
 nat. deer. ii 119 propter similitem impium nostri uolent licere, chari-
 tum dentes, uires cornibus iis qui cet. where, as in Lucr., both cases
 are found together. 1213 uetera. Nonius p. 230 quotes this v. and
 Ennius utraque uetera. 1217 uetera utrum i. e. neutrum, so v 859
 nec utrum ueter is only ne or nec ueter, ne or nec, not non, being the
 old negative, see n. to iii 159. 1220 Propterea cet., Aristotle, who
 discusses these very questions de gen. anim. iv 3 p. 769 l. fin., finds
 them all more difficult to answer than Lucr. does: so l. l. 24 διὰ τῶν
 αἰτίων ἰσικὸς γίνεται τοῖς προγόνους ὡς ἐπὶ τὸ πάλυ καὶ τοῖς ἀποθεῖ, ἐν
 γὰρ ἀπ' ἐκείνων γ' ἀπελήλυθεν αἰθὴν τοῖ σπερματος. 1225 (1227) -
 1228 (1229) must come in the order here given, for surely uetera ueter-
 que conuicium are comprehended in *forma 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 unvary-
 ing than the more essential: thus indeed in Lucr. Iamb. to read *manis*
 for *manis*. Again, as Lucr. says himself, *de se uero certo* is here not
 uetera aut materna, one not both, and is exposed to 1229 *duplex de*
sem. ut, and forms a contrast with it. 1220 (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 (1229) *haec* i. e. the distinction of sex is
 more sure *certo semine*, from either the father's or the mother's side,
 than the form and features: Hippoc. l. l. emphatically asserts the same
 thus 7 οἶτος ὁ λογος αἰρεῖται καὶ τῶν ἀνδρῶν καὶ τῶν γυναικῶν ἔχειν καὶ θῆλυν
 γένος καὶ ἄρσενον, and 8 at end καὶ ταῦτά μοι καὶ τῶσαυτά ἐστι ἰατρῶνα τῷ
 ὑπερῷ λογῷ, ὅτι ἔχειται καὶ ἐν τῷ γυναικί καὶ ἐν τῷ ἀνδρὶ καὶ κοινῶσιν
 θηλυγενεῖ. compare this with Aristotle's doubts and difficulties
 31 *possis* is potential see n. to i 327.

1232 *virum suboles* would commonly mean the whole male sex; so in Cic. *omnem iuventutis subolem* = omnem iuventutem; *proles illa futurorum hominum* = futuri homines; and Virgil has *prolem parentum* for the stock to which the parents belong; Pliny *Sarmatae Medorum suboles*, of the same stock as the Medes: Lucr. himself II 662 *equorum duellica proles*; V 856 *procudere prolem* = 850 *procudere saecula*, their race; and III 741 *triste leonum seminium* = 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 *diri 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 Absterrent*: see n. to 1064. 1236 *Quod cet.*: VI 1015 *Quod facit et sequitur*. 1237 *adolent*: Aen. V 54 *strueremque suis altaria donis*, XI 50 *cumulatque altaria donis* being compared, this ambiguous word would seem to have the sense here of causing to grow, increasing, and so piling up: Virg. geor. IV 379 *Panchaeis adolescent ignibus arae*, *adolescent* seems to be its neut., grow or are piled up: but in Lucr. 'cause to smell' or 'burn' would give a suitable sense. see Conington to Virg. ecl. 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 explorit. fani pulchritudo et vetustas Praenestinarum etiam nunc retinet sortium nomen, atque id in vulgus*: these *Praenestinae sortes* he describes L. l. 85 as *in robore insculptas priscarum litterarum notis*. Ritschl Rhein. mus. n. f. XIV p. 389 foll. emends and explains some very singular old hexameters, containing a series of *sortes*, such as these must have been. *fatigant*: II 1172 *caelumque fatigat*. 1242 *locis adf. adh.* seems not unlike Aen. IX 536 *Et flammam adfixit lateri*. 1244 *his* i.e. *aliis*, with reference to 1240 *partim*. 1246 *penetratum*, because *pendro* and *penetro me in* are equally in use. 1250 *Succipiunt*: V 402 *succipit A*: Ribbeck admits this form four times into the Aeneid with more or less ms. authority; and Servius thrice repeats that *succipio* is the old form. *ingraescunt* seems not to occur elsewhere in this peculiar

sense of becoming big with child. 1252 *unde* i. e. eas ex quibus *puillos*: Nonus p. 138 quotes this v. and ELLIUS LUCIUS VARRO for this form. 1254 *secundas* 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 liquidis*: see n. to II 452: the juxta-position here seems almost as bold as HOMER'S *Ἄπες Ἄπες* which MARTIAL IX 11 15 thinks utterly impossible in Latin: BAKER 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... ut sibi gaudet*, Tib. II 3 27 *Delos ubi... ubi Delphica Pytho*; MARTIAL himself II 18 1 *Captō tuam, pudet heri, sed capto* with a short vowel before a mute and liquid this variation is even more frequent. IV 403—406 *supra, supra, supra*; 1222 *Quos patribus patres*, as AEN. II 653 *Genitum ante ora patris, patrem 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 *sœva, sœva* Ov. met. XIII 607 *voluta nox vera vulbera*; V 129 *ditissimus agrī, Dives agrī*; II n. od. 1 32 11 *Et Lycum a grīs oculis nigroq̄ue*: THEOCR. VI 19 *τα μὴ ἀλλὰ κἀλὰ τίσανται*; VIII 19 *ἴσον κἀτα ἴσον ἀνοθεῖν*; and CALLIMACHUS has the very same variations; for which they and their ALEXANDRINE COMPEERS are bitterly assailed by COBET var. lect. p. 306: but they have greater crimes than these to answer for: THEOCR. XVIII 51 *Ἐίτεκίαι, Κύπρις δὲ θεὰ Κύπρις* 1262 *extendantur*, so *tenis* he uses oftener than *tenuis*, but I 317 *adlenuari*. 1268 *op' sunt motus*, and 1277 *quod ad opus*: see n. to I 1051. 1271 *exorsito*: APPULEIUS twice uses *exorsu adlucio* in the same sense. 1272 *Eicit*. III 877 *et eicit*, where see note. 1274 *Idque moveri*: comp. III 569 *moverentur 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 θεοπεπτωτον εἶναι τὴν ἔρατα* is a saying of ELLIUS CURUS recorded in DIOD. LAERT. I 118. 1282 *incurvat* to: VI 207 *Antum brachia consuecunt*; V 1368 *fructusque feros mansuetescere terram*, a conjecture of LAEBL. but I think a certain one. Hor. sat. I 4 105 *incurvit pater optimus hoc me*, II 2 1 *Id aliquid mentem corpisque superbum*; AEN. VI 832 *ne tanta animis admissite bella*; VARRO de re rust. II 1 4 *Joestrix mansuecerent*. The passive partic. *suetus advelus deustus consuetus mansuetus* are much more in use; see n. to III 72. 1286 *ullas cet.*: a common place en. ph. yea by TIBULLUS PROPERTIUS OVID. imp. too I 313 *Stidendi casus lapidem carul*.

BOOK V

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

1 *Quis potis cet.*: Enn. ann. 178 *Quis potis ingentis oras evolvere belli? dignum, pro*: Cic. in Caec. div. 42 *timeo quidnam pro offensione hominum... et expectatione omnium et magnitudine rerum dignum eloqui possim*: nay Cicero's words may have been in the poet's mind: Sall. Catil. 51 8 *si digna poena pro factis eorum reperitur*; and perhaps Hor. epist. 1 7 24 *Dignum praestabo me etiam pro laude merentis*. *poll. pect.*: 1 414 *Lingua meo suavis diti de pectore fundet*: IV 914 *Vera repulsaenti discedas pectore dicta*; and just below 5 *Pectore parva 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 *parva* and *quaesita* appear to be synonym.: see n. to IV 274. 7 *cognita*: Tib. IV 11 *cognita virtus*; Prop. IV (V) 6 38 *Auguste Hectoreis cognita maior avis*. 8 *deus cet.*: Virg. ecl. V 64 *deus deus illa, Menalca*: see n. to II 1092, and comp. Cic. Tusc. disp. I 48 quoted there. *incl. Memmi*: see n. to II 1080. 10 *appell. sap.*: Enn. ann. 227 *Nec quicquam sophiam, sapientia quae perhibetur, In somnis vidit prius quam iam discere coepit*, imitated by Afranius in Gell. XIII 8 *Sophiam vocant me Graeci, vos sapientiam*. *quique per artem*: Virg. geor. I 122 *primusque per artem Movit agros*; Aen. X 135 *quale per artem*; Manil. I 51 *primusque per artem cet.*; for *princeps* belongs also to *quique per artem*: *artem = rationem* 'quam licet, si volumus, appellemus 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 Plin. max. c. princ. viris 3 p. 778 *Ἐπίκουρος τάχαθὸν ἐν τῇ βαθυτέρῃ τῆς ἡσυχίας ὥσπερ ἐν ἀλιόστῃ λιμένι καὶ κωφῇ τυβέμενος*. 13 *Confer enim*: so Cicero *attende enim paulisper*; *audiamus enim Platonem* and the like. *divina antiqua reperta*: 490 *Altaque caeli., fulgentia*

templo; 24 *Veneratus sanguis huius Ille*, 32 *Atque Hesperiam*
ferunt a mala, 295 *et tunc coracis Fidis iuribus pro nos teneat*, 100
tardata capam verpa Madis victa, aures undantes dentes, 60 *can-*
dens lucidus aer, miserum nam prope videt Aer mandale abs 144
magnum veratule templum, 117 *bene quam manita tenere Edita doctrina*
sapientum templa serena: see also n. to 1258 *caulem lacteus umor* 19.
 partie plus are not uncommon, as 11 1177 *lactiuans exclusus*, 1180 *ita*
ambrosium venientem. 14 *Namque* or *nam* introducing the detail of
 a general statement is common enough in Latin, though less so than in
 in Greek (*καὶ* *νότι* *ἰστ*): probably imitated by Virg. geor. 1 137
Prima Ceres ferro natalis videri terra Instat; yet the exact force
 of *instat* in Lucr. is not very clear: is it merely 'introduced and
 set up' as Cic. ad f. m. x.ii 45 *etis prima in eam manlam quatuor*
reueris, et te molinere quae sequantur aut or does it imply the planting
 also of the vine and sowing of the corn as Cic. de lege agr. ii 67 *intra*
ter, ubi institutis vineis possunt Aen. vi 69 *Tum Phoebe et Trivia*
ad illo de marmore templum Institutum festosque dies de nomine Phoebe,
 the word seems to have a similar literal and metaphorical sense. 15
Πύρρι recits vi 1072. *virginis* is the usual form of the adj.

24 *Namque* s. *huitis* *leuis*. see n. to 1474 *Alexandre Phryg. sub*
pectare 25 with rhythm comp. Virg. geor. iii 235 *Ipsa ruit den-*
teaque Sallibus euenit sua 27 *vallata col. axis* 73 *Proceres et*
audansque malis vultus repente est 28 *tripectora* seems to be a
ἀράξ *ἀράξ*: Virg. and others have *trioctaria*. 29 unless *Sty-*
phala agrees with a subst. in the lost v., it is an unusual form, like 31
lamina 30 *spir n ey* Virg. geor. ii 140 *tauri spirantes naribus*
ignem, Aen. vii 280 *geminisque rotulis. spirantis naribus ignem* Eur.
 Alc. 509 Hercules promises to hit them *εὶ μὴ γέ τῦρ πρὶόντα πύρριον*
ἀρο. 31 *Thracis*, the usual ep. thet to distinguish him from the other
 Dionede of whom Virg. Aen. i 752 says *Nunc quibus Diomedes equi*
 comp. Eur. Alc. 499 *Θρηάκας τρίπυρρον ἀρα Διομήδους μετα* Ovid met.
 ix 194 *Quid quod Thracis equis humano sanguine pinguis*, is the name
 of a like enumeration of Hercules' labours, *que* and *atque*, or *que* and
et coupling two words as *Que*, appear not to be found in Cicero or
 Caesari; but *que* and *et* are thus used by Terence Sallust Val. Maximus
 Livy and the Latin writers, and Waguet quest. xxxv 23 gives several
 instances from Virgil of *que* and *atque* thus used, as Aen. viii 486
corporeus mandansque manus atque oculus ora 33 *Asper* cet.
 Marob. sat. vi 130 *compares* Aen. ix 754 *Asper ac verba tuens retro*
voluit comp. too geor. iii 144 *Asper verba sonans*; Aen. vii, 33 *asper*
que manui corpore Thibetis. 35 *pela* is recurs vi 613 *nile* *le* also
 twice uses, *secera*, 1170 *roctis signa secera*, iv 400 *secera silentis*
metis: Virg. geor. iii 37 *omnesque* *secera* *Cocy* *severus* seems to

what is cold and cheerless, what is contrary to or awny from
 warm genial sunshine. 36 *ambit* i. e. adha, understood from
 unless *quo ambit* resemble Aen. II 317 *ambros in proelia*. 40
 as VI 891; and *scabere* three times. 41 *silvanusque profundas*
 each the same as Virg. geor. II 351 *saltusque profundi*: the *silvas*
 are lawns and long defiles sweeping down from the hills to the low
 lands and plains; the *silvae* represent these more or less covered with
 brushwood; *nemora* and *silvae* are often found without distinction of mean-
 ing, but often too, as here, they are used together, even by Cicero; and
 Servius to Aen. I 310 appears to define them correctly, '*nemus*
 sita multitudo arborum, *silva* diffusa et inculta': thus Ovid met.
 Est nomen Haemoniis, praerupta quod undique claudit Silva:
 Tante this L. v. XLIV 6 calls a *saltus*. Whoever has come
 from Asia *ἀπὸ δαρῶν καὶ πολυγυμῶντων μετῶν*, will understand this v. of
 the *silvas* ran up to and covered much of the *magni montes* of
 the north and south Italy. 955 and 992 are nearly repetitions of this v.:
 see too 1386. 42 *est nostra pot.*: see n. to II 53 *est haec rationis*
 pot. 43 *purjatumst pectus*: VI 24 *Verilicis igitur purjavit pec-
 toris*. 44 *ingratis*: see n. to III 935 *gratis*. *quae praebuit in-
 gratum*, his favourite archaism, as 42 *Quae loca retundi*: see n. to I
 45 *sciunt cet.*: II 994 *Aut ubi quavis sciunt cypripide*
 47 *spurius* would seem to mean fitly just: so Martial
 in *lupis*, *spureae* *Ledaes* of harlots; and Plant. capt. 56. *spuriis* *livi*
inmemorabiles. It may however be ἀισχροκέρδεια, sordid avarice.
 etiam IV 56 3 *Sordidus nihil est, nihil est to spurcius uno, qui*
quidquam duma vocare tuas, Cic. Verr. (2) I 94 *homo uearissimus et*
sermo: Nonius p. 393 gives as the first meaning of *spurius*, *sa-*
crilegum. 48 *haec des.* found together Sall. Catil. 53 5
am luxa utque desiliis civitas corrupta est. *desiliac* is also Lucr.
 IX 615 *Desiliac cordis*: III 142 *Lielitias*; the number of *luxas* it
 is not possible to tell. 49 fall surely then the man who has sub-
 dued all these more frightful monsters, and delivered the mind, not the
 body, by reason and not by mere force, deserves to be deemed a
 Hercules gained that distinction for the lesser exploits. 51
to dicom esse. 'post numero logo in' Bentl. who refers to 123 *In-*
num numero and 180 *Nec fuit in numero*: and so I 446 *rerum in*
o relinquit, 691 *in numero rerum constare*, and so Cicero in *na-*
ture deorum, hostium, iudicium and the like, or *ex numero*: de
 cur. I 43 Velleius, like Lucr., says *venerari Ep̄orum et in eorum*
numero, de quibus haec questio est, habere debent: but pro Arcl v
non est eo numero, qui semper apud omnes sancti sunt habu-
erunt: however Halm after Madvig *estque ex eo numero*; and Quanti
vero veterum habere, but inst. III 6 102 *si esset numero alius orni-*

again Cicero says indifferently *esse in loco, in numero, or loco, non parentis; esse aliquo or in aliquo, nullo or in nullo numero*; and in sense easily shades off into the other; and Lactant. inst. III 14 quotes the v. and paraphrases it thus 'qui tamen ob id ipsum debent *pro haberi, quod supers invenerit*': he strangely supposes Lucretius is praising Thales or Pythagoras. *dumaxier* I take to be pass. according to usage of Cicero and the older writers. *diq. esse* seems an unusual construction, the simple abl. generally following: so 65 *consistere* etc.: the idiom is not usual after *ratio redibunda*, but a gen. or a prepos. or a dependent clause, as 67 foll. 53 *de divitiis*: 'quod nippe quod non liberos singulares scripsi *περι θεων et περι υσιωντος*' Beutl.: Velleius l. l. *solus animus vidit, prout esse deos*. 54 *pantere*: 1 55 *rerum primordia parvula*: 126 *ver naturam expandere diem*.

65—90: following in his steps I teach the inexorable laws by which all things are bound having proved the soul to be mortal and the low 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 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 vale* i. e. *quaque non valeant*: but perhaps *Nec* rather connects what follows with what precedes in the way illustrated in n. to 1718. *valde videtur*: see n. to 1 826 *sonitu sonanti*. 59 *reptus est* i. e. in 61 comp. III 605 *Non modo non omnem possit durare per annum, simultra cet.*: IV 34 foll.; comp. too 1 133 *somnoque sepultis, Cere uti videntur eos cet.* as far as the general theory of images is concerned, this point can form but a very small part of it; but more speaking, to an epicurean it is the most important of all, as the grand end of physics is to free men from religion and the fear of death. Let the earnestness with which Lucretius insists upon it. 63 *quam vitam reliquit* is the same as *qui vitam reliquit*, thus he says both *cum mortalibus potum* and *quam mors et terra potita est*: Aen. VI 735 *superum cum lumine vitam reliquit*. 64 *Quod superest* begins the apodictic sentence which commenced at 55. 65—81: he here enumerates most of the subjects treated of in this book, which do not however follow in the order observed in this summary. 65 66 these questions are discussed 235—415. 67 *Et quibus Lunamque globum*: these 416—508 an 1 334—363: 69 *tum quae—Extiterunt*: this in 783—870 *et quae—natae*, this in 878—924. 71 *Quos modo—nomina rerum*: this in 1028—1050: 73 *Et quibus vivom*: this in 1161—1210: *Fructuosa—ratione patemus*: these in 564—770.

67 *Et quibus cet.* 416 *Sed quibus ille modis coniectus mater*

Fundit in terram cœt. 70 *et quas nullo cœt.*: 878 *Sed neque Creaturis fuerunt, nec tempore in ullo Esse queunt cœt.* 71 *Quorū* see n. to 157. 72 *vesci*: Nonius p. 415 'vesci etiam significant uti'. He quotes this passage and *Aen.* 1 545 *si vescitur aura Aetherei*; in *in* *Pacuvius arte huc vescimur* and *vescator armis*, from *Attus armis vesci* and *vesci prœmissis*; and *Cic. de fin.* v 57 *vesci voluptatibus*: *vesci* therefore = *frui*; and so 857 *quæcumque ritus vesci vitalibus curis.* 75 *lacus*, such as the *Ampsancti valles*, 'i. e. omni parte sancti', as *Servius* says; the lake of *Nemi*, the '*speculum Danaos*' of *Arctia*; the *Avernus*, *Facinus*, *Volturnus* and others. 76 *solis cœt.*: 1 128 *solis hincque mentus Qua fuit ratione*; *Aen.* vi 849 *cœlique mentus Describat ratio.* 77 *stet.* *nat. gub.*: the metaphor from *steering a ship*: 167 *Quod procul a nobis stetit 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 *Non 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 vsæ recurring again and again. Indeed the whole of this paragraph 55—90 in character and manner much resembles vi 26—89, 1 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 dulcor*: *Hor. sat.* 1 5 101 declares himself one of these: *namque deus dulci necuram agere curam*: and if we are to believe him in *od.* 1 34 *Pareus deorum cœt.*, he proved the truth of *Lucretius*' *Si tamen interea mirantur cœt.*: *comp.* too *Ovid ars* 1 639 *Nec secura quæ illis emittitur a scopis Intuet.* 87 *dominus aeris cœt.*: *Cic. de nat. deor.* 1 54 the epicurean *Velleius ars inpossistis in cervicibus nostris scupiterum dominum quem dicitur cœt. timere*; *quis enim non timeat omnia provalentem et cogitantem et animadoertentem et omnia ad se pertinere putantem curiosum et glænam negotii domum?* 89 90: see 1 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 in prom. cœt.*: vi 245 *neque te in promissis plura morabor.* 92 *Precipio*: see above 64 *nunc huc cœt.* where this is the first point he promises to discuss. 93 *nat. triphœm cœt.*: here he again emphatically dwells on the three great divisions of the world, which the poets have so often adapted from him as he from others: *Ovid met.* xii 39 *terrasque*

fretumque Caelestisq; plagas, triplicis confinia mundi; trist. II 425
Explorat et causas rapidi Lucr. tunc ignis Casurumque triplex vaticinatur
opus, imitated in the epic de morte Drusi 361 Eros necem intentam
caelo terraeque froloque Casurumque triplex vaticinatur opus. tria
corpora: Ov. fasti I 105 et quo tria corpora restant, Ignis aquae tellurae
and with the form of expression triplicem, tria corpora, Tria species, tria
etc. comp. Cicero's vs. in de div. I 15 Lentiscus triplici solida grandaeore
seju, Ter seu pes funileus tria tempora monstrat arandi. 85 Una dies
cet. Ov. amores I 15 23 Carmina sublimis tunc sunt peccura Lucreti,
Exitio terras cum dubit una dies, comp. too Lucr. 1000 Una dies debet
exit o; and for the general thought II 1148 magni quoque vicinia
munia mundi Errupnata dubitant labem patrisque ruinis. 98 vast
moles cot: Ovi I met. I 276 offerre tempus Quo mare, quo tellus correpta
que regia caeli Ardeat et mundi moles operosa laboris, Lucan I 73 ubi
que discord Machina divulsi turbabit foedera mundi; Manl. II 807
Dissociata fuit resoluta machina mundo. moles et machina Ovi I I I
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 calpatria: see n. to II 41 cum videris.
102 iacere indu = iacere, see n. to I 82 Indugredi, these vs. are trans-
lated from Emped. 356 Οὐκ ἴστω πλωσασθ' οὐδ' ὀφθαλμοῖσιν ἐφικτὸν
Ἡμετέρις ἢ χερσὶ λαβεῖν, ἤπερ γε μεγίστη Πελοῖς ἀνθρώποισιν ἀμαλ-
τὸς εἰς φρενα πίπτει. 102 via mundi: as III 498 et sunt mundi
vias: it exactly expresses Empedocles' ἀμαλτὸς, a regularly paved car-
riage-road. fidei: Enn. ann. 343 plenu' fidei: see n. to I 688 rii.
103 the pectus, in which are the templa mentis: IV 621 Umbræ in pectus
sublata templa: III 140 Idque situm nuda regione in pectoris haeret
explains the expression. 104 dabit fidem, for which Cicero san-
ctum fidem; and with him tribuere fidem = habere fidem, the very con-
verse of this d're fidem: see n. to IV 41. 107 flect. fort. gub.: see n.
to 77 flectat natura gubernans.

110—145: but first let me declare with more than oracular cer-
 tainty that this world and its parts are not immortal and divine. not
 so far from its being impious to say that they are not gods, they are
 the most fitting example of what is meant by inanimate and insensible:
 as we shewed in III, the soul and mind cannot exist away from the
 body: the world then being without life cannot be divine. 110
 here, as Iach 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 155—183
 where it is shewn that the subject of these vs. is closely connected with
 those and touches on questions not treated of elsewhere; and comp. espe-
 cially v 135 *Quae tibi pesterius larga sermone probata*, 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 *vs.* from former books, shewing thereby that they were left by him in a provisional and unfinished state. 111 112 = I 738 739, where they are clearly more in place: here they sound somewhat pompous and inflated. 113 *exp. dictis*: Aen. III 379 and VI 759 *aspediam 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 [midera] sua sponte, suo sensu ac divinitate moventur*: comp. with this what Lucr. says 78 *Ne forte haec inter caelum terramque reamur Libera sponte sua curvus lustrare perennis*: Balbus continues *nec vero Aristoteles non laudandus in eo quod* *cet.* the conclusion being *restat igitur ut motus astrorum sit voluntarius, quae qui videat, non indocte solum, verum etiam impie faciat, si deos esse negat*. 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 I. 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 enim per se divom natura* *cet.* and the authorities there cited. That Epic. and Lucr. believed in these gods is certain, as there said: no less certain are the

difficulties in reconciling that belief with their general system. 147
 in *ma. de part. ult.*, the gods dwell in *metamorphosis*, which Cicero trans-
 lates by *intermutatur*: see n. to III 18 *utilesque quietas*. 149 *animi*
in mente, see n. to III 615. Valerius in Cic. de nat. deor. I 48 says *hominis*
case specie deus comite vltim est, nec breuia ea species corpus est, sed quasi
corpus nec habet sanguinem, sed quasi sanguinem. Epicurus autem
docet cum esse vim et virtutem deservit ut primum non sensu sed mente
certetur, nec soliditate quidem: again in de div. II 40 we have the
 adversary's sarcastic description *deus enim ipsos vorantem causa videtur*
Epicurus portucidos et perfidias et habitantis tanquam inter deos lucas
ut inter duos mundos propter metum ruinorum, eosque habere possit
eodem membra quas 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 *suffragit* has here the common
 force of the Greek *astist*. 151 *contingere* = *tangere*. 152 *Tangere*
est: yet though a finer sort of touch, it is, as he shows in III, universal
 touch by which the mind is affected as well as the body. Ald grants 2
 has premisses, as well as what he next says, that their abodes are as fine
 as their bodies, their existence as he argues in 1161 full, 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 diacuna surely, as they must be intermedate between things abso-
 lutely perishable, these *intermundia* too, as shown in n. to III 18, are as nume-
 rous 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 neigh-
 bouring world', to use Bentley's words l. l., 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 to enl to such questions: see the
 last chapters of Cic. de nat. deor. I. the most that can be said is that the
 stoical or peripatetrical theory of gods is open to as grave objections. 155
Quis tibi cet. this promise, as already observed, he has in where fulfilled.

156 *Diris* cet. again directed against the teleology of stoics and
 peripatetics: so the epicurean in Cic. de nat. deor. I 23 *an haec, ut pro-*
ditis, hominum causa a deo constituta sunt? cet. 158 *Adlaudibus*
 seems not to occur elsewhere: but seal has expelled it from Plaut. Persa
 673 *all* and *laudare* are designedly brought together. 161 *perp-*
actu is n. l. gov. by *fundatum*, founded on, that is, which is to exist for
 everlasting; comp. edict. Dioctet. Maxim. etc. near beg. *ad usum*

eternam fundatam quietem carpiamus. but it may mean from over-
 eating, as *tempore infinito* in Cicero quoted to 170. 163 *ab imo ev:*
 Aen. II 623 *et ex imo verti Neptunia Troia* but the words of Lucret 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
 a concise and inaccurate phrase for *omnia exortere et summa imis mu-*
tere, or the like? 165 for rhythm see n. to II 1059. 168 *quietos:*
 A 73 *placida cum pax quietos*; Aen. IV 379 *ea cura quietos Sodicital*
Velleius in Cic. de nat. deor. I 21 *ab utroque autem sensu cur mundi*
edificatores repente existerint, innumerabilia vascula dormierint. 170
et credi, in tenebris cet.: so Velleius I. 1. 22 *si ut deus ipse melius habi-*
eret; antea videlicet tempore infinito in tenebris tanquam in gurgustio
abitaverat. *vita* is of course the life of the gods: Aen. II 92 *vitam in*
volubris luctuque trahebam. 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*
duplas so II 906, IV 1263. 180 *is numero, vitas* i. e. *viventium.*
 182 by *ipsa Notit* as *hominum* Lucret. clearly means to express Epicurus'
πρόληψις: thus Velleius I. 1. 43 in proving the existence of gods from this
πρόληψις of gods in the minds of all nations says *solus enim vidit* [Epi-
 curus] *primam esse deam quod in omnium animis eorum notionem impres-*
sit ipsa natura. quare est enim gens aut quod genus hominum quod
non habent sine doctrina anticipationem quantum deorum? quam appel-
lat πρόληψιν Epicurus, id est antecceptam animi rei quantum infirma-
tionem, sine qua nec intelligi quicquam nec quaeri nec disputari
potest, uld 44 hanc nos habere sive anticipatiorem, ut ante dixi,
et praenotionem deorum, sunt enim rebus novis nova ponenda no-
tiona, ut Epicurus ipse πρόληψιν appellavit, quam antea nemo eo verbo
ominatus): hanc igitur habemus cet.: what *exemplum* then had the
 poet, Lucret. asks, by which they first got this *πρόληψις ἀνθρώπων?*
 like a poet, he chooses a simple word in common use, *notities*, just
 as above and in III 16 he tells the *intermundia* only *sedes*, defining
anima by various additions. 183 *Quid* cet.: 1049 *Quid vellet*
scire ut sciret animoque videret 186 *ipsa ded't* cet.: 1361 *At spe-*
rum rationis. . . Ipsa de hi rebus primam 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
 notions were left; for besides that they are mere repetitions, these last
 are very 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
 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 obsequium 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 Potes quoque e sulco cet.*, 577 *Est haec eisdem quoque magni causa terrarum*; 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 d.d. 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 *vis*; 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 earmentaue laeta*: comp. too II 1410 *Fastuulque vias, exhaurent civibus urbem* with geor. III 484 *Corripitque laevis, infecta palata tubo*, where all that precedes and follows shews constant imitation of what precedes and follows in Lucr. 204 *duas partes, rã duo pepi.* 205 *geli casus*: as a poet he makes frost like dew come down from the sky *geli*: VI 156 *geli fragor*; 530 *eis magna geli*; and 667 even the acc. *gelum, quod*: genitives in *i* of words generally of the fourth decl. are common in the old writers: *senati ornati soniti exerciti* and the like. 207 *sent. obd.*: Virg. geor. II 411 *densis obducunt sentibus.* *ni vis hum.*: ib. I 198 *ni vis humana quotannis cet.*: 208 209 *ib.* 45 *Depresso incipit iam tum mihi taurus aratro Ingemere*, II 237 *validis terram proinde iuvenis*: comp. too *duros iactare bidentis Aut presso exercere solum sub vomere*; and Tib. II 3 6 *Versarem valido pingue bidentis solum*, the *bidentis* being a heavy two-pronged hoe. 210 211—211 212, except *Si non* for *Quae nos*. 212 *Sponte cet.*: Virg. geor. II 47 *Sponte sua quas se tollunt in luminis orae*, which at the same time imitates 781 *quid primum in luminis orae*

Tullera. 213 *mag quae lab. ib. i 197 multo spectata labore* Macrobi. compares with 213—217 Virg. geor. i 118 *Nec tamen, haec cet.* where the turn of phrases is like. 218 *genus horryjerum cet.* Cic. acad. jr. ii 120 *cur ibrus, omnia nostra causa cum fuisset, sic enim vultis, tantam cum natricum viperarumque fecerit? cur tam multa pestifera terra marique disperserit?*

221 *vagatur*: comp. Rabirius [? or Varius?] fragm. in Valer. Hercul. ii col. 5 *Omnia vagabatur lecti genus, omne timoris.* 222 *proiectus*, the regular term for a castaway. 225 *Aixibus*. Virg. geor. iv 129 *aut fetus nixibus edunt*. Wak compares Serranus Samon. 1038 *Natum hominem primum mater natura profecit.* 228 *Fagiuque*

cet.: St. Aust n changes to bitter earnest the bitter irony of the epicurean's *ut accumat*: he says *conuertat*, in psalm. 125 10 *poterat ridere prius puer qui nascitur: quare a fletu incipit vivere? ridere nondam 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 knowest, the first time that we smell the air, We wail and cry. When we are born, we cry that we are come To this great stage of fools*: Pliny nat. hist. vii at beg. takes,

as in his wont, the same dismal view: thus 2 *hominem tantum nulum et in ruda humo natum die ubicit ut vagitus statim et ploratum, nullumque tot animalium aliud ad lacrimas et has protinus vitas principio, and so on*. Appuleius and Lactantius both copy Lucretius' words. 227 *statet transire*: see n. to i 1065 *restet minus ira*. 228 *At variae* *cet.* so that instead of things being made *hominum causa* above all, they are less favoured than other creatures, to whom nature is far more bountiful.

233 *Qui quibus*. 234 *daedala rerum*: see n. to i 7 *daedala tellus*, and for constr. iv 551 *verborum daedala*.

235—246: first then, since earth water air fire are all mortal, the world of which these are the parts should be deemed mortal: the world then had a beginning and will have an end. 235 *Principio*, as was said above, has no connexion whatever with what immediately precedes, but joins on to 109, 110—234 being a subsequent addition of the poet's, as explained in n. to 110 foll. *terrei corpus*, a favourite periphrasis, as

corpus aquae, aquae, Neptuni and the like. 236 *animae*: see n. to i 715 *cal. vap.*: see n. to ii 841. 239 *eodem* [corpore constare] *parari*. 244 *regnum*, and 269 *remanet* in this sense at least, seem not to be found elsewhere. 245 *quoque item*: see n. to iii 208 *quoque nam*. 246 *Principiale* too is a Lucretian word: ii 423 *principiuli lecore* is smoothness of the first beginnings.

247—260: think not I am begging the question in asserting that earth water air fire are mortal. first as to earth: some of it you pass away in clouds of dust, some is carried away by floods or riv-

ers, some their banks: again what feeds other things, is usually replenished.

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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 and fire all decay. 247 *corripuisse nihil*: Lach. cites Varro de Ling. Lat. vii 94 *deperire, id est corrumpere*; *συναρπάξαι τὸ ζυγούμενον* is a very common phrase in Sextus; Pyrrh. hyp. i 90 he says *πρὶν ἀφισθαι τῆς κρίσεως τὰ φαινόμενα συναρπάξουσιν, ταῦτα δὲ τὴν κρίσιν ἐπαπέμποντες*. *corripere* is used by Cicero in a like sense.

250 *rursum* belongs also to *gigni*. 251 *Procrepno*, to begu with earth.

perusta Sol ads: Wak compares Ovid her v 110 *adstruita solibus ueta* and H. epod. ii 41 *perusta solibus*.

253 coup. Virg. geor. ii 217

Quae te uentem echinat nebulam fumosque volueris: Lucr. again 463 *Echallantique lacus nebulam cœt*.

255 *ad dil. rev.*: vi 232 *Atque ita*

præcipitans id Iouem revocari: Cicero thus uses *rem revocare ad* and the like, for *adducere* where the *re* has no force; as pro Cluen. 136 *cum rem pueri ad in iura revocasset*.

258 *Redditur* both Wak. and Lach.

explains by 'restatuitur, retribuitur, recreatur', and the word can have here no other meaning. Its force seems to be this 'ex se arguet aliud. quod dat, redditur i. e. ipsum sibi redditur': but I can bring no parallel instance.

259 *inoparens cœt*: Varro de lin. Lat. v 64 *hæc enim*

Terris gentis omnis peperit et resumit deuo. . . ut ait Ennius, Orell. inser. 417 *mater gentis, mater recepit*; 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*

Æneæ Europæque. 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. declare, understood from *declarat mag. dec. aqu*: LAC *montibus e magnis decursus aquai*, i 263 *magnus decursus aquai*; vi 609 *tantus decurrens aquarum*. 264, 284 and 304

quæquid=quicquid see n. to ii 957 *primum quicquid*: see n. to i 389

primum quicquid. 268 *verreates*—*sol* recurs 388 389: vi 623 *vent. . verreates aquora*. 269—272 recur with slight difference vi 635—636

271 *agnine* is thus used by Ennius before and Virg. after him. Enn. ann. 177 *Quod per anœnam urbem hui fluit agnina flumen* so par.

Lat. vii 3 15 *where rivers now Stream and perpetual draw their humid train*, and what precedes illustrates Lucr.

272 *pelle cœt*: H. r. epod. 16 48 *Levis crepante lympha desinit pede*; culex 17 *Custalique sonans liquidis pede bibitur ualu*; Silius vi 143 *lento pede subat hærens Ba-grauis*.

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 as it takes away, the world would be empty.

281—284: the same is true of fire. fresh supplies are constantly

coming to the sun, 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.

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much, all things would become air. 276 *Aeris... mare*: Wak. quotes from Ennius trag. 6 *omnem pervolat caeli fretum qui nisi retribunt recreatus, Omnia iam resoluta forent* is the sole instance in Lucretius of such a constr.: Virg. geor. iv 116 *extremo ni iam sub fine laborum Vela traham et terris festinam advertere proram, Forsitan et... canerem*; Tib. i 4 63 *carmina ni sint, Ex umero Pelopis non nituisset ebur*; 8 22 *Et faceret, si non aera repulsa sonent*; Catull. vi 1 *delicias tuas Catullo, Ni sint inlepidas atque inelegantes, Velles dicere nec tacere posses*: in all these cases the clause expressing the condition has the negative, and the certainty of the affirmative is implied; the air does give back, I am coming to the end of my voyage, there are poems, brass instruments do sound, your mistress is unattractive. 280 *Reccidere*: see n. to 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 fountain other stars Repairing in their golden urns draw light*. 282 *Inri-*

got: iv 202 of the sunlight *caelumque rigare*, v 594 *caelumque rigando Compleat*; Emped. 127 *καὶ ἀπὲρὶ δέσεται ἀνῆν*; Pindar ol. vi 55 boldly but beautifully *ἴσθ' ἑρθεῖται καὶ παμπροσφύροισ ἀκτίσι βεβρεγμένους ἀβρὸν Ἰάπυα*. 291 *primum iac. ful. quenuque*: see n. to i 389. 294 *ter-*

restria: ii 386 *ignis Nostr hic e lignis ortus laedaque creatus* is opposed to the *caelestem fulminis ignem*. 295 *pend. lychni*, metal lamps suspended from the ceiling: Macrob. sat. vi 4 17 compares with Lucretius. Aen. i 726 *dependent lychni laquearibus aurcis*, as well as Ennius and Lucilius. 298 *instant, Instant*: see n. to ii 955 *vincere saepe, Vincere*; and comp. Cic. Arat. prog. quoted de div. i 14 *Et matutinis aeredula vocibus instat, Vocibus instat et adsiduas iacit ore querellas*, which Lucretius 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 iii 458. 309 *protollere* to advance and so defer: Plautus uses it b

in its literal sense *protollere manum*, and in its metaphorical *pro mortem mihi*: Lucretius blends the two. 312 313 comp. ii 447 *adamina saxa Prima acis constant ictus contemnere sueta Et validi silio duri robora ferri Aeraque cet.* 314 *perferre patique*: see n. to ii *ferre patique*. 316 *pertrasserant* seems not to be found elsewh

317 *procreavit*: see n. to 1747 *scopos*. The metaphor is clearly from *latere*: *latere* was used of a fortress.

318—323 if as some say the ad-circumjunct ether begets all things and takes them back at death, then must it be mortal, for it is thus supposed to increase and decrease.—This passage is an argumentum ad humanum: the notion presses 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 1560, and especially to 321 foll. which has much resemblance to this, *caelesti sumus omnes semine oritur*, and 1900 *quod missumat ex aethere oris cet.* the consciousness of this prevents him from giving a denial to the theory here; and he contented himself with leaving it as hypothetical: *si procedat cet.* in which there is doubtless irony mixed. The passage is a close paraphrase of Pacuvius 86 *Huc vult, circum supraque quod complecti continet Terram. Id quod nostri caelum memorant, Graeci perhibent aethera. Quisquid est hoc, omnia animat format alit auct creat. Sepeliat recipitque in eas omnia, omniaque eadem est pater, Invidemque eadem quae oriuntur, de uteroque eadem eodem occidunt.* 320 *quod quidem 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 sort. Pacuvius himself was probably thinking of Zeno, he says 93 *Mater est terra: ea parit corpus, animam aether adjuvat.* 323 *luminari, creari*, and thereby to be mortal; in 517 *At neque transferri sine parte nec trahi vult Immortale quod est quicquam neque dedere habitum; Nam cet.*

324—350 if the world had no beginning, why did history commence with the wars of Thebes and Troy? may the world began but lately, and as 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 *scilicet*. *Pro*. Hor. od. 1 8 14 *sub lacrimosa Troiae Funera.* 330 *summa*: as he is speaking of our *mundus*, *summa* is here *haec summa* or *haec rerum aemula*. see n. to 1008.

331 *exortibus cepit*: Aen. iv 281 *quae prima exortibus ramat?* geor. iv 316 *Unde nova ingressus hominum experimenta cepit?* 334 *organici cet.*: II 412 *masaca mele, per choros organici quos. figurant.* 336 *cum primis* merely strengthening *prima* is, first of all, before all others; vi 225 *subtilem cum primis ignibus ignem.* 340 *ecce mine* seems not to occur elsewhere: see n. to 14.

342 *superstare*. see n. to II 1061 *coneruit.* 343 *Tanto magis 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. 348 *incubuisse*: 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 *necessus*: see n. to II 710: VI 815 he has *necessis*, gen. of *necessus*. 352 and 364 *solido cum corpore*: see n. to I 755. *respuer ictus*: II 448 *ictus contemnere*. 359 *fit copia*: 371 *Deficit* is the opposite to this: Lach. compares VI 829 *magna mali fit copia circum*; and Enn. ann. 437 *Nec respirandi fit copia*. 361 *sum. summa* cet.: II 303 *Nec rerum summam commutare ulla potest vis. Nam neque, quo possit genus ullum materiai Effugere ex omni, quicquam est extra, neque in omne Unde coorta queat nova vis inrumpere et omnem Naturam rerum mutare et vertere motus*; and see n. to I 1008 *rerum summam*; for *summarum 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 dederis duplex Amathusia curam Scitis et in quo me corruerit genere*. 369 *cladem periculi* is a rare form of expression: comp. 1193 *murmura magna minarum: periculi* here and *minarum* there seem to have the force of an epithet: comp. with whole verse VI 657 *Aut alium quemvis morbi per membra dolorem*. 373 *leti* cet.: Ov. met. I 662 *praeclusaque ianua leti*. 375 *patet immani [hiatu] et respectat vasto hiatu*: Aen. VI 237 *vastoque immanis hiatu*. 379 recurs 1217.

380—415: again since its chief members contend in such furious civil strife, the world may perish either when fire has overcome water, or water fire: thus as poets fable, fire once was near conquering when Phaeton was run away with by the horses of the sun: this story may represent some real event; as may the flood of Deucalion some temporary victory of water. 381 *pio neq.* i. e. civil war: Aen. VI 612 *quique arma secuti 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-

over II 483 *Nam quoniam cet.* and III 425 *Principio quoniam cet.* and notes there: equal y slight changes of constr. are VI 165 *Nam cedere aut cet.*, 302 *Dum venit, amittens... Atque . . . portat* in these two places Lach. unskilfully changes the reading 386 *Tantum* is the accus. after *suppedinat.* 387 *diluviana* seems to be found only here. 388 389 occurred above 266 267 with slight difference. 392 *epicantes bellum*: Cic. ad Att. xv 11 1 *fertibus sano oculis Cassius, Martia spirare diceret*; ad Q. frat. III 4 6 *in primisque ἄρη νέων Q. Scaerds.* Petron. sat. 123 *Ciules acies iam tum spirare putares.* 392 393 *certamine, cecurre certant* 393 *Magna cet.* Enn. ann. 544 *Olli cernebant magnis de rebus arantes*; trag. 206 *cernunt de victoria* 394 fell. though they generally contend on equal terms, yet each has once been victorious *superantior seclis a ἀπαιξ ἀγώνη*: see D. to IV 561 *divisor, ductactor.* 396 *superit* is the perf.; see n. to I 7) *Instat animi ani III 1043 obit.* 397 *Avia*: Ovid met. II 167 *ruunt tritum-qua relinquunt Quadrivigi spiritum, 205 rapinamque per avia currum.* 399 *At pater omnipotens* both in Aen. VI 592 and Ovid met. II 501 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 *astrenam*: he is here speaking as a poet, *ut videres Gramm cecinere portae lampada.* 610 *rosca sol lampade*, VI 1198 *nova lampade* i. e. die: used in the same way by Virgil and others. 403 comp. Ov. l. l. 328 *Colligit timentes et adhuc terrore paventes Phoebus equos Colligit ex-pressas redept.* 405 *ut veteres cet.* II 699 *veteres Gramm docti cecinerunt portae*; Cic. *Arat.* 33 *ut veteres statuere portae*: of the passage in II, which the v. quoted introduces, Mr Grote hist. of Greece I p. 33 n. 3 says 'the fine description given by Lucr. of the Phrygian worship is much enfeebled by his unsatisfactory allegorizing': but this moralising is the very condition of the existence of such passages as that one and the present, he would not and could not otherwise have written them, and to my mind it is extremely interesting to see his intense love of these seductive fancies and the struggle between his instinct as a poet and his philosophical principles. 409 *revictae* perhaps *victae*; as I 592 *primordia rerum . . . aliqua ratione revicta*, but the *re* may here have its proper force. 410 *exustas tor. auris* Paeuvius 13 *Flumino vapore torrens fetum exusserit*: Lach. strangely says of this v. as rightly read in the MSS. 'ita autem ignem superare posse, it nunquam revincatur, Epicurus negat'; when Lucr. says at the beginning of this very passage 382 *Nonne vides aliquam longi certaminis ora Pene dum finem? vel cum sol cet.*

416—431: 'I will now describe how the various parts of the world were formed: as we said above, it was not by design that atoms framed it; but after many fruitless collisions, they chanced to fall into such motions as produced the world and all that is in it'. 416 *ille* is emphatic, as II 362. 419—431, except only 427, are all found elsewhere: 419—422 *Nam—modis multis* = I 1021—1024: 422—426 *multa modis—creare* = V 187—191: 428 = I 1026: 429—431 = with slight difference II 1061—1063: we meet again here what we have met already in this and former books: this passage which is the preface to one of the grandest parts of the poem is itself ill-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. I 4 τῶν αἰόνων σωμάτων ἀπροκόρητον καὶ τυχαίαν ἔχόντων τὴν κίνησιν συνεχῶς τε καὶ τάχιστα κινουμένων ἐκ τοῦ αἰῶτος, πολλὰ σώματα συνθηροῖσθαι καὶ διὰ τοῦτο ποικιλίαν ἔχοντα καὶ σχημάτων καὶ μεγεθῶν. 423 *plagis Ponderibusque*, by the joint action of which, as so fully shewn in II, the first-beginnings are able to come into collision and union. 430 *saepe*: in II *semper*: both are equally appropriate: *saepe* is on many other occasions and also at the foundation of our world, *Terrae maris cet.*

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' ἡλίω διδίσκονα (?) ἀγλαὸν εἶδος οὐδὲ μὲν οὐδ' αἴης λάσιον δέμας οὐδὲ θάλασσα. 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 *patet factis radiis rota candida caelum*, use the same phrase: see Forc.: but Vitruvius also IX 2 (4) has *plena rota totius orbis, sub rotam solis radiosque* and similar expressions in a technical astronomical description: is there not then an allusion to the wheel as astronomical symbol of the sun? Q. Cicero de XII signis 15 has *ciel rota fulgida solis Mobile curricula*; Cic. Arat. 281 *rota fervida solis*; and Appul. met. IX p. 647 *cum primum rota solis lucida diem peperit*. 433 *mundi* i.e. *caeli*, as often. 436 *moles*: Ov. met. I 5 *Ante mare et terras et quod legit omnia caelum Unus erat toto naturae vultus in orbe, Quem dixere chaos: rudis indigestaque moles*; fasti I 106 *Ignis aquae tellus unus aceruus erant*, III *Tunc ego qui fueram globus et sine imagine moles*: in both places he was thinking of Lucr. 437 I am not quite clear whether *quorum* goes with *discordia* or *Intervalla* cet. 438 439 *Intervalla—motus* we had above II 726 727, where see notes. 443 *inde loci*:

741 *Inde loci sequitur*; 791 *inde loci mortalia saccla creavit*. it is found in Eum. ant. 22, 522, sat. 3, and Cic. Arat. 327 (*minius aut loci cet.* 444 *discludere mundum* is explained by 445—448 which are a paraphrase of the words: they mean ‘*munda partes separatam locare*’: there is no real authority for the word in Cic. Tusc. disp. copied out of Forc. by Wuk.: V. rg. ecl. vi 35 *discludere Nereia punto* the sense is essentially the same. 447 448 *sororum, Scorsus*; see n. to III 631.

449—494: the heavy particles of earth collected in the midst and squeezed out the lighter atoms of the other parts of the world ether with its fires first burst forth and collecting on high formed the outermost sphere of the world: between it and earth the rudiments of sun and moon and stars took up their position: the earth, rid of these lighter particles, sank down still more where the bed of ocean is; and these depressions were flooded with salt water; and the more the earth was beaten upon by the heat of ether and the sun, the more it was condensed, and thus increased the ocean by particles of moisture squeezed out of it, and the heavenly elements of fire which flew off from it. 449 *primum cet.* Plut. de plac. phil. I 4 *ἀθροισμένον δὲ ἐν ταυτῷ τοίωτον τὰ μὲν ὅσα μείζονα ἦν καὶ βαρύτερα πάντως ὑπεκίβηξεν κ.τ.λ.*: comp. too Anaxagoras frag. 8 Schorn, 19 Schaub. τὸ μὲν ποικίον καὶ διερόν καὶ ψυχρὸν καὶ τὸ ζυφερόν ἐνθαυτε συνεχώρησε, ἐνθα νῦν ἡ γῆ· τὸ δὲ ἠραιὸν καὶ το θερμὸν καὶ τὸ ξηρὸν καὶ τὸ λαμπρὸν ἐξεχώρησε εἰς τὸ πρῶτον τοῦ αἰθέρος. Manilius who so often imitates and at the same time tries to refine Lucret. says I 159, as if with reference to *primum*, *Ultima subactis glomerato pondere tellus*. 454 *mag. moe. mundi i. e. the ether*. 455 *hæc e lœdibus cet.* Plut. L. I. ὅσα δὲ μικρὰ καὶ περιφερῆ καὶ λεῖα καὶ εὐολισθα. ταῦτα καὶ ἐξεβλίβετο κατὰ τὴν τῶν σωμάτων ἀνοδὸν εἰς τε τὸ μετέωρον ἀνεφέρετο. 458 *concrevis cet.* imitated by Ovid met. I 26 *Ignis concrevit vis et vis pondere casti Emicuit summaque locum sibi legit in arce*, and Manil I 143 *Ignis in ætheris volucer se sustulit antas Summaque complectens stellantis culmina caeli Flammarum vallo naturae mornia fecit*, and Milton par. lost III 716 *And this ethereal quintessence of heaven Flew upward*, he then goes on to imitate 519—521. 461 *genim. cet.*: II 319 *herbae gemmantis rore recentis*. 462 *radialis*: 700 *radialtem insigne dei*: it is so used by Eutimius Atticus and others. 463 *fluo. perennes*: Cic. Verr. IV 107 *aquas perennes*. 466 *sub nub. cas.*: VI 482 *Et quasi densentio subterit caerulea nimbus: quas densando* expresses exactly the *Corpora concreta* of this v. and 413, 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 bibulis subterere nubes*. 467 *diffusilis* an expressive ἀπαξ λέγόμεν. 468 *Cor coner cet.*: Virg. ecl. VI 31 in the brief summary of Lucret. expresses these vss. by *et igne tenet mundi*

conspicuerit orbis, whole mundi - aetheris. 467-470 are thus clearly expressed in the epicurean passage in Plut. 1.1. ὡς δ' οὖν ἐξέλιπε μὲν ἡ πληκτικὴ δὴναμις μετεωρίζεσθαι, εἰκετι δὲ ἦγεν ἡ πληγὴ πρὸς τὸ μετέωρον, μάλιστά τε ταῦτα κάτω φέρεσθαι, ἐπιέζετο πρὸς τοὺς τότε τοὺς δυναμένους ἐξασθαι οἷτοι δὲ ἦσαν οἱ πέριξ, καὶ πρὸς ταύτοις τὸ πλῆθος τῶν σωματίων περιεελίτο, παραπλεκόμενα δὲ ἀλλήλοις κατὰ τὴν περίκλασιν τὸν οὐρανὸν γένησαν. 468 circumfusis: col. p. 1 87 circumfusis conpictis and 39 circumfusis. 470 aeti lo complexu cot.: II 1066 aetide complexu quem

met aether; Emped. 185 αἰθέρ σφίγγων περὶ κίκλον ἅπαντα. Plut. lost in 7:1 The rest [of the ethereal quintessence] in circuit walls this universe, w/ence one might suspect that M. It. m at the moment took cotra for a nouia: and wth this and 500 full. comp. VII 264 exprasae of equal pure Transporent elemental air diffual In circuit to the uttermost space (if this great round; Shakesp. sonnet 21 That heaven's air in this huge roundness heins: Ballus' description Cic. de nat. deor. II 101 of the atomic theory might serve for a commentary on Lucret. ultimus et a dimissis nostris ultimatima omnia circum et coercens caeli complexus, qui aeterni aether vocatur. extrema ora et determinatio mundi.

471 Hunc exordium cet.: Plut. 1.1. τῆς δὲ ἀστῆς ἐχόμενοι φύσεις αἰ ἀστροὶ ποικίλαι εἶσαι, καθὼς ἐγγραὶ, πρὸς τὸ μετέωρον ἐξωθοῦμεναι τὴν τῶν ἀστέρων φύσιν ἀπετέλουν. 472 Intertrahit cet.: Plut. 1.1. de

states the relation between these bodies and the air more precisely than Lucret. τὸ δὲ πλῆθος τῶν ἀναθρομιζόμενων σωματίων ἐπληττε τὸν αἶρα καὶ τοῖτον ἐξέβλιβε: περικρατοῦμενος δὲ οἶτος κατὰ τὴν κίνησιν καὶ συμπεριλαμβόμενος τὰ ἀστροα συμπεριήγε ταῦτα καὶ τὴν νῦν περιφορὰν αἰτῶν μετέωρον ἐπέδρατε. 476 vita is poetical like his aeternum lampada mundi in

3 514 aeterni siderea panna, and 538 quibus tanta vivit i e. terra, a still bolder expression I 1034 vanae labentes aetheris ignes. 480

488 are bestly expressed by Virgil cel. VI 35 Tomi iustare sodum et hinc hinc Noctua panta Currit: Plut. 1.1. καπετα ἐκ μὲν τῶν ὑποκαθιπτῶν ἐγενήθη ἡ γῆ, ἐκ δὲ τῶν μετεωριζόμενων οὐρανόσ περ αἶρα. πολλὰς καὶ ἄλλας ἐπε περιελημμένης ἐν τῇ γῇ περικουμένης τε ταύτης κατὰ τὰς ἀπὸ τῶν περικρατοῦν πληγῶν καὶ τὰς ἀπὸ τῶν ἀστέρων αἶρας [ἢ αἰγῶν] προσεβλήθητο πῶς ὁ μικρομερὴς σχηματισμὸς ταύτης καὶ τὴν ἰγρὰν φύσιν ἐγένετο. πιστικῶς δὲ πῶς ὁ δεικνυμένη κατεφέρετο πρὸς τὰς κείλους τότε τοὺς καὶ δυναμένους χυμηταί τε καὶ στέζαι, ἢ καθ' αἰτὸ τὸ ἕδωρ ὑποστῶν ἐκοίλανε τοὺς περικρατοῦς τόποις: I have quoted thus largely from this passage, because I believe it to be from the pen of Epicurus. 482 fuscis optically for all hollows. 485 verberibus: 1104 Verberibus radiorum. extrema ad hinc i is of course the whole outer surface presented to the sun. 487 calidis color. Plut. de plac. phil. III 16 Ἐμπεδοκλῆς ἰδρῶτα ἐκ τῆς γῆς ἐκκαομενῆς ἐπὶ τοῦ ἡλίου διὰ τὴν ἐπιπολαίον πλῆσιν [εἶναι τῆς θερμότητος], and Aristotle meteor II 3 p. 337 25 observes that the planets

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 natans*: Virg. geor. III 198 *campique natantes*; Aen. VI 724 *camposque liquentis*; Eon. ann. 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* [relicta sunt]. *liquidissimus cet.*: Ovid met. I 67 *liquidum et gravitate carentem Aethera nec quicquam terrenas faecis habentem*. 502 *turbantibus*, 504 *turbare* are neut.: see n. to II 126. 503 *haec Omnia*, all this troubled air that we see here below. 505 *labens cet.*: this view he seems to prefer: so 1436 *mundi magnum versatilis 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 ei vortitur orbis*, 517 *possit caelum omne manere In statione*. 507 *Pontus cet.*: Aristotle Pliny and others attest this, and Sen. nat. quaest. IV 2 29 *ob hoc Pontus in infernum mare adsidue fluit rapidus . . in unam partem semper pronus et torrens*: Othello 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

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 allusion whatever to this paragraph: clearly then it is an after addition of the poet's who had observed that he had entirely omitted this question

of the stars, though he had so fully discussed sun and moon, it was left then by him unconnected with the rest, and placed here by his first editor. 510 *Principio*, see n to 505, and comp. 1426 *mundi magnam versantile templum*. 511 *Et utraque* &c., in this case the sphere of heaven must revolve on its axis, this axis therefore must be supported in its position. This is done by an air pressing outside on each pole, and keeping each fixed in its place. But then to put the sphere in motion another force is wanted: this must be a third air; but it may act in two ways, it may blow at right angles to the poles either above the sphere in the direction in which the sphere has to move with its stars, or it may blow underneath in the opposite direction, moving it thus as a stream of water passing under a wheel moves the wheel, that is to say in the direction opposite to its own course. *polum* is the axis of the sphere of heaven, and *utraque pars* is each pole, the north and the south. 514 *volvenda*: 1276 *volvenda aetas*; VI 179 *glans volvenda*: the ground has the force of a press. *mult.* *Enn. mu.* 520 *Clamor ad caelum volvens*; *Virg. volvenda dis.* comp. I. 991 *oriundi aeterni*. see n. to 476 *viret*, and comp. *Germanicus phaen.* 636 *Declivemque involunt aeterni pondera mundi*. 515 the *haustra* or *austra* belong to the rotas. *Nannus* p. 13 'austra proprio dicantur rotarum eam ad austrum'. 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) *haustri etiam in fluminibus rotae eorum eorum frontes affiguntur pumaeque cum percutiuntur in petu fluminis, conjuncti progredientes versantur eadem, et ita modicis aquam haerentes et in summum referentes. species fluminis impulsu versantur est: the medioli answer to the haustum of Lucret and the contrivance gives a good picture of what he means. 522 *flammae fivens ut eunte extrinsecas*, another instance of pleonastical language, *ab aliunde* is *ab aliquo loco*, the opposite of *aliquo*: so that *ab aliunde* seems to be only *ab aliquo alio loco*, and *extrinsecas* implies the same thing, the whole phrase being simply the contrary of the *inclusas*, the heats shut up in the stars themselves. 524 *euntis* must be the *notitia*. 524 *euntis* 525 *parentis* see n to CI 2 613. 523—525 seems at first sight almost a stoical doctrine, but is merely a practical mode of saying that the fires of the stars are drawn off by the action 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. Laert.* x 92 τὸς τε κινήσεις τῶν οὐκ ἀόρατων μὲν γίνεσθαι κατὰ τὴν τοῦ ὄλου σφαιροὶ δόλην, ἢ τοῦτου αἰτίας αἰτῶν δὲ δόλην κατὰ τὴν ἀρχήν ἐν τῇ τοῦ κόσμου γενέσει ἀνάγκη ἀπογεννηθεῖσαν ἐκ ἀνατολῆς, εἴτα τῇ θερμασίῃ κατὰ τινὰ κινήσειν τοῦ αἵματος αἰετῆ ἐπὶ τοὺς ἐξῆς τόπους ἰόςτος. 529 *aequor disponere solem* is not unusual constr.; it appears to be much the same as III 420 *perij in**

disposition; and require to have the force it has in the world required in
 equal proportion. 532 *εὐκταί - ἐκείνη δὲ ἐστὶν ἡ ἀρχὴ τοῦ κόσμου*
 533 *ἡ δὲ ἐκείνη ἐστὶν ἡ ἀρχὴ τοῦ κόσμου*

The last eight verses are to be not only as bearing not only on what
 precedes, but also on what follows in this book about the sun and moon,
 and in the *de aëre et ignis* and other celestial phenomena
 the comparing Epicurus' matter to Pythacles in *Deig. Lat.* 2 84 f. l. 1.
 We find that Lucretius and Lucretius are in precise agreement on this as
 on most matters. The content which Epicurus had for astronomers
 and other system-dogmatisers and the doctrine he held with regard to mete-
 ors is one of the most curious features of his philosophy. Whatever
 could be brought to the test of sense and was contradicted 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. Lucretius 518 it is a
 certain truth that the universe consists of body and void and that atoms
 are indivisible: so with all things *ὅσα μοναχῶν ἔχει τοὺς φαινομένους ἐπι-
 φανίαν, ὅπερ ἐπὶ τῶν μετεώρων ἐκείνη ἔχει, ἀλλὰ ταῦτά γε πλεονεχία ἔχει
 καὶ τῆς γαιώσεως αἰθέρος καὶ τῆς οὐρανόθεν αἰσθησέων σφαιροειδῶν κινήσεων·
 οἱ γὰρ κατ' ἀξιώματα κατὰ καὶ νομιθεσίας φυσιολογησέων, ἀλλ' ὡς τὰ φαινο-
 μένα ἐκκαλεῖται, and then he goes on to give this reason, *ὡδὲ γὰρ οἱ ἀέ-
 ρος καὶ κενῆς οὐρανόθεν ὁ βίος ἡμῶν ἔχει χάριτα, ἀλλὰ τοῖς ἀνθρώποις ἡμῶν
 ζῆν.* His doctrine then of body and void and the nature of atoms are
 certain truths which admit of but one explanation because every pheno-
 menon here on earth attests them, and by most certain in fact 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 *Deig.*
 519, *Lucret.* v 584—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 Lucretius 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 comets can admit of only one
 explanation, or that lightning and clouds can be formed in only one way
 is a vain metaphysical assumption, since they are beyond our powers
 of observation and there are many ways of explaining them equally pro-
 bably, to which *οὐδὲν τῶν φαινομένων ἀνταρτυρεῖ, or οὐδὲν τῶν ἐπιση-
 μῶν διαφέρει* and the like: you must not then fear *τῶν ἀδραποδῶν
 τῶν ἀνταρτυρεῶν τελευταίας* to give one explanation *καλῆν ἔστι τοῖς**

γερατεύεσθαι τι πρὸς τοὺς πολλοὺς βουλομένοις, nay it is μάταιον, and even κενικόν. Well then all the possible reasons which Lucret. has just given of the motion of the stars are equally unrefuted by sense; are equally true therefore; and though only one of them may apply to our world, yet in the countless worlds, like and unlike ours, existing in the universe they all may and must find their place, l. l. 94 εἰν μὴ τις τὸν μοναχῆ ῥόπον κατηγορηκὸς τοὺς ἄλλους ὡς κενούς ἀποδοκιμάζῃ, οὐ θεωρηκὸς τί ἕνα τὸν ἀνθρώπῳ θεωρῆσαι καὶ τί ἀδύνατον, καὶ διὰ τοῦτ' ἀδύνατα 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 *Terraque*: Lucret. does not tell us what the shape of the earth is; but he must have conceived it as presenting a surface more or less flat both above and below. 535 *Evanescere* cet. i. e. below on the under-surface: *evanescere et decreescere*, as 625 *Evanescere, imminui*, seems a decided ὑστερον πρότερον: for the latter must have place before the former. 538 *vivit*: see n. to 476 *viva*: yet it does appear harsh to apply this epithet to the *bruta terra*, the model of *Quid sit vitali motu tenuisque remotum*: perhaps he was thinking of it as forming a sort of organic body with the air, like the human body with which he proceeds to compare it. Epic. in Diog. Laer. x 74 says merely καὶ ἡ γῆ τῷ αἵρι ἐποχέιναι: Plut. de plat. phil. iii 15 assigns this to Anaximenes: καὶ τὸ πλάτος ἐποχέισθαι τῷ αἵρι. Pliny nat. hist. ii 10 gives an account much resembling that of Lucret.: *spiritus quem Graeci nostrique eodem vocabulo aera appellant, vitalem hunc et per cuncta rerum inaeabilem otioque consortum; huius vi suspensam cum quarto aquarum elemento librari 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: *Nec vero tibi natura admiranda videtur Pendentis terras debet, cum pendeat ipse Mundus et in nullo pon restigia fundo.* 545 *quid obeat* i. e. quod munus obire debeat, wh 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 *rotæ*: see n. to 452. 567 *Adversæ*: I 688 *in quæ corpora mittere possit Scelus et nostros adventu tangere tuos* 589 *vel speciem*: see n. to III 214. 571 *multæ*: III 141 *hæc hæc circum Lætium mudent.* 572, 581 and 589 *plum*: see n. to II 341 575 *Lunaque* etc. you can tell for certain that the moon is of the same size as it looks; but you cannot tell whether its light is its own or borrowed, whereas unphilosophical astronomers assert that its light is borrowed, and that it is thousands of times larger than it appears. *see* remarks added after 533. *notæ*: *Catui* XXIV 13 *notæ es Dicta luvæ luvæ.* 578 *Quam* [ligur], *quæ cernimus, esse videtur.* 583 *ut est* etc. i.e. necesse est videatur nonna e terra ita ut utique est oris patet etc. *quantitas* *quantus*, *id est quantuscumque*. *compr. quisquis = quicumque* *quoquo quocumque; quamquam, utut* and the like. 585 *videtur* directly connected with 590 *Scire licet*, 586—589 being a parenthetical illustration from earthly fires. 588 *mutare* neut. as often in phrase *see* Forc. *perparvum quiddam* being a cognate neut. 589 *Alteram* *utram* i.e. *maiorem aut minorem*: see n. to III 304 for elision: the full form for *alterutram* appears to be very rare. 590 *perparvum* *minutello, exîma parte brevique*, as *Perparvum quiddam*, has facilitated accumulation of terms to shew the extremely small amount of increase or decrease. The above passage exactly agrees with *Γρη. I 1 91 τὸ μέγεθος τοῦ ἡλίου τε καὶ τῶν λοιπῶν ἀστρῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τῆς κοίτης ἐστὶν ἡλίον φαίνεται (τοῦτο καὶ ἐν τῇ ἐνδεκατῇ περὶ φύσεως ἐ γάρ φησὶ 'τὸ μέγεθος διὰ τὸ διάστημα ἀποβιβάζηκει, πολλῶ ἂν μάλλον τὴν χροάν') ἄλλο γὰρ τούτῳ συμμετρότερον διάστημα οἶθ' ἐστὶ κατὰ δέ το κατ' αἰτὸ ἦτοι μείζον τοῦ ὀραμένου ἢ ἕλαττον μικρῶ ἢ τηλικαῖτον ἢ ἕλαττον ὄραται: οἷτω γὰρ καὶ τὰ παρ' ἡμῶν πῦρα ἐξ ἀποστήματος θεωρεῖσθαι καὶ τὴν αἴσθησιν θεωρεῖται καὶ πᾶν δὲ τὸ εἰς τοῦτο τὸ μέρος ἐνοστήμα ῥῆθ' διαλυθήσεται, εἴν τις τοῖς ἐνυργήμασι προσέχη, ἕπερ ἐν τοῖς περὶ φύσεως βιβλίοις δαίκαγμα.* *Lucr. do ist. scilicet had before him the 11th Book of the* *περὶ φύσεως* which *Diogenes quotes* in the middle of this extract, and of which, such scanty fragments are published in the volume, *Hercules*. *the τὴν χροάν* there is the *claræ speciem certamine pyrami* of *Lucr. Cicero* does not lose this opportunity of joining, as in the next, *pr. II 22* *vel de fin. I 20* *vel Democrito motus videtur, quævis homini etu hinc motivaque profecto; hinc pelata fortasse, tantam enim esse cœlestis vis videtur, vel pauli aut minorem aut minorem.*

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 *percipiat*: see n. to IV 729 *percipiunt oculos visumque lacessunt*. 609 *Accedere*: for form see II 1025: for accus. after it comp. Plaut. Stichus 88 *miki paternas vocis sonitus auris accidit*.

614—649: it is by no means clear how the sun performs its annual course, and how the moon in a month goes through the same journey: Democritus may be right who says that the nearer any body is to the earth, it is carried on less swiftly by the revolution of the heaven: now the moon is nearer than the sun, the sun than the signs of the zodiac: therefore the moon seems to travel faster than the sun, the sun than the signs, because in truth they in their revolution with the heaven catch up the moon which is slowest first, and then the sun: or two airs may blow in turns in cross directions, one of which drives the sun from the summer to the winter signs, the other drives it from the latter to the former: and so with moon and stars. 616 and 640 *flexus* are the same as *metas*. 617 *solstitialis*: the best writers confine this term sometimes to the summer solstice: Cic. de nat. deor. II 19 *solis accessus diaccessusque solstitiis brumisque cognosci*. 619 *Annua* cet.: Manil. III 515 *Annua quod lustrans consumit tempora mundum*: but comp. this v. and 691 *Propter signiferi posituram totius orbis, Annua sol in quo concludit tempora serpens, Obliquus terras et caelum lumine lustrans* with Cic. Arat. 318 *Orbem signiferum perhibebunt*, 332 *Haec sol aeterno convectit 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 volvunt 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 caecae exponere caecae*, 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 audeat flexus*, 640 *Brumalis usque ad flexus*, 612 *qui sit fulgore notatus*, 665 *conficere orbem*, IV 171 and VI 252 *caeli complexo cavernas*, with Cic. Arat. 232 *Haec faciunt magnos longinqui temporis annos, Cum redeunt ad idem caeli sub tegmine signum, Quarum ego nunc nequeo tortos evolvens cursu* 236 *magnos edemus gentibus orbes*, 239 *caeli sub tegmine*, 237 *aetern lustrantes lumine mundum*, 242 *Tam magnos orbes*, 337 *signa revisunt*,

288 *Exaequat spatium lucis cum tempore noctis*, 281 *rotæ ferreæ solis*, 282 *brumale tempore flexus*, 219 *fulgens caudæ natus*, 253 *capit orbem*, 272 *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 = 17371. 624 *cum caeli turbine*: 510 *magnus caeli si vertitur orbis*; which Lucr. also appears to think most probable. 625 *Evanescere, Imminui*, comp. 535 *Evanescere, et uescere*, and see n. tuore. 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 *ferreæ signa* i.e. of the zodiac which are higher and therefore carried on in more rapid revolution. 629 *magis hoc* i.e. *lucram magis quam Lucr. reliquit*. 631 *tendere cursum* seems to be no more than *tendere iter*, or *cursum tendere*, which *Ennius* and *Virgil* use: *Livy* xxiii 34 5 has *tendere cursum* and *Virg. Aen.* 834 *contendere cursum* for a ship keeping on its course. 632 *facta* cet.: he now passes the craticæ recta, which he had partially occupied in 630 *abest, propinquat*. 633 *ad hanc revertunt*: II 359 *revertit 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: λέγοντι τινες, λέγει, and he all is rates 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 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 uentus cet. alter qui reicit*. 641 *frigoris undas*: *Wak. quotes Virg. Georg.* III 357 *Tam sol pullentis haut unquam discutit undas*. 644 *volunt cet.* refers of course only to *stellæ*: *Lucr.* imitates *Cicero* quoted above *volvunt annos* i.e. *volvendo faciunt* *Cicero* less poetically *Illeg.* [Hæc] *faciunt magnos longinquæ temporis annos*: *Aratus* *Phæn.* 415 *Μακροὶ δὲ σφίον εἰνὶ ἔλαττομένω ἐναυτοί*. 647 *superæ* dat. gov by *diversus*: *Hor. epist.* 1 18 5 *Est huic diversum vitæ vitæ*: it is a very common kind of conciseness of expression for *in partibus contrariis in partibus in quas superna eunt*, and resembles III 1033 *eadem ut as sopita quiescat* and the like. 649 *caetera* 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. κ 92 ἀνατολῇ καὶ δύσει ἥλιοι καὶ σελήνης καὶ τῶν λοιπῶν ἀστρῶν καὶ κατ' ἀναφῆν γίνεσθαι δύνανται καὶ κατὰ σβέειν .

καὶ κατ' ἑτέρους δὲ τρόποις, ὥστε τὰ προσηρημῖν' ἀποτελείσθαι οἶδα γὰρ τῶν φαινυμένων ἀντιστοιχημῖ κα. τ. λ. 652 *effluit lan. ignis*: comp. 758 *solgete nos etiam dimittite laqueos ignis* etc. and ii 832 *præter omnem eburne colorem* *efflure* therefore = *dimittite*, not its usual sense. 653 *iter*, on the other hand vi 333 *itiner*: *iteris* or *itere* appears to be used by Nævius Pacuvius Attius Varro; *itiner* by Ennius Pacuvius Attius Mædullus 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 *Anteipat* appears clearly to govern *caelum* comp. Cic. ad Att. viii 14 2 *dices, quid igitur proficis qui anteipat eme rei molestiam quæa tri tuo sciturnis sis?* 663 *Idæis* etc.

Plautus Sic xviii 7 6 gives the same curious story more fully than Lucet. the Trojan Ida is spoken of, the stoic Cleomedes de subl. ii 87 speaks at this notion of Epicurus: *καίτοι πρὸς ἅπασιν τοῖς εἰρημίνους ἀπακωάταις οἶσι εἶναι καὶ τὰ ἀστρα ἀπεφθάρτα ἀπατέλλοικτα μὲν ἐξέπτισθαι, δνομια οὐ σβείνεσθαι*, 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 *impulsem*: 688 *inventus* *Oscipit et mollis vestit lanugine malas*; Aen. viii 160 *Tu n. mihi prima genas vestibat flore inventas*. 674 *pariter malis* i 58 *Ex utraque pari malarum parte profusant*. 676 *Non omnia* in this sense is common enough in Cicero. 678 *Atque ita etc.*

like Epicurus' expression l. l. 32 *κατὰ τὴν ἀρχὴν ἐν τῇ τοῦ κόσμου γένεσει ἀνάγκη ἀπογεννηθῆσαν*. 679 *Consequè* comp. n to i 503

colono, of which the principle is the same; and see Laetina iii's very learned note. He shews that *adsoeue* is used more than once by Plautus: the old writers never contracted the last two syllables in *o* *e* in any of these words, any more than in *ingonius perpetuus antapius* and the like.

660—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 *amfractibus*: this word is used by Cicero more than once for the annual course of the sun: see Forc.: but Lucr. here employs it for the unequal daily curves it makes above and below the horizon: *amfr.*: I 718 *amfractibus* with n. 686 *relatus*: if the other part is from east to west, *relatus* expresses the return from west to east. 687 *anni Nodus* must here mean the intersection of the ecliptic and equator at the two equinoxes, though *nodus* in astronomical Latin and *σύνδεσμος* in Greek have also other meanings: Cic. Arat. 287 *In quo autumnali atque iterum sol lumine verno Exaequat spatium lucis cum tempore noctis*. 689 *cursu* i. e. *solis*. *medio* governs *flatus*: Cic. in his Aratea often has *aurae aquilonis*, *austri*, and the like to denote the point from which the wind blows, as Lucr. here uses *flatus*: 280 *a clarionis auris aquilonis ad austrum Cedens*, 272 *ab infernis austri convertitur auris*, 253 *Quorum alter tangens aquilonis vertitur auras*: Lucr. has probably taken the notion from him. When the sun is midway between the two solstices, the heaven *Distinet aeq. discr. 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 currens amfractibus, in partis non aequas dividit orbem*, until *anni Nodus nocturnas exaequat lucibus umbras*: here too I take him to be speaking of the daily revolution of the sun, when day and night are equal. *metas* can of course be used for the points where he rises and sets; as Ovid met. III 145 *Et sol ex aequo meta distabat utraque*: the heaven keeps his two goals, the points where he rises and sets, at an equal distance from north and south, i. e. speaking roughly he rises and sets due east and west. 690 *aequato discr.*: he no longer in *partis non aequas dividit orbem*. 691 *qn. orbis*: Cic. Arat. 317 *Zodiacum hunc Graeci vocitant nostrisque tui Orbem signiferum perhibebunt nomine vero*: the same name he and others give to it in prose as well: 712 *signorum per orbem*. 692

serpens, 693 *lustrans*: see notes 1 for three other instances in which Lach. has corrupted his author from a vain objection to two participles in such a connexion as this: Cicero in his *Aratea* again and again has examples of this, and in the parts most imitated by Lucr. as 237 *Quatuor aeterno lustrantes lumine mundum, orbis stelligeri portantes signa feruntur, Amplexi terras caeli sub legmine fulti*: 260 *recedens, devitans*; 264 *consistens, distinguens*; 332 *lustrans, conficiens*; 379 *depellens, pandens*; progn. fr. 3 *Cana fulix fuyiens, 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 quas tardis mora noctibus obstet*; if the meaning indeed be the same. 700 *radiatum*: 463 *radiati lumina solis*. *insigne*: Cic. de nat. deor. I 100 *cum ipsum mundum, cum eius membra, caelum terras maria, cumque horum insignia, solem 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 crossior est cet.* 703 *certa parte*: a particular quarter which varies every day throughout the year. *certa desurgere parte*: Hor. sat. II 2 76 *ut pallidus omnis Cena desurgat dubia*; I 4 31 *nequid Summa deperdat metuens*; II 2 105 *Non aliquid patrias tanto emetiris aceruo*: Lucr. himself II 703 *egigni corpore vivo*; VI 761 *quibus effiant causis*. 704 see what is said in notes 1 to prove that a *v.* is here lost: unless it be so, there is nothing to indicate that he is speaking of the daily creation of a new sun, as he manifestly must be doing: comp. too the similar way in which he concludes his discussion of the moon in the next paragraph, 748—750 *Quo minus est mirum si certo tempore luna Gignitur et certo deletur tempore rusus cet.* Among those who thus 'seem to speak the truth' was Heraclitus, who also held like Epicurus that it was εἶπος τοῦδὸς ἀνθρώπων.

705—750: the moon may borrow its light from the sun, increasing as it recedes from him, until, when directly opposite, it shews its full face; and again diminishing as it again approaches: in this case the moon must be a round ball moving below the sun: it may shine too with its own light, and its partial or total concealment may be caused by an opaque body invisible to us getting between it and us in various ways: or thirdly it may be a ball half bright half opaque which presents to us all these various phases, as the Chaldees assert in opposition to the first hypothesis, that of the astronomers: or lastly a new moon may be born daily, each successively presenting a different phase: thus many things, for instance the four seasons, come round in regular order.—

Epic. l. 1. 94 reasons in just the same way, *κενώσεις τε σελήνης καὶ πάλιν συμπληρώσεις καὶ κατὰ στροφήν τοῦ σώματος τούτου δύναται ἂν γίνεσθαι καὶ κατὰ σχηματισμοὺς αἴρος ὁμοίως, ἔτι τε καὶ κατ' ἐπιπροσθήσεις καὶ κατὰ πάντας τρόπους καθ' οὗς καὶ τὰ παρ' ἡμῖν φαινόμενα ἐκκαλεῖται εἰς τὰς τούτου τοῦ εἶδους ἀποδόσεις... ἔτι τ' ἐνδέχεται τὴν σελήνην ἐξ ἑαυτῆς ἔχειν τὸ φῶς, ἐνδέχεται δὲ καὶ ἀπὸ τοῦ ἡλίου καὶ γὰρ παρ' ἡμῖν θεωρεῖται πολλὰ μὲν ἐξ ἑαυτῶν ἔχοντα πολλὰ δ' ἀπ' ἐτέρων... ἢ δ' ἐμφασίς τοῦ προσώπου ἐν αὐτῇ δύναται μὲν γίνεσθαι καὶ κατὰ παραλλαγὴν μερῶν καὶ κατ' ἐπιπροσθήσειν καὶ κατὰ πάντας τρόπους ὅσοι ἂν θεωροῖντο τὸ σύμφωνον τοῖς φαινόμενοις πεπημένοι.* The reasoning is quite the same as in the preceding sections: any of these theories may be true, and as none can be proved not to be true, none being opposed to sense, all are equally true: any one therefore *μαχόμενος τοῖς ἐναργήμασιν οὐδέποτε διηγήσεται ἀταραξίας γνήσιου μεταβῆναι*: the attainment of this ἀταραξία γνήσιος being the end Epicurus and Lucretius had before them in writing their physics, and not the vain ambition to propagate idle mathematical and other theories. 707 and 724 *Ad speciem = ad visum*: IV 235 *quae poterit res Accidere ad speciem quadrata*; 242 *speciem quo vertimus*. 708 *pleno bene*: this use of *bene* is a favourite one with Cicero. 712 *signorum per orbem*: see n. to 691 *signiferi orbis*. Lucr. here gives a lucid statement of the true cause. 714 *cursum viam*: 1124 *iter viai* 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 *erit ut possint*: it means therefore simply *potest*; and is not used as 730 *sit cur*, where *cur* has its usual force: see also n. to VI 132. Plut. de plac. phil. II 28 mentions Anaximander and Antiphon as holding that the moon shone with its own light; but who hit upon this notion of the parasitical opaque body in order to explain its phases, I don't know. The observant Thales taught that its light was derived from the sun.

720 *si forte* - fortasse, is found in Cicero, as de off. II 70 *in uno ille aut, si forte, in liberis eius manet gratia*. see Madvig emend. Liv. I. 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 *glomeraminis atque pilai* seems a heudyadis 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 Chaldaeorum civitate seu natione progressus in Asiam etiam disciplinam Chaldaicam patefecit, ita est professus, pilam esse ex dimidia parte candentem, reliqua habere caeruleo colore. cum autem cursum itineris sui peragens subiret sub orbem solis, tunc eam radiis et impetu caloris corripi convertique candentem, propter eius pro-*

partem luminis, ad lumen. cum autem evocata ad solis orbem impetorem spectent, luce inferiori partem eius, quod evidens non sit, propter aeris simul tulerit obscuro ceteri, and so on hence his followers were called 'Chaldaei'. Chaldaea is of course the gen. plur.: 1063 *canon Molochum* 403, vi 754 and ii 600 *Gratum*; v. 641 *Siculum*. 728 *Astrolog. artem* is the system of the astronomers who held the first mentioned theory. 729 *quod pugnat*, a constr. common enough in Cicero: *de int. deor.* i 75 *illud visco pugnare te*; *pro Sex. Rose.* 8 *si hoc solvum pugnatur*: so *qui id pugnant* and the like. 733 *aborisci* seems to be found nowhere else: iii 155 he has *aboriri*: *Laob.* compares *utisci passaci 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 *esse pere*: *reparari in loco illius et partes in partem eius suscipere*. *Cicero Q. frat.* i 143 *si mea pars nemini cedit fac ut tua ceteros vincat*, *comp.* *too Ter. eun.* 1055 *ut haerem in parte aliqua tandem apud Thaeonem*. 735 *vincere verbis*. 99 *Et quam d. flude id nih. sit pervinere dicit*. *Verg. geor.* iii 289 *verbis ea vincere magnam 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 *praeveniens*: *Hor. epist.* i 7 13 *Cum zephyris et hirculans praevenit* for the first approach of spring *couq.* i 10 *fel.* 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 succubula tellus Submitit flores*, when *Venus* alone has to be glorified. 741 *Inde loci*: see n. to 413. 742 *estia sub aequal* refers vi 730: 715 *Aut quia sunt aestate aequalmes estia contra Aem tempore eo qui estiae esse feruntur*. 743 *Euhian* and *ethae* are the only well-attested spellings; probably *Euhian* should also be read, for *Aen.* vi 517 the best mss. have *euhantis*. the Latins naturally expressed this Greek aspirate in the middle of the word. 745 *Attentans* here must mean merely loud roaring though applied to *Jupiter* by Cicero and Ennius it signifies thundering or lightning, and this is its usual force in *atticolans 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 pu-

rallel to those given just above to shew how the moon may receive her light. Epic. L L 96 gives us a similar choice, *ἔλειψις ἡλίου καὶ σελήνης δύναται μὲν γίνεσθαι καὶ κατὰ σβίσιν, καθάπερ καὶ παρ' ἡμῖν τοῦτο θεωρεῖται γινόμενον καὶ δὴ καὶ κατ' ἐπιπρόσθησιν ἄλλων τινῶν, ἢ γῆς ἢ οὐρανοῦ ἢ τινος ἑτέρου τοιούτου*: and Diogenes adds just below *ἐν δὲ τῇ δωδεκάτῃ περὶ φύσεως ταῦτα λέγει, καὶ τὸν ἥλιον ἐκλείπειν σελήνης ἐπισκοτούσης, σελήνην δὲ τοῦ τῆς γῆς σκιάσματος· ἀλλὰ καὶ κατ' ἀναχώρησιν.* 751 comp. Virg. geor. II 478 *Defectus solis varios lunaeque labores.* *latebras* does not appear to occur elsewhere with this application. 754 *obstruere*: there seems an allusion to the technical use, *obstruere fenestras, obstruere lumina* or *luminibus*, though I cannot find an instance exactly similar to the present. 758 and 765 *Tempore eodem*: so 1045 *Tempore eodem alii facere id non quisse putentur.* 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. IV p. 264. 763 *super* = *insuper*: see n. to I 649. 764 *rigidas . . umbras*: old post in Cic. Tusca. disp. I 37 *ubi rigida constat crassa caligo inferum*: 'even darkness which may be felt' *coni*, the cone of the earth's shadow; so that *coni* would seem to define the *umbras*, as 369 *pericli* does the *cladem*: considering what Epicurus' and Lucretius' conceptions were of the shape of the earth, they must surely have blindly accepted from astronomers this fact of its conical shadow: the force of *Menstrua* is not at once apparent, as she has to pass most months without any eclipse: yet these do depend on her monthly revolution; and if her orbit lay in the plane of the ecliptic, there would of course be an eclipse every full moon. 765 *succurrere* = *succedere*, used in this its literal sense is almost or quite unexampled: Forc. compares its metaphorical use in Cic. pro Sex. Roscio 31. 769 *Cur cet.* as 758 foll. of the sun. 770 *per*: see n. to I 841 *Ignibus ex.* 771—782: 'having thus explained how all that goes on above in the heaven may take place, the movements of sun and moon and their eclipses, I now come back to the infancy of the world and the earth and proceed to shew what then took place.' 773 *quicquid* = *quicque*, as so often in Lucr. *resolvi*: VI 46 *Pleraque ressolui*, where he is talking of the same questions: a rare use of the word, not unlike that in Quutil. inst. VII 9 14 *nec refert quomodo sit facta amphibolia aut quo resolvetur.* 774 Virgil says obscurely *caelique vias* and *caelique meatus*, with reference probably to this passage. 776 *affecto*: see n. to II 156 *Officiuntur.* 779 *convisunt* keeps up the metaphor of *conire* and *aperto lumine*: II 357 *Omnia convisens oculis loca.* 780 *Nunc redeo cet.* from which he had digressed after 508. 781 *in lum.* *as cet.*: see n. to 212 and Virgil there quoted. 782 *ererint* = *de-*

erent, is somewhat archaic and used by Cicero in imitating old legal language: yet *Catul. LXIV 150 germanum amittere crevi.*

783—820: first herbage sprang up, then trees, then living things: in the newness of creation the earth produced the larger creatures, birds first, even as now it produces spontaneously worms and the like: then lastly man, whom it fed from its pores with a moisture resembling milk: in the perpetual spring of the new world the children needed nothing more than what the earth thus supplied. 783 *Principio* cet.: in their account of the first production of things the early philosophers would be likely to agree more or less. *Lucr.* probably had a special eye to *Empedocles*: thus we are told in *Plut. de plac. phil. v 26* and *Galen* that *Empedocles* *ἔπειτα τῶν ζώων τὰ δένδρα ἐκ γῆς ἀναδύσθαι φησι*, plants with him being imperfect animals. *Virgil* in *geor. II* has frequent allusions to *Lucr.* in return: comp. too the conclusion of his brief epicurean cosmogony, *ecl. VI 39 Incipiant silvas cum primum surgere, cumque Rara per ignaros errent animalia montis.* 786 *per auras* cet.: *Virg. geor. II 363 dum es lactus ad auras Palmes agit laevis per purum immixtus habenis.* 788 and 790 *primum* seems to have this force, birds have the rudiments of feathers, quadrupeds have hairs or bristles as soon as they are born before they begin to perform any of the functions of life; so the earth as soon as formed began to put forth its hairs or feathers, herbage and plants, before it yielded any other production. 791 *mortalia saecula* here = 793 *animalia*, every living thing. 793 *Nam neque* cet. in refutation of the stoical belief: II 1153 *Haud, ut opinor, enim mortalia saecula superna Aurea de caelo demisit funis in arva.* 795 *merito* cet.: comp. 821, and II 998 *Quapropter merito maternum nomen adeptus 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 Stercoris de tactro* cet. and elsewhere. 800 *nova*, when their powers were in their vigorous freshness: 907 *tellure nova caeloque recenti.* 802 *tempore verno*: comp. 818 819: there was then perpetual spring; *ver illud erat, ver magnus agebat Orbis.* 803 *Folliculos*: this word meaning originally a small sack, is used for any light envelope rind or husk. *teretis*: comp. IV 58 *Cum teretis ponunt tunicas aestate cicadae*, and n. to I 35. 805 *mortalia saecula* is here of course men, of whom as distinguished from all other living things he continues to speak to the end of the paragraph. *Lach.* strangely misunderstands and corrupts the passage: it is true that 791 *mortalia saecula* means a living thing; and so it does probably II 1153; but *Lucr.* has never a hesitation in using a word or phrase in different senses, when the language permits him to do so, and he quite disregards any consequent ambiguity. *mortalia saecula* is generally with him synonymous with

mortalis as 988 *mortalia saecula Dulcia linguebant labentis huius
votus*; 1169 *diuom mortalia saecula Egregias animo facies vigilante ver-
bant*; 1238 *se tenuunt mortalia saecula*. Euripides in a well known
fragment of the Melanippe keeps the same order as Lucret. earth, air,
ether *Τικροῦσι πάντα καὶ ἔδωκαν εἰς φῶς, Δείδρη περὶ αἰθέρος οἷς ἔδρη
τρίφει, Γένος τε θνητῶν*, which may have suggested to Lucret his *mortalia
saecula*, as he was so familiar with Euripides. 806 *umor supercubat*

Ving. geor. II 331 *superat tener omniūbus umor* the long epicurean com-
mogony in Diod. Sic. I 7 is well worth comparing with this part of
Lucret. 808 *uteri*. Censorin. de die nat. 4 9 *Democrito vero Absterius*

*ex aqua limoque primam vitam esse homines procreatos. nec longe mens
Epicurus, is enim credidit limo calcfacto uteros uiscis quos radebat
terrae cohaerentes primam increuisse et insubstantibus ex se editis ingentibus
lactis univrem natura ministrante paruisse, quos ita educans et uacillis
genus hominum propagasse. opti—adepti: so I 418 an I VI 1235 *quos*.*

Nonius p. 234 quotes instances of *optus* thus used from Attius Papi-
us and Lucilius: and Plaut. capt. 775 *hereditatem sum optus* 810

petessens see n. to I I 648 *caelestisq; petessit*. 811 *ib.* Cicero refers

to 819 *ubi* in which case it must be temporal, though *ubi*, but comp.

815 *In petus in mammis convertitur*, so that it is better to make *ibi*
mean, to the spot where the infants lay, to the opened womb, and

Lambinus' *ibus* is not needed. 815 *In petus ibi* which went to feed

the child before it was born. With this description comp. Dig. Laet.

II 17 *γενᾶσθαι δὲ φησι [Ἀρχέλαος] τὰ ζῶα ἐκ θερμῆς τῆς γῆς καὶ ἀν-
ταπαλησίαν γάλακτι ὕδω τροφῆν ἀνείσσης· οἷτω δὲ καὶ τοῖς ἀνθρώποις
ποιῆσαι*

816 Wak. well compares the rhythm of Ovid ars II 475
Silva demum fuerat, cibus herba, cubilia frondes, for there are other
traces of imitation of Lucret. in this part of Ovid. 818 *ibi* comp.

Ving. geor. II 336 *Non alius primū crescentis origine mundi Inducere
dus alimnis habuisse tenorem Crediderim ver ilaud erat, ut mops*

*uebat Orbis et hibernis parebant fluitibus euri, Cum primas lucos
pectales haussere circumque Terra progenies daria caput extulit arva.*

*Nec res hunc tenerae possent perferre lauorem, Si non tantis quibus erit
usque caloremque Inter* 820 *Omnia enim* and therefore cold and

heat and winds too.

821 836: thus neither 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 their old decay.

821 *etiam atque etiam*, I cannot too often repeat this. 823 *animalis*

nowhere else used by Lucret. in the sing. as a subst: *animans* is I-
word: and here *omne animal* seems equivalent to *omnia animalia*: he

says *animalem formam, animalis genus, corpus*; but *animantium genera,
natura, uelut, uolunt turbantque* and the like. see NOTES I to II 77.

vis natura animantis. fudit: 917 *tellus animalia fudit*; Virg. geor. 1 § *Fudit equom magno tellus percussa tridenti*; Aen. VIII 138 *quem mœdida Maia...fudit.* 825 *Aerias*: I 12 *Aerias 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 vas quas cuncta creavit Saecula deditque ferarum ingentia corpora partu*; Hœd. Sic. I 7 6 τὴν δὲ γῆν αἰεὶ μᾶλλον στεριουμένην ὑπὸ τε τοῦ περὶ τὸν λιὸν κυρὸς καὶ τῶν πνεύματων τὸ τελευταῖον μηκέτι δύνασθαι μηδὲν τῶν ἐξόντων ζωογονεῖν κ.τ.λ. *spatio def. vet.*: comp. II 1174 *spatio aetatis effusa vetusta*, and n. there. 828 829 comp. 834 835. 831 *verve*: see n. to III 502 *reflexis.* 832 *Namque cet.*: II 77 *Augescunt hinc gentes, aliae minuuntur oest.* 835 *ex alio—alter*. 829 *Ex alio hinc*: see n. to IV 688 *Est alio—alter.* 836 *pote*: see n. to II 1 and *Suave*: as there said a neuter adj. is one of the rare cases in which *acr.* omits the subst. verb: III 1079 *Nec devitari letum pote*; and this use of *pote* for *potest* is very common in Latin; but the omission of *fuit* is not so usual; yet comp. Martial IX 15 *Inscripsit tumulis septem scelera virorum Se fecisse Chloa. quid pote simplicius?* comp. too Petron. st. 51 *Caesar non pote validius quam expavit*, which is like *immense, mirum quantum.* 836 *ferre* is understood to *nequeat* and *possit* from *alibi*. The stoical moral is as usual much the same as the epicurean: M. Anton. IX 28 ταῦτά ἐστι τὰ τοῦ κόσμου ἐγκύκλια, ἄνω κάτω, ἐξ αἰῶνος ἐκ 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 nec infantem, quos androgynos vulgus, ut plerumque, faciliore ad duplicanda verba Graeco sermone, appellat*: Ovid calls it *hermaphroditus* which became the usual name. *interutraque*: see notes 1 to II 518. *nec utrumque* a neutrum; as IV 1217 *Et neque utrum superavit eorum*: Lach. further illustrates this use. *neuter* and *neutor* 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 huius, emerit utrumque.* Lucr. in this passage imitates and partly quotes Empedocles: comp. 238 Πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστην ἤϊοντο Βουγενῆ ἀνδρόπρωρα, τὰ δ' ἑμπαλιῶ ἐξανέειλλον Ἀνδροφύῃ βούρωρα, μαργμμένα τῆ μὲν ἀπ' ἀνδρῶν, τῆ δὲ γυναικοφύῃ, σκιεροῖς ἡσκημένα πῆσες: with the beginning and end of this passage Lucr. is quite in accord; the Βουγενῆ—βούκρωρα he wholly disallows, as we shall see 871 ff. where he triumphantly refutes such notions. The βουγενῆ ἀνδρῶ-

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 prima, manuum*: the gen. after *viduata* is strange, and apparently after the analogy of adjectives like in meaning, *expers* etc.; though II 843 he has *secreta temporis*: it is possible that the *εὐνίδες ᾄμων* 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 Ἡε πολλὰ μὲν κόρσαι ἀναίχρεις ἰβλάσθησιν. Γυμνοὶ δ' ἐπλάζοντο βραχίονες εὐνίδες ᾄμων, Ὀμματὰ τ' ὅλα πλανᾶτο πεπηγῶντα μετώπων: such a wandering about of single organs and limbs and their subsequent union Lucr. would have thought absurd; for Empedocles continues Ἀντάρ ἐπεὶ κατὰ μείζον ἐμίσηγετο δαίμονι δαίμων, Ταῦτά τε σφικτίστικον ὅπῃ συνέκρυσεν ἕκαστα, Ἄλλα τε πρὸς τοῖς πολλὰ διπρὸς ἐξέγυρσεν: and so Censorinus 4 7 *Empedocles autem egregio suo carmine, quod eiusmodi esse praedicat Lucretius ut vix humana videatur stirpe creatus, tale quiddam confirmat. primo membra singula ex terra quasi praegnante pessim edita deinde coisse et effecisse solidi hominis materiam igni simul et umore permixtam.* 844 *quod for. us.*: see n. to IV 831 *quas forci uera.* 846 *absterruit* has the same force as IV 1234 *cuiquam Absterruit* and 1064 *Absterrere sibi*, where see note. 847 comp. I 564 *quibus possint aevi contingere florem.* 849 *debers*, the sole instance in Lucr. of a hypermetrical v.; once only too, IV 741 *equi atque*, he slides an iambus: both these licences are far commoner in Virgil. The elision at the end of a v. is absolutely unknown to Homer: indeed οὐκ οἶδ' in an epigram of Callimachus seems the only certain instance in Greek hexameter verse. Whoever, Greek or Latin, introduced the practice, must have done it through misapprehending Homer; for surely his verse is a dactylic hexam. catal. 850 and 856 *proculdere*: see n. to II 1115. 852 *remissis* gives an excellent sense: IV 1114 *Membra voluptatis dum vi labefacta liqueverunt.* 853 *habere cet.* i.e. videmus debere habere utrumque cet.: *utroque* 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 *animantium* are opposed to the monstrous abortions last spoken of: it was not a natural unfitnes for life, but outward circumstances that prevented their continuance. Granting Lucretius the premisses from which he starts, his subsequent deductions are eminently able and logical. 856 *pröpagando*, 850 *pröpagandis*: he has *ö* five times, *ö* twice: but always the subst. *pröpagö*: II 276 *öfö*

283 *refrenatur*. he appears to seek variety of this kind. *prohem*,
 in air level or rice, 850 *paeda* 857 *vesci vit. au: see n. to 72*
 860. Aen. I 543 *si veniatur aura Aetherea*. 858 denique here is not
 more idiomatical red redundancy as in I 278 and the passages there cited,
 but means, at least, if no higher quality, well then agility: Hor. sat. I
 133 *Ne munera percant aut pueri aut denique fana*, Cato de bal.
 321 II 33 2 *quod deditione facta nostrum praevia delictorum aut de
 ius iudicantius servaturos credulabant*. 860 *ex vit. manent* is prob-
 ably imitated in the eulax 64 *lapidum nec fulgor in ulla Cognitio
 virtutis marei*, as what precedes and follows abounds in para-parasites of
 Lucr. 862 *genus uere le.*: Ov. fasti IV 215 *cur hinc genus uere leo-
 pum cet.*: a passage showing much imitation of II 61) foll.: Virg. geor.
 I 264 *genus arca laportum*, II 151 *mera leonum Semina* 864 *levi-
 somus*, an elegant ἀνάξ λέγῳ. *cum pic.*: see n. to 1755 865 *veterino*:
 866 *veterino seminis equorum*: see Fere. a v. 866 comp. vi 1237
Lamigrae tanquam pecudes et baccerae uerda; II 663 *Lamigeriae pecudes
 et equorum duellum proles Bacceraeque greges*; Ov. met. vi 395 *Lamige-
 raque greges armentaque buccera*. 873 *quare* — ut ob eam rem: II 970
quorum = ita ut eorum, IV 116 *quorum = ut eorum*, v 3 *qui = at is*.
 875 *praed. luc. iac. i. e. omnibus obnoxia, praedibus lueroque erant*.

878—924: but centaurs and the like with twofold natures cannot
 exist. the horse has reached maturity when the boy is scarcely yet
 trained; 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 fresh-
 ness produced many things, but not these figments of poets or phantas-
 mers.—This passage is extremely well and acutely reasoned out; he
 overtly refutes Empedocles' not on of the βουραν ἀνδρόπρωρα and the
 ῥόδοφιν βούραρα 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 ex-
 istence, 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 *U. mam. qu.*: Ov. met. VII 321 *luctantiaque ubera quaerit*. 886
 ed 886 *aet. uia*: see n. to I 772. 889 comp. Aen VI I 160 *Tum mihi
 genus uere uentilatae uerda*. 890 *Ne*, 891 *nequa esse* seems
 to in principle to Aen. XI 43 *ne regna uideres Nostra neque aut sedes
 uitor uherere paternis*, and Cic. orator 221 *ut si aures irideat et ne
 uxor sit quam uitas sit neque longior*, i. e. no sit vel breuior vel longior
 in Lucr. ne credas posse vel eor fieri vel esse. (I de off. I I) n
 uo cavendum est ne assentatoribus poteficiamus auris nec ad dani
 namus, but Baier reads *neis* after Nonius: Livy XXVI 42 2 *periculis*.

esse rursus ut a fudo in unum crines contraheret nec par erat unum ha
 crecet lux, XL 4 non possimus veni veceri ne nullo comparati
 nec tantum repullos proit qual cet. ad elsewhere. Hor. ad. i 112
 ne quætoris. nec temptaris. Ov met. i 116 Ne cape nec te cre
 bay in sece bellis. The *neque* closely connects *Univeri* and *esse*. Lucr. in
 kind of such utroque: II. 787 *cessent et vixit*; 788 *oriri, esse*; 791 *esse*.
inveniri. 795 *esse et errare*, 137 *dicere genipue*. 892 *sub his cet.*
 Wark. comparea Sen. Med. 351 *Niculi vago Pelori Ralndis utero sus*
ductu canes; Ov utroque III 12 21 *Scylla Pube premit rabidos inu*
basque canes. 894 *dicar Fa*; Lach. after N. Helmsias quotes Odu
 vi 35 2 *ut insensibilentem utero suo generis alieni sterpem unam facile*
conspicit ac perferat. 897 *unis* see n. to III 616, and Cic pro
 Placoa 63 *unis moribus*, quoted to II 159 *ipso, uca*. 898 *requis* and
 e. us. comp. n. to I 716 slighter examples of this alien like many in
 Virgil quoted by Wagner quæst. xxxiv 4, I have not noticed, where
 for instance *et que or nec* connects a verb with a relative sentence, the
 relative *et* applying to this verb as VI 1015 *Quid facit et perperat*
 899 *cicuta* cet. see n. to IV 641, where he, letore is said to do the same,
 and pass. ces there quoted. 905 906 translated from II. 2481
 Πρόσθε λέων, ὅτιθεν ὁε δρῖκων, μέσση δὲ χίμαιρα Δαιδὼν ἀποπνείσσω
 μέγας μέγος αἰθερῶν. 906 *Oro foras* occurs four times in Lucr
 907 comp. Juvenal VI 11 *Quippe aliter tunc orba novo caroque recenti*.
 908 *qui fugit*: he must allude chiefly to Empedocles, as we have shewn
 above; for the *βοιγαῖ ἄνδρῶν* is so much spoken of that we must
 have heard, had any other physiologist of note held similar language
 I 709 *Nec tamen omnimodis crecti cet.* he touches on the same ques
 tion as Locr., 902 centaurs, *Sem. ferts hominum species*, 704 *Scyllas*,
empeci tseractria membra marinis, 705 *flammam tacto spirantis ore*
Chiaæceris. 911 *auris inu d'cal* cet. yet Virgil ventures to say
atque uaro plurima flagit, which may be an unconscious reminiscence of
 Locr. 913 *impete* see n. to IV 416 913 foll. comp. I 159 *car*
hominum tanon natura parare Non potuit, podhas qui pontum per vada
passent Trounre cet. 919 *compactaque*, as 880. 921 is made up
 of I 889 *Herbarum genera et fruges*, and II 699 *Humana genus et*
fruges arborisque lacta. 922 *complexa* is of course passive, as II 154
complexa memit inter se, just like *implexus perplexus* Cic pro Sex.
 Rosc. 3^o *qua uas malisio scelera omnia complexa esse videntur*,
 Vitellv x 2 (6), II 138 even *compacti et compugit*, if the text is not
 corrupt. 923 *Sed res queque cet.* comp. II 718 *Sed ne forte putes*
animalia sola teneri Lo ibua hære, ea res rat o *distingminat omnia*. *Nam*
solati tota natura insimiles sunt Inter se genitæ res queque, ita quam
que unessent cet. which seems to confirm *res* in our passage.

925 987: but men were then much harder than they are now: they

lived like the beasts of the field; ignorant of tillage, they fed on what the earth supplied of itself, acorns and berries; and drank of the running waters: they were without fire or clothes or houses, without law government marriage: they slept on the ground, not fearing the dark, to which they had been used from childhood: they rather dreaded real danger from the fiercer beasts. 928 *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, Brachia tum porro validis ex apta lacertis*: Arnob. II 16 imitates Lucr. as his wont is. 931 *volventia* neut. as VI 315

Omnia conciciens in eum volventia cursum. 932 *Volgivago*: IV 1071 *Volgivagaque vagus Venere.* 934 *mol. arva*: Virg. geor. I 494 *incurvo 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.: Macrobi. sat. VI 1 65 compares Virg. geor. II 500 *Quos rami fructus, 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 *Quas prima iratum ventrem placaverit esca.* 939

cur. cor.: II 31 *iucunde corpora curant*: acorns and arbutus berries are thus joined by Virg. geor. I 148 *cum iam glandes atque arbuta sacras Deficerent silvas et victum Dodona negaret*; and Ov. met. I 102 *per se dabat omnia tellus...Arbuteos fetus . . . Et quas deciderant patula Iovis arbors 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 amplas sagibus.* 946 *decursum aquarum* or *aquarum* is a favourite phrase which

he uses four times. 947 *Claru' citat* is a very graphic expression: the clear rills tumbling down from the high hills in those climates are audible from a great distance, especially *Per loca pastorum deserta atque*

otia dia: Lach. in his sarcastic and most unsatisfactory note says 'feras decursum aquae, qui vix audiri potest, frustra clare audire iubet.'

Whatever it may be with the waters from the high hills of Berlin, those from the hills of Greece and Italy can be heard far enough. Had he known more of those countries, he would not by changing *nes* 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 *Aesulas*

arvus and the *Telegoni iuga parricidae*. With the use of *Clarus* comp. Aen. VII 141 *pater omnipotens ter caelo clarus ab alto Intonuit.*

848 *sib. templa Nymph.* must be such rocky haunts as he describes in 580 *Hæc loca cupripedes satyros nymphasque tenere. Finitima fringunt* cet. and as Virg. I paints *Aen. I 166 Fronte sub ailverna secpulis poudens libna antrum, latus aquae dulces rivoque sedibus saxo, Nympharum lo-nius templa* here, like *Acherusia templa, mentis templa*, is a secondary *templa* eg derived from the primary *caelestia templa*. Theocrit. id. vii 136 τὸ δ' ἔγγλεν ἱερὸν ἰδὼν Νυμφῶν ἐξ ἀστρου καταβύμενον κελάρυεν. *caepu-
toe* Paen. 309 *scarpæa saxa Baschi Templa prope augebide.* 960 *um saxa l'm. sz.* see n. to II 975 and notice the fine effect of this repetition and the alliteration of the liquids *l* and *r*. 955 *Sed ne mora cet.* 992 *Et memora ac montis genatu silvasque explebat:* see n. to 41 *Per memora ac mentes majores silvasque profundis.* 958 *neque abna M'mibus cet.:* *Aen. VIII 316 Quis neque mos neque cultus erat* amid other traces of imitation; and with this *v* and 861 *Sponte sua cet.* *Aen. VII 293 Saturni gentem, haut vincto nec legibus uequam, Sponte sua veterisque dei se more tenentem.* 969 *paucæ:* 985 *Spumigeri suis u'tentis validique leonibus.* 970 *sic = sicut erant.* comp. *Ov. fasti v. 331 Vestia invel placidumque caput secura quietem, dicit erat, positum caespite fulta caput* so *Aen. I 225 sic virtus caeli Constat:* *sic, sicut erat i. s. Despicens mare cet.* where Prof. Conington refers to *vii 668 sic regio tecta subbat, i. s. poles, trojumen 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 οἴτως dicunt' Donatus to *Ter. Andr. 110:* thus in *Ovid I. I. Sicut erat = sic temere:* *sic* will then have much the force of Horace's *sic temere, positum ac.* of *Sen. Hipp. 394 Sic temere iactas comae;* of *Perans' sic poeta proferem,* of the mimetic οἴτως in Greek, and of *sic* in many passages of *Plautus* and *Terence*, as *Amphit. 117 ego huc processi sic cum servili schema.* 973 *Aec plangore cet.* the stoic *Manius*, who often attempts *waic* imitating to refute *Lucret*, appears to allude to this passage in *166 Nam rudis ante illos nullo discrimine vita... Tum velut amissis muerens, tum laeta renatis Suleribus; variosque dies incertaque noctis Tempora, nec similia umbra iam sole regresso. Jam propiore, suis poterant discrimina cernere:* *Lucret* is assuredly the more reasonable: *Stat. Theb. iv 282* soil harps on the same theme. *Hi tac's stupuisse vires noctisque seruan-ter Nulula et occiduum longe Titana secuti Desperasse diem;* so that *Lucret* on this part is probably assailing some well known theory. 975 *reputabant = expectabant.* vi 1234 *Funera respectans. som. sep. . see n. to I 133 somnoque sepultus.* 979 *Non erat ut fieri posset = non poterat fieri:* see n. to 1442 *erit ut possit mirari, diffidere,* as so often *Lucret. = nomin. sulst.:* see n. to 1331 *Quod tibi cogosse.* 983 *fatalis fue:* 1124 *ster infatum fecere vai;* *Cicero* has *infatum pec-
cium reddere,* *Pollio* in *Cic. ad fam. x 31 saltus infatur 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 cenoui plus quam Thalem*; 150 *Vixisse nimio satius iam quam vivere*; Livy II 37 4 *nimio plus quam velim nostrorum ingenia sunt mobilia*; XXIX 33 4 *multitudinis 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 lincunt*; 1025 *Lumina . . reliquit*; Cic. de suo cons. 24 *Luce serenanti vitalia lumina liquit*; frag. do glor. *iampridem lumina linguens*. 993 *Viva cet.*: Attius 226 *natis sepulcro ipse est parens*; Ov. met. VI 664 *Egerere inde dapes demersaque viscera gessit*: *Flet modo sequae vocat bustum miserabile nati*; XIII 865 *Viscera viva traham*; XV 525 *Viscera viva trahi*; Enn. ann. 141 *Vulturus . . miserum mandebat hominem. Heu quam crudeli condebat membra sepulcro*; Spenser fa. qu. II 8 16 *To be entombed in the raven or the night*: before them all Gorgias γῶρας ἔμψυχοι 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 *w*, often in alliteration expresses indignant pity; as Aen. VI 833; Cic. pro Best. 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, cet et videns cum victu ac restitu 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 στροφόπος dicitur.' 998 *tellent i. e. poscerent*: Bentl. compares Sil. Ital. XI 166 *medicinam vulnera poscunt*. 999 *sub signis ducta*: Cic. ad Att. XVI 8 2 *Antonium cum legione Alaudarum ad urbem pergere. legionem sub signis ducere*; Plaut. pseud. 761 *Omnis ordine ego sub signis ducam legiones meas Ave sinistra*: it means ready for battle. 1000 *comp. 95 Una dies dabit 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.*: Pr IV (III) 10 6 *Ponat et in sicco molliter unda minas*. 1004 1005 *cor* II 559 *Subdola cum ridet placidi pellacia ponti*. 1007 *Tum deum* see n. to III 529; and *comp. Val. Flaccus VIII 109 Quaerenti tunc deis*

viam. *leto dabit*: with this and 999 *Multa milia dabit exitio comp.* Aen. v 806 *Milia multa daret leto*. 1008 *copia mersat*: vi 1176 *sicis 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 *Conubium*: 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. frog. sup.*: Ovid *tristia* III 14 33 with a different force *Ingenium frogere meum mala*. 1020 *nec laed. nec viol.*

is inculcated again and again by Epic. in Diog. Laer. x 150 τὸ τῆς φύσεως δίκαιόν ἐστι σύμβολον τοῦ συμφέροντος εἰς τὸ μὴ βλάπτειν ἀλλήλους μηδὲ βλάπτεσθαι. ὅσα τῶν ζώων μὴ ἠδύνατο συνθήκας ποιῆσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν ἀλλήλα μηδὲ βλάπτεσθαι, πρὸς ταῦτα οὐδὲν ἔστιν οὔτι δίκαιον οὔτ' ἀδικον. ὡσαύτως δὲ καὶ τῶν ἰθνῶν ὅσα μὴ ἠδύνατο ἢ μὴ ἐβόλητο τὰς συνθήκας ποιῆσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι κ.τ.λ.

Lucr. presents only the fair side of the theory: the speaker in Plato de rep. II 2 gives a harsher explanation than Epicurus does why men think *λοσιτελεῖν ξυνθέσθαι ἀλλήλοις μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι*.

1022 *balbs* seems here to denote mere inarticulate cries. 1025 *bons magnaque pars*: W&L 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 persuade others to learn? and why should not man take to applying different sounds to denote different things, when brute beasts use different cries to express different passions? as we see in the case of dogs horses seagulls crows and other creatures.—

He now comes to the question 'quæri solitum' says Gellius x 4 'apud philosophos φύσει τὰ ὀνόματα σὺν ἢ θέσει.' Epic. himself in Diog. Laer. x 75 says τὰ ὀνόματα ἐξ ἀρχῆς μὴ θέσει γενέσθαι, ἀλλ' αὐτὰς τὰς φύσεις τῶν ἀνθρώπων καθ' ἕκαστα ἔθνη ἴδια πασχούσας πάθη καὶ ἴδια λαμβανούσας φαντάσματα ἰδίως τὸν ἀέρα ἐκπέμπειν κ.τ.λ. Plato in the Cratylus appears to agree pretty nearly with Epicurus and Lucr. as well as Lucretius' contemporary the learned pythagorean Nigidius Figulus: Gellius I. I. *nomina verbaque non positu fortuito, sed quadam vi et ratione naturæ facta esse* P. Nigidius in *grammaticis commentariis docet, rem sane in philosophiæ 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. verum*: Hor. sat. i 3 99—111, an epicurean passage, has clearly had Lucr. before him: with this and 1058 *Pro vario sensu varia res voce notaret* comp. l. l. 103 *Donec verba quibus voces sensusque notarent, Nominaque invenire*; then with Hor. l. l. 99 *Cum prorepserunt primis animalia terris, Mutum et turpe pecus* comp. 791 foll.; with *glandem atque cubilia propter Unguibus et pugnis, dein fustibus, atque ita porro Pugnabant armis quas post fabricaverat usus* comp. 1416 *Sic odium coepit glandis, sic illa relicta Strata cubilia sunt—obiret*, 1283 *Arma antiqua manus ungues oet*; with *Oppida coeperunt munire* comp. 1108 *Conders coeperunt urbis*; with 109 *rapientis more ferarum* comp. 932 *vitam tractabant more ferarum*; with 111 *Iura inventa metu* comp. 1144 *Iuraque constituere* and all that follows; then Horace concludes with the favourite Lucretian expression *falsare necesse est*.

1031 *infantia* in its primary sense; Cicero uses it metaphorically, but with much the same force: see Forc. 1033 *quoad* or *quod*, as II 248 *quod cernere possis*, = *quatenus. abuti* = *uti*. 1035 *inurget*, if found anywhere else, appears to occur only in a very doubtful passage of Appul. met. p. 536. 1036 *scymni*, a curious use of the Greek synonyme of *catuli*. 1040 *auxiliatum*: lexicons cite no other instance of this word. 1041 *tum*, when speech first came into use. 1045 *Temp. eod.*: comp. 765 and 756. 1047 *unde insita* oet.: 182 *Notities divis hominum unde est insita primum, Quid vellent facere ut scirent animoque viderent*, where see notes: *notities* here, as there, is a poetical substitute for Epicurus' technical *προληψις*. 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, Mollia, nudantia*: see n. to 13. *Inritata, ricta*, 1065 *restricta*: Plaut. capt. 485 *Ne canem quidem inritatam voluit quisquam imitariet, Saltem, si non adriderent, dentes ut restringerent*: Wak. well compares Donatus to Andr. 597 '*inritatus. ducitur autem verbum a canibus qui restrictus dentibus hanc litteram r imitantur*'. 1064 *ricta*: vi 1195 *rictum*; and so Cic. Verr. iv 94: iv 1213 *vulta restricta* by drawing back the soft lips: Appul. apol. p. 392 *Restrictis forte si labellis riseris*. 1066 *Et cum*, 1071 *Et cum*, 1077 *Et cum*, 1082 *Et quom*: see n. to I 281 *Et cum mollis*. 1069 *Suspensis*: III 196 *aura suspensa levisque*: so *suspensio 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 *gannā adulant*, 1071 *baubantur* all express primarily sounds made by dogs, Nonius explains a. vv. with reference to Lucr. 1074 *equus iuencis* Hor. od. II 8 21 *Te suis matres metuunt iuencis*, of young men. 10'

Pinn. ant.: Virgil has *alucerus amicus*. 1080 in *salso officio* as *salus* is an epithet to *mare, gurgis, fluctus* and the like, I do not elsewhere find it, as here, used for a substant. 1084 *currimus cetera*. Virg. geor. i 388 foll. and 410 foll. has some resemblance to this passage—*cornices* and *corvi* are clearly used here with practical licence, and between them include the whole crow kind: *gryps* would be singularly inappropriate to the primary sense of *corvi*. 1088 *stultus*, as *lucis precules matris*, 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 Laeb. that 1091—1100 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 1101 *Nunc quae naturalis* 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 1103—1100 he mentions cities kings magistracies laws, though not till 1201 does he treat of the beginning of agriculture, and then 1140 he speaks of fortresses and the division of lands, though above 1108 and this and much more was assumed. 1091 *tactura* has much the same force it has Hor. sat. i 3 65 *ut forte legentem Aut tacitum impellit quassa secum molestus*; epist. i 4 4 *tristitia alens inter reptare salubres*; ii 2 145 *meum liquor haec taciturnaque recordor*: it is then almost the same as *lectura*. 1095 *Fulgure* see n. to ii 41 *Fervore*. 1096 *Et tamen* see 1125 and n. to i 1030. 1097 *Aestuat* of the swaying movement of a tree in the wind is natural enough; not unlike Catul. xxv 12 *Et ventileator aestuos velut munita moeno Depressa necis in mari*, or Cic. Verr. ii 74 *aestuabat fluctatione, versabat se in utroque partem non sedam 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 startle on along the path of ambition, since they have no true enjoyment, being really the slaves of their own dependents. 1107 *coede cor habere* was a common phrase see Fore. 1111 *facie*—1110 *sed hoc corpore*, and means personal appearance, *ēdos*, generally. 1117 *gubernet* is potential 1118 foll. as Epicurus himself so often enucleates: Diog. Laer.

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 *quomque* i. e. every one who perpetrates the *vis* and *iniuria*. 1156 there is probably some sarcasm in the *divom*; though it may be a mere conventional term of speech, and said with reference to the offender's thoughts. 1157 *id fore clam*: Plaut. *trucul.* iv 3 21 *Mea nunc facinora aperiantur, 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 ἡ ἀδικία οὐ καθ' ἑαυτὴν κακόν, ἀλλ' ἐν τῷ κατὰ τὴν ὑποψίαν φόβῳ εἰ μὴ λήσει τοὺς ὑπὲρ τῶν τοιοῦτων ἐφεστηκότας κολαστάς. οὐκ ἔστι τὸν λάβρα τι τοιοῦντα ὡς συνίθετο πρὸς ἀλλήλους εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεσθαι, πιστεύειν ὅτι λήσει, κἄν μυριάκις ἐπὶ τοῦ παρόντος λαθάνῃ, μέχρι γὰρ καταστροφῆς ἀδελον εἰ καὶ λήσει: Sen. *epist.* 97 makes much of this theme, *elegantior itaque ad Epicuro dictum puto potest nocenti contingere ut lateat, latendi fides non potest. . tuta scelera esse possunt, secuta non possunt*, and more to the same purpose: *timere semper et exravescere et securitati diffidere*: and so the epicurean in Cic. *de fin.* I 50 *quamvis occulte fecerit, nunquam tamen id confidet fore semper occultum cet.* 1139 *protraxe*: see n. to I 233 *consumpsit*, 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 *særa*, 1164 *særa*: 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 δὲ ἐκ τῶν κατὰ τοὺς ὕπνους φαντασιῶν οἶσται τοὺς ἀνθρώπους ἔννοια ἰσπακίναί θεοῦ. μεγάλων γὰρ εἰδώλων, φησί, καὶ αἰθρωπομόρφων κατὰ τοὺς ὕπνους προσπιπτόντων ὑπέλαβον καὶ ταῖς ἀληθείαις ὑπάρχειν τινὰς τοιοῦτους θεοὺς ἀθρωπομόρφους. 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 teorum. quae enim alia forma occurrit unquam aut vigilanti cuiquam & dormienti?* all this part of Cicero will illustrate Lucr. who means say that all these sensible impressions of the form size and beauty

of the gods are true, even that of their immortality: it is only the mental inferences added to these impressions which are false, that of their power and strength and providence. 1177 *Et tamen*: comp. 1125 and n. to 1050: 'putting all the previous considerations aside, this that': Cic. de sen. 16 supplies a good instance of this force, *notum enim vobis carmen est; et tamen ipsius Appii extat oratio* i. e. and even if the verses of Ennius were not known to you, yet Appius' own speech is extant to inform you. I am astonished that the latest editor Halm says to *et tamen* of all mss. 'malim etiam.' 1178 *convinci*: he has often used *vinco* for *convinco*; here he uses *convinci* for *vinci*; 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 l. l. *ἔτιοι δὲ ἐπὶ τὴν ἀπαράβατον καὶ εὐτακτον τῶν οὐρανίων κίνησιν παραγνώμενοι φασὶ τὴν ἀρχὴν ταῖς τῶν θεῶν ἐπινοίαις ἀπὸ ταύτης γεγονέναι πρῶτον.* 1187 *tradere, facere* = accus. subst.: see n. to 148. 1188 *deum templa* seems here to have much the same force as 948 *silvestria templa Nympharum*. 1189 *nox et luna, Luna dies et nox et noctis signa*: Lach. to support his weak alteration says 'si poeta in utroque ἐκβάλησιν voluisset, debebat scribere *nox et luna, Nox et luna, dies*; quibus non poterat subici . . . *et noctis signa*'; but it was probably in order that he might add *et noctis* that he has made this variation; and though Lach. says *debebat scribere*, the poet thought differently, supported as he was by the authority of the great exemplar of all poets, who says Il. B 837 *τῶν αὖθ' Ὑγρακίδης ἤρχ' Ἄσιος, ὄρχαμος ἀνδρῶν, Ἄσιος Ὑγρακίδης δὲν*, 870 *τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθη, Νάσσης Ἀμφίμαχός τε, Νομίανος ἀγλαὰ τέκνα*: Aen. VII 138 *tum noctem noctisque orientia signa*. 1190 *severa*: comp. IV 460 *severa silentia noctis*, and n. to V 35 *pelageque severa*. 1191 *Noctivagae* cet.: II 206 *Nocturnasque faces 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 pericli*: see n. there: Sextus l. l. 24: *ὄρωντες γὰρ, φησὶ [Δημόκριτος], τὰ ἐν τοῖς μετέωροις καθήματα οἱ παλαιοὶ τῶν ἀνθρώπων, καθάπερ βροντὰς καὶ ἀστραπὰς κερανοῦς τε καὶ ἀστρων συνοδοῦς ἡλίου τε καὶ σελήνης ἐκλείψουσιν ἰδαίματούντο, θεοὺς οἰόμενοι τοῦτων αἰτίους 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 abase themselves before the gods. 1194 *Ὁ σπείας* etc.: the form of expression recalls Emped. 14 *ἢ πάσαι, ἢ δαίδων θνητῶν γένος, ἢ δούσαίολβοι, Οἶων ἐξ ἐπιῶν ἐκ τε στοναχῶν ἐγένεσθε*. 1195 *irata* etc.: *irata* was an essential of the divine nature according to Epicurus and Lucret. 1197 *Vulnera*: III 63 *hinc vulnera vitæ*; Cic. de off. III 85 *hinc tu quas conscientiae lides in animo causas habuisse, quas vulnera?* 1198 *velatum* alludes to the well known Roman custom of praying *velato* or *aperto capite*, the Greek custom being *aperto capite*: Dierxsis 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. I. 465 *Purpureo velare comas adopertus a nutu*. 1199 *Fertur* 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 περιφερομένου*: Suet. Vitellius 2 *primum C. Caesarem adorare ut deam instituit, cum reverens ex Syria non aliter adire ausus esset quam capite velato circumvertensque se, deinde procumbens*: Plaut. curc. 63 *quo me fortuna nocuit*. PA *Si deam salutat, dextrorsorsum censeat*: Valer. Flaccus has *dextram vertitur in orbem*, Livy *convertentem se*; Pliny *corpus circumagere* for the same thing *ut lapidem contemni transly of the statue*: for it can hardly be used here as in Tibal. I 1 11 *Nam veneror, seu nipes habet*. . *Seu velus in trivio sterna sarta lysis*. 1200 *procinchere*: see Suet. I. I. *procinchere palmas* Aen. III 263 *pressis le Vltore palmis Numinis pugno vocat*, so *tendere palmas, manus duplices*, etc. etc. 1202 *vota* are here the votive tablets or *tabulae*, hung up on the wall of a temple or elsewhere, Aen. XII 766 on an *obolster, word's of a venerabile lignum*, in fulfillment of a vow on recovery from sickness or for escape from some disaster, especially shipwreck. Tib. I 3 27 *non posse meliori Picta docet templis nullis tabulis tuis*; Cic. de nat. deor. III 89 *nonne animalicertis et sit tabulis pictis, quam nulli votis vim tempestatis effugerint?* and so Virg. Horace Juvenal Persius and others, but vows were also thus offered prospectively, before the danger was past: Prop. V (iv) 3 17 *Omnia tua portis pendunt mea novae vota*, and Lucretius vague words may refer either practice or to both. 1203 *pacata*: 1154 *pacatam digere vitam*. 1204 *Nimium*: it is true piety, not to perform these ceremonies, but to be a mind at ease, for it requires great strength of mind and a knowledge of the true being of the gods, not to be overpowered by the grand and terrible of nature. 1205 *sternum* only means fast in its place

and aliding, for he grants it to be probable that the sphere of ether and the stars revolve: Ovid met. II 204 *alioque sub aethere fixis Incursant stellis*, was thinking doubtless of Luor.: 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*: I 64 *Quae caput a caeli regionibus ostendebat*. 1209 *nobis* the dat. ethicus: see n. to I 797. 1211 *rat. eg.*: II 53 *Quid dubitas quin omni sit haec rationis 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*. *correpunt*, like a worm or other reptile drawing itself together: 'trahatio 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 disi*. 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 *Induperatorem...* *Cum leg.*: Enn. ann. 552 *Cum legionibus quom proficietur 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 quaesers perges*. 1230 must certainly be retained; for repetitions like *pacem, paces* are very common in Luor. and the older writers: Hor. epist. II 1 102 *Hoc paces habuers bonae ventiqua secundi* looks like a reminiscence of Luor.: the plur. *paces* is common enough. *animas*: see n. to I 715. 1231 *saepe* appears to be idiomatical, as in Aen. I 148, where see Prof. Conington: Luor. does not mean to say 'in vain, since he often perishes none the less'; but what he means is this 'since in every case he perishes none the less for all his prayers, as we see by many examples'; *saepe* therefore means *id quod saepe fieri videmus* though less marked, it has essentially the same force in such passages: II 85 and IV 34 where *cum saepe* means *cum, ut saepe fit*: III 912 *discubuers tenentiqua Pocula saepe homines* i. e. *ut saepe fit. turbis*

corr.: VI 395 *Turbine caelesti subito correptus*; Aen. I 45 *Turbine corripuit*. 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 *Quidvis mali foret in rebus mortalibus passim, Quod fieret naturali varietate volaret Seu casu seu vi, quod sic natura parasset*. Bayle art. *Lucrece* n. F accuses *Lucretius* 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 courses 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, periit 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 *dubiaeque*: comp. 985 *validique leonis*, and n. to II 825 *uno varioque colore*. 1239 *relinquunt*: *Madvig* at end of *Henrichsen de frag. Gottorp*. 'non quaeritur quid relinquunt, nihil enim tollunt, sed quid necessarium putent et propterea excogitent. scrib. *requirunt*': but *relinquunt* here means to admit, hold, believe, a sense it has again and again in *Lucretius*. with or without an infin.: I 742 *motus exempto rebus inani Constituant et res molles rarasque relinquunt*.

1241—1280: the metals were discovered through the burning of woods which baked the earth and caused the ore to run: with these they made arms and tools: brass at first was rated more highly than useless gold and silver; now it is the contrary: thus things in turn flourish and decay. 1242 *plum. pot.*: so *venti, animae, animi, corporis potestas* and the like: a favourite periphrasis, with the same force as *vis*. 1246 *form. ergo* i. e. *formidinis incutiendae causa*. 1248 *pandere* must mean to open up and clear of trees. *pascua* is the adj. 1251 *saepire...ciere*: *Virg. ecl. x 57* and *geor. I 140 canibus circumdare saltus*. 1256 *argenti* cet.: *Virg. geor. II 165 argenti rivos acriusq; metalla Ostendit venis atque auro plurima fluxit*: *Milton* too par. lost XI 565 has mitated all this passage, *two massy clouds of iron and brass Had melted, Aether found where casual fire Had wasted woods on mountain or in ale Down to the veins of earth; thence gliding hot To some cave's mouth* &c. 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*

iberium magis penetravit quam cet. 1266 *darent* i.e. *hinc res, possent* 1 a. 1181. 1268 *terebrare, pertundere, perforare*: I do not know if Juvenal meant accurately to distinguish these words, or whether he uses them interchangeably more or less. *terebrare* 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*; *terebrare* to pierce with a punch; *perforare* to bore with auger or drill. 1270 *violentus*, applied to copper is poetical. 1275 *in summo hon.*: 1123 *ad summum succedere honorem.* 1276 *volvenda*. see note to 514 *volvenda sidera.* *tempora rerum* is much the same as *statum rerum*. Wak compares Aen. vi 37 *quae tempora rerum, Quis Latino antiquo fuerit status.* 1276 foll. comp. 831 *Omnia commutat natura et extere coepit. Nuncius ulaut putrescit et aevo debile languet, Porro ulaut putrescit et e contemptibus erit.*

1281 1307: for arms men used at first Lands nails to the clubs, then fire, then copper or brass at last iron; horses next, then chariots, then elephants were employed in war, still to begetting one horror after another. 1283 *Arma cet.*: Hor. sat. 1 3 101 *Unquibus et pueris, et in juvenibus, atque ita porro Pupulant armis*, has been quoted above.

1269 *Aere cet.*. Doubtless, as Lamb. says, he was thinking of Hesiod *works and days* 150 *Τοις δ' ἦν χάλκεα μὲν τεύχεα, χάλκαιοι δέ τε υἱοί, ἰδὲ δ' εὐγαλοῖτο μέλας δ' οἶα ἔσκε σιδηρός.* 1290 *Miscebant* there is perhaps in this word a blending of the notions of *miscere fluctus* and *serere proelia*. *factus* we have the same metaphor in 1435 *belli magna commovit funditus aestus.* *vasta* seems to unite the ideas of huge and ugly misshapen. *serabant*: it is not clear to me from which of the two verbs this comes: it may mean 'scattered broadcast', a stronger term than *spargabant*: comp. *lunine conserit arva*, or, as Lamy and others have *leria certamina serens, certamina serabant*, etc. with the force of *conserere*. Lat. may extend this meaning to *serere vulnera*, but joined applied or the like. but *sermones, colloquia, circulos, haec serantibus, Haec inter sese vario sermone serabant*, seem equally ambiguous.

1294 *Versaque cet.* must allude, as Bentl. says, to its use in magical and unlawful rites: Aen. iv 513 *Fulcibus et messae ad honam conserantur armis Puantes herbas*, Ovid met. vii 227 *Partem succidit occanae fatis aenae.* 1206 *Aequata*, by the equality of weapons. 1297 *conserere* and the following infinitives, as 1270 *venariet*, are all used as substantives: see n. to 1 301. 1298 *dux*. *vig.* while guiding the horse with the left, to have the free use of the right. 1302 *boves*, 1139 *boves lucas*. Play Lut. list. vli 16 *elephantus Italiae primus* and *Pyres regia bello et boves lucas appellavit in Lucania visus anno* 472: Varro de ling. Lat. vii 39, in trying to controvert, really

confirms this tradition. 1302 *turrito*, thus applied in prose: see *Forc.* 1303 *Anguimarus*: see n. to II 537.

1308—1349: bulls bears lions too were tried in war; but they often turned upon their owners, as elephants are sometimes seen to do now: probably they were employed by the weaker side only in despair. 1310 *partim*: see n. to 1143. 1318 *isc. cor. sal.*: *Aen.* II 565 *corpore saltu Ad terram misere.* 1321 *dplexae* appears not to occur elsewhere, but expresses very vividly the action in question, 'de eis pendentis cisque implicatae' Turneb. adv. IIX 22. 1327 1328 an ἐκρωληψος; as in *Catul.* LXII 21 *Qui natam possis complexu avellere matris, Complexu matris retinentem avellere natam: In se fracta* then defines more precisely *infraeta* of 1327 'broken off, yes broken off in their own body'. 1327 *Tela infr.*: *Aen.* I 731 *infraetaque tela eruant.* 1330 *exibant adactus*: VI 1265 *Proflurium porro qui...Exierat*; 1217 *ut acrem exeret odorem*: Virgil Terence and others have the same constr.: Vitruvius uses the personal passive in the sense of passed through or over: I 9 (14) 3 *quantum diurni itineris miliariorum numero cum rauda possit exiri*; and so Paulus Fest. p. 28 'ad exitam aetatem, ad ultimam aetatem'. 1332 *suocia*, the technical word for ham-strung: Livy XLV 28 11 *equi pars in mari fractis navibus abrupti, partim nervos succiderunt in litore Macedones.* *ab nercis* 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 studioso conquista ab labris argente 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 tergo.* 1334 *domi domitos*, an intentional assonance: see n. to I 826 *sonitu sonanti.* 1338 *varium genus omne*: VI 363 *Tum variae causae concurrunt fulminis omnes.* 1339 *mals mactas*: some editions and lexicons refer *mactas* to *macte* without shewing what connexion either in form or sense there is between the two; others make it the same as *mactatae* without any explanation: I cannot doubt that it is the partic. of a verb *mactre*: see notes I to I 451 *permiciali*, 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 macit hominem quando mare aevum*, and to defend *permacre* in Ennius, with which *permicialis* will be connected: *mactas* then will be 'mauled' 'hacked about': comp. *macellum.* 1340 *futa dedere*, as 1329 *dabant ruinas*: see n. to IV 41. 1341 *adducor ut* for *adducor ad credendum ut*, though not from Lucret., is good Latin: comp. Cic. de fin. I 14 *illud quidem adduci vix possum ut ea quae senserit ille tibi non vera videantur*, and Malvigi there who gives other instances. 1345 = 528.

1350—1360: weaving came into use after iron which is needed for

the instruments employed in it: men first practised it, afterwards women. 1350 *Nexilis vestis* would be a garment of skins fastened on the body by tying. 1353 *Insilia* might be supposed to be connected with *insilio* and to answer to the treadle, pressed by the weaver's foot: but 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*: 1403 *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 est.*: 186 *ipsa dedit specimen natura creandi*. 1364 *pullorum*: Cato de re rust. 51 *ab arbore ab terra pulli qui nascuntur, 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 *proprius generatim discite cultus, Agricolas, fructusque feros mollite colendo*. 1368 *mansuessere terram*: see n. to IV 1282. 1369 *indulgendo, colendo*: men are the subject of these gerunds, *terram* of *mansuesscers*: see n. to I 312 *habendo*. 1374 *Cuerula*, the *γλαυκάς φύλλον θλαίας*. 1377 *Omnia*: 1066 *latrant et vocibus omnia complent*. 1378 *Arbustis*: see n. to I 187: Lucr. uses *arbusta* continually for *arbores*, never *arbustis* for *arboribus* which suits his v.; *arbustis* therefore has here its usual meaning, and is nowhere else found in his poem. *oposita 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 *quae levis et quadrata, sed virilis tamen compositio*: v 12 18 he shews whence the metaphor comes: *dum levia sint ac nitida, quantum valeant, nihil interesse arbitramur*: *levitas* and *λαϊότης* are used in the same way. 1381

Concelebrare seems to have the sense it has in Cic. de inv. 1.4 *videntur postea cetera studia recta atque honesta, per otium concelebrata ab optimis, evitasse*: see also n. to 1.4 *Concelebrata* the sense of *otium* practising or resorting to a thing readily comes from its primary sense. 1383 *cicutas*: Virg. eel. II 36 *disparibus septem compacta cicuta Fætula*. 1386 *nemora, silvas, saltus*: see n. to 41. 1387 *otia dicit*: the meaning of *otia* here is not easy to determine see n. to 1.22 *deserta luna, 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 *locus pastorum desertus*? or is it *otium sub divo*, if indeed *otium* can bear that meaning? *otia* may indeed have much the same meaning as *dicimus* in Aen. III 442 *Incognitus locus* Prop. I 18.27 *dicimus fontes*. 1391 *Crux sol. cibi* i.e. *ἔπει πόσιος καὶ ἐδμήσιος ἔξ ἔρον ἔστο* *nam tunc, for that, 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, ubi tu me hic habueris, provide illum illi caccaverit*. 1399 *plenus* cet.: Catul. LXIV 283 *Hos [flores] indistincta plebs tibi ipsæ corullis*, 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: parol. III 26 *histrion si pavidum se movit extra numerum* see n. to II 631 and 636 *in numerum*. 1402 *terram* cet.: Hor. od. III 18.15 *Caudet nam populus fossor Ter pede terram*. 1405 *vis somnibus* whether because they could not go to sleep or because they were obliged to watch *solacia somni*: Lach. well compares Aeschylus' ὑπνου ἀντιπολιων ὄμα but as *somnus* here—*somnus negatus* anyhow, I am not sure that the *somno* of mas. will not stand; but the judgment of Lamb. and Lach. on such a point when they agree is very weighty. 1406 *Invere, perire* appear to be technical terms; Ov. amores II 4.25 *Hæc quia dulce est flectitque facillima vocem*; Pliny XVI 171 speaking of *tibine sava apertionibus eorum lingulis ad flectendos somos*. 1407 comp. IV 588 *Unco super libro calamos percurrit hiantis*. 1408 *vigiles* must be official watchmen, whether of the camp or the town. 1414 *Wak* gives us the choice of two constructions: *illa melior res posterior experia perbit sensus*, which he prefers; and, *posterior res melior perbit illa reposita*, but there is a third course open to us, *posterior res melior reposita perbit illa [priora]*, and that I doubt not is what *Lac.* meant; he is sufficiently indifferent to such ambiguities; comp. 1382 *Et sephya, causa per calamosum, sinda*; and two lines below, *illa relicta Strata cubili sunt herbia*, and 1418 *vastis* coming between *Pelvis* and *feruar*, and IV 1. *parcola* [nec.] *causa*: in all these cases we are left to the sense allowed to guide us. 1421 *Et tamen*, and after all when they had killed us

wner, they got no good from it. 1422 *convertere*: comp. IV 1130 *ertunt*, and n. to III 502 *reflexit*: Cic. Brutus 141 *hoc vitium huic uni e bonum convertebat*; pro Plancio 50 *non dubito quin omnis ad te conersura fuerit multitudo*. 1428 *auro cet.* i.e. large figures worked in rith gold. 1433 *quoad crescat*, after which it becomes excess. 1434 *rovexit*, a technical expression for carrying a ship out to sea.

1436—1439: the sun and moon taught men the seasons of the year. 436 *magnum versatile*: for the double epithet see n. to 13 and I 258. *reatile*: see n. to 505: Lach. observes '*versatile non magis templum esse otest quam locus*'; but I 1105 *Neve ruant caeli penetralia templa superne*; I 285 *displosa repente . . templa*: if a thing can tumble down or burst a pieces, it surely can revolve. 1437 *lustrantes cet.*: comp. Cic. Arat. 37 *Quattuor aeterno lustrantes lumine mundum Orbes stelligeri cet.*

1440—1447: then came walled towns, division of lands, ships, treaties between states; and, when letters were invented, poetry. 1442 *'orebat*: I 255 *ladas urbes pueris florere videmus*. 1445 foll.: comp. 26 foll.

1448—1457: thus by degrees experience taught men all the useful and graceful arts, one advance suggesting another, till perfection was attained. 1450 *Praemia*: III 956 *Omnia perfunctus vitae praemia*. 452 *Usus cet.*: Virg. geor. I 133 *Ut varias usus meditando extunderet rtes Paulatim*; Manil. I 61 *Per varios usus artem experientia fecit, laemplo monstrante viam*. 1453 *ped. progr.*: 533 *hautquaquamst edetentim progredientis*. 1454 *Protr. In med.*: Aen. II 123 *Prorahit in medios*.

BOOK VI

1—42: Athens first gave mankind corn and laws; but better than ll him who, when he saw that men had all the necessaries and refinements of life and yet were miserable, taught them true wisdom and the way to true happiness and rid them of empty cares and fears. 1 *Primas cet.*: of many similar panegyrics take Cic. pro Flacco 62 *adunt lthenienses, unde humanitas doctrina religio fruges iura leges ortae itque in omnes terras distributae putantur. mortalibus aegris* is found a Virgil more than once. 4 *solacia cet.*: so V 20 of Epicurus *Ex no nunc etiam per magnas didita gentis Dulcia permulcent animos soacia 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 sius ex facti*: it is in vain to dispute Lucretius' use of *et* for *etiam*. 8 a *aesum*: κλιος οὐρανὸν ἔκε. 11 *proquam*: see n. to II 1137. 1

accelere seems used in the sense it has in Caty, cited by Cicero (see see Face. *scio sceleris plerumque haurienda velis secundis atque prolixa* *inque prosperis animum accelerare est.* 14 *Nec est, i. e. et talis* *namini manus esse.* 15 *ingentes*; see n. to III 935 *gentis*. *omnis* *gentis* Plaut. more 479 *intra ingentia*, Cas. II 57 *Vides invidia omni* *animatorum cupidina.* *corda* appears to be the subject of *invidia*, though it may be *homines*.

16 *Passa* we have had already five times *infestis* has pretty nearly the force of *saxra* they are con- pressing hatred and hostility towards nature and the common things. 17 *Intelligit* the best mss. of Sallust have *intelligit* II 6 2, and *intelligit* in hist. I 41 23. Iach. gives *καταλαβει νοησας* *αυτου* *εως* *εστ.* III 135 *Et non omnia perturbationis congenera quae* *in vas Commoda perfurere atque ingrata interire.* Hor. epist. I 2 *Sincerum est nisi vas, quo vitiumque infusis aereis.* Piere again says

an I epurcean meet: Colibus XVII 13 *ἀθήρρατε, τοῖς βάλλεις; σακεῖα κ κεκάθαρται τὸ ἀγγεῖον: ἂν γὰρ εἰς τὴν οἴστῃ αὐτὰ βάλλης, ἀπύδου ἢ σαπῆ, οἶνον ἢ ὄλεος γένοιτο ἢ εἰ τ. τοῦτων χείρων. nil profecto his vas grauius, nil verius, quid us declarabat in cunctis philosophorum [Epic. tota litteris atque doctrinis philosophar, cum in hominum fiduciam atque benignitatem, inuicem in vas epurcan atque pollutum, indidissent, ceteri naturam corrumpi et, quod ipse canisōteron ait, vitium fieri aut si quid est vitia epurciana.* 19 *condita foris* and *continua* are epurcan. *illiusa vitio corrumpier vidus*: 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 more to the force of the antithesis. 20 *fluenta* which means *moor*, *filings* to *pieces* and the like, applied to an earthen vessel can hardly have any other sense than leaky: III 1009 *laticem pertusum congerere in vas, quo vitium expleri nulla ratione potestur.* 23 with the position of *intus* comp. V 572 *videtur, Nil adus ut possis puer aut niana addere, etc.* *intus* see n. to III 371: there and I 223, II 711 and IV 1091 *intus* has its proper force, though to give *intus* with *repperit* it would be the more natural collocation of the words; and even Lamb, though he suggests the punctuation which Iach. and I have adopted, adds 'aut *intus* *intus* accipendam quod huc scripti non esse usitate non iam adhibuimus.' Ox. d. not. X 4:7 *laniqua fores aperit, iam ducit et dicit, intus* *auxit* surely *intus*.

24 *pergna*: V 43 *At nisi purgatum pectus, quae prolixa. Quae* *ita videtur hominum capellinis aeres sollicitam curae quae per* *ri de amica* Epic. Dig. Laer. X 142 says more harshly *εἰ τὰ ποιητικά των περι τοῖς ἀσώτοις ἡδονῶν ἔλε τοῖς φύδους τῆς διανίας τοῖς τε περι μετέστην καὶ τιμῆσι καὶ ἀλγηδόναι, εἰτε τε τὸ πέρας τῶν ἐπιθυμιῶν εἰ*

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δασκεν, οὐκ ἂν ποτ' εἴχομεν ὅ τι μεμφαίμεθα αὐτοῖς πανταχόθεν ειστληρομένοις τῶν ἡδονῶν κ.τ.λ. : Hor. epist. I 16 65 *qui cupiēt, metuet quoque* : Seneca has many similar common-places. 25 *finem* within which they may be indulged; beyond which peace of mind cannot exist. 26 *bonum summum*, being in great measure the *finem cupp. atque tim.* of 25 : Epic. I. l. 128 refers this ἐπὶ τὴν τοῦ σώματος ὑγίαν καὶ τὴν τῆς ψυχῆς ἀταραξίαν, ἐπεὶ τοῦτο τοῦ μακαρίως ζῆν ἐστὶ τέλος...τὴν ἡδονὴν ἀρχὴν καὶ τέλος λέγομεν εἶναι τοῦ μακαρίως ζῆν. But, like Lucr., he goes on to explain that, when he says pleasure is the end and chief good, he does not mean such pleasure as the ignorant or malevolent allege he does, but, I. l. 131 τὸ μὴτ' ἀλγεῖν κατὰ σῶμα μῆτε παράττεσθαι κατὰ ψυχὴν, and 132 νήφων λογισμὸς καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἰρέσεως καὶ φυγῆς καὶ τὰς δόξας ἐξελαύνων κ.τ.λ., but above all φρόνησις ἐξ ἧς αἱ λοιπαὶ πᾶσαι πεφύκασιν ἀρεταί, διδάσκουσαι ὡς οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως συμπεφύκασιν γὰρ αἱ ἀρεταὶ τῷ ζῆν ἡδέως καὶ τὸ ζῆν 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 peruratur, exclamaturum 'dulce est et ad me nil pertinet,'* we may doubt whether a stoic could go much farther. 27 *tramite parvo* : see Lach. : doubtless Epicurus, and probably in his work περὶ 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 pellis cet.* 31 *Seu casu seu vi* are two expressions for the same thing, the inexorable chance or necessity, called v 77 *natura gubernans*, 107 *fortuna gubernans*, by which all things go on; ὅπως πρόνοιαν μὴ εἶναι μηδὲ εἰμαρμένην, ἀλλὰ πάντα κατὰ αὐτοματισμὸν γίνεσθαι, says Hippol. ref. haer. I 22 of Epicurus : see n. to v 77 : the κατ' αὐτοματισμὸν is *naturali casu*; or II 1059 *Sponte sua forte offensando aemina rerum Multimodis temere incassum frustraue coacta. nat. par. : I. l. hic sit natura factus [orbis]*, and yet by mere chance at first. 32 *quibus e portis cet.* an obvious military metaphor. 34 *Volvere cet. : 74 magnos irarum volvere fluctus ; III 298 Nec capere irarum fluctus in pedore possunt*, where see n. 35—41 = II 55—61. 42 comp. I 418 *ut reptam cooptum pertecere dicitis*, where see n.

43—85 : once more I mount my chariot, to tell what remains to be told of the things which go on above us, and to dispel the causeless fears of men who believe such things to be tokens of divine wrath : the gods will indeed plague you, if you so believe ; not that they will themselves do you any hurt, but the images proceeding from their holy bodies will stir up these vain fears and poison existence. I have now therefore to sing of thunder, of tempests, of other things that take place in the sky 43 *docui cet.* v 91—415. 46 *ressolui* : see notes I and n. to v 71

resolvi: *dissolvi* cannot be defended by IV 50) *dissolvero causam*, which has there a technical and quite different force. *percepe porro octo* Aen. IX 190. 47 *comp. Munil. v 10* *Cum semel aethereos iussus con-*
scendere curvus Simulum condyerim una per fastigia culmen; for he is
 commencing his last book. 48 *ex ira ut plac.*: Aen. VI 407 *tonitrua*
ex ira tum corda residuunt. 51 *sacpe* 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. 201 Praesertim quibus nec quacustus est nec artem didicere ullam
 also v 898: Aen. VI 283 is very similar, but harsher, *quam eedem scem-*
nia vulgo Vana tenera ferunt falsisque sub omnibus haerent. 53 *De-*
pressos, premunt: perhaps the difference of form makes this tautology
 less harsh; the metaphorical force too is more prominent in *depressos*,
 the literal in *premant*. 58-66 are repeated word for word from
 v 82-90: see our remarks to those vs.: 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; for 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 caelisque*
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 vs. 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. insar. Lat.
 the ab. *conventioni deditioni proportioni sanctioni*, also *hereditati heredi-*
marnari nomini and *salutei virtutei suaviscei*, as well as the more usual
parti partei lucri luci sorti silici. 69 *putare* is for an accus. subst.
 see n. to I 418 *reputam pertexere* and 331. *indigna putare* likewise is
 not a common construction, but Laeh. illustrates it from Cic. de sen. 3
quis coepit eos falsum putare and Aen. VIII 522; Forc. also exemplifies
 it from Virg. I and Terence. 70 *Delibata*, used in a sense naturally
 flowing from what the word has III 24, 1688, VI 621: Hav. well com-
 pares auctor ad Heren. IV 68 *ille nulla exco delibans invitam virtutem*
comidit tacitus. 72 *petere imbat.* III 956 *Qui petere a populo fosses*
onerisque secures Imbat. 73 *cum pace*: see n. to I 287 *vultu cum*
viribus. 74 *volvere cet.*: 34 *Volvere curam in tritu in pectore fluctus.*
 here see note. 75 *plac. cum pectore*: *comp. 5 tali cum corde*, and n.
 to I 775, though perhaps this resembles more the use of *cum* illustrated
 at I 287 *vulvis cum viribus*, being a modal abl. rather than one of qual-

ity: as 73 *cum pace*. 76 *simulicra cet.*: comp. v 1169 and explanations given there. 83 *ratio caeli speciesque meana* both the internal causes and the external aspect of what takes place above our heads: comp. his oft repeated *fama a naturae species ratioque*. *tenenda* = intellegendi: see n. to II 1173 *Nec tenet*. 86 *caeli div. par cet.*: con p. Cie. *do div.* II 42 *quid est igitur quod observatum sit in fulgure? caelum in sedecim partes dividerunt Etrusci. facile ut quidem fuit, quattuor quis nos habemus duplicare; post idem iterum facere ut ex eo decerent, fulmen quo ex parte venisset; 45 caeli enim distributio quam ante dixi et certarum rerum notatio docet unde fulmen venerit, quo concesserit, quid significet autem nulla ratio docet*: Pliny II 143 is even more precise, *in sedecim partes caelum in eo respectu dividere Tusci. primum est in septentrionibus ad usquinortialem exortum cel. itaque plurimum refert unde venerint fulmina et quo concesserint. optimum est cet.* comp. too 381 full where these vs. are repeated. 87 *in utram apparet* to be explained by Pliny LI *ex quibus [sedecim partibus] octo ab ortu sinistras, totidem a contrario appellavero 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 374; see n. to I 1111: corp. inser. Lat. 187 *audiles viciniam parti Apollones dederi* i. e. viciniam partim Apollinis dedere: it is found even in Livy XXVI 48 8 *partim copiarum ad tumultum expugnandum mittit, partim ipse ad arcem ducit. quo pacto*, 89 *ut*: because on minute observation of all the above points Lung the interpretation of what the lightning portended for a portion of the sul fletics connected with this art read Sen. nat. quaest. II 49, 50. 89 *dominatus*: 224 *Et celeri flamma dominantur in aedibus ipis*. 92 *praescripta*: v 489 *elaben*: 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. inser. Lat. always has *scriptus* the *b*, judging by the Pithocanus of Juvonal and other old mss., seems to have become more common in the silver age, artificially recalled no doubt: the best mss. of Virgil however have sometimes the *b*, as *geor.* I 200 *subula* in M P and the new frag. A published by Pertz: the above remarks apply to *atque* for *utque*: see n. to II 881. *calcis*: see Furr and Seneca and Pliny cited by him. 93 *call. morsa Callope*: Eupedoc is 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 *ἀλβωρε μοῦσα κὶν ἀνρε πορίστρα Καλλιόπεια, κ τ. λ.* 95 *ma. laude*: Wak. cites Aen I 625 *insigni laude ferebat*.

96—120: thunder comes from the collision of clouds: the denser they are, the deeper the rumbling: sometimes the noise is like that of a sheet of canvas blown about, sometimes like the crackling of paper: sometimes the clouds graze each other sideways and occasion a dry prostrate

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 *neque enim fit*. 105 *Nam cadere aut* for *nam aut cadere*, an idiomatical irregularity such as all Latin and Greek writers allow themselves, and which cannot be refused to Lucr.: indeed 114 *Aut ubi . . chartasce* 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 *Sei quid tonitru turbida torvo Concussa repente aequora caeli Senimus sonere*. 109 *Carbasus cet.*: iv 75 *lutea russaque vela Et ferrugina cum magnis intenta theatri Per malos volgata trabesque tremantia flutant*, where see notes. 112 *commedatur* seems not to occur for certain anywhere else: it must mean to get up and practise a subject, and thus represent or imitate it. 114 *Aut ubi* i. e. *ubi aut s. v. aut chartas cet.* or, *vel . . vel*: Plaut. *asin.* 522 *Quotiens te vetui Argurippum . . Compellare aut contrectare conloquiva aut contui*. 119 *Aridus—ducitur*: the sound well represents the sense. *Aridus*: Virg. *geor.* i 357 *aridus altis Montibus audiri fragor*.

121—131: sometimes the thunder makes a noise like the crack of doom, when a storm of wind eddies round within a cloud and hollows it out, until at last it explodes with a frightful crash. 124 *ven. proc.*: 293 *ventique procella*. 125 *intoret* is more emphatic than *involvit*. 127 *spisso cava*, the greater the hollow, the denser the crust. 131 *dat nugnum*: 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 cohibetum tonare, natura strangulante sonitum dum rixetur, edito fragore cum erumpat, ut in membrana spiritu intenta*, might also seem in favour of the ms. reading *missa*; yet Lach. must I think be right. Epic. himself in *Diog. Lacr.* x 100 foll. gives a brief summary of the possible causes first of thunder, then of lightning, and then of the other heavenly phenomena, *προνήτες* 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 ⚡ bolt may fall into a wet cloud and hiss like hot iron; or into a dry and make it crackle like bay-leaves in the fire: again the crash of l and ice in the clouds compressed by the wind may be the cause. † *Est ratio, ut*: 639 *Nunc ratio quae sit, per fauces montis ut Aetnae spirent 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 I 566 *cum constant*. 141 *evolvens* = *eruens*: see Seneca Lucan Plautus in Fora. 147 *trucidet*, a bold and telling metaphor. 148 *Ut calidis cet*: Pliny II 113 *cum vero in nubem perveniunt, vaporem dissonum gigni ut candentis ferro in aquam demerso et fumidum vorticem volvi; hinc nasci procellas*: the words are very like those of Lucretius: he just before uses *stridunt*, as *Lucr. Stridit*; but this form of the verb seems to have been always in common use. *olim, ubi*: so Aen. V 125 *olim, ubi*: *olim, cum* is also often so used. 149 *imbrem*: see n. to I 715. 155 *flamma cet*: Aen. VII 74 *flamma crepitante cromari*. 156 *geli*: see n. to V 205. 158 *confercit*: except in the partic. *conferctus*, this verb is rare: for the constr. of this v. comp. n. to III 843; and *Catul. XLIV 7 expulsi tussim, Non immerenti quam mihi meus venter, Dum sumptuosas 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. quæst. II 12 tria sunt quæ accidunt, fulgurationes fulmina tonitrua quæ una facta serius audiuntur. fulguratio ostendit ignem, fulminatio emittit. illa, ut ita dicam, comminatio est, conatio eius ictus; ista iaculatio cum ictu*; and 16 *fulguratio est late ignis explicitus, fulmen est coactus ignis et impetu iactus*; and 21 he says the *fulguratio* would be *fulmen, si plus hausisset virium. non natura ista, sed impetu distant*; and 57 3 *fulmen est fulgur intentum*. *βροντή, ἀστραπή, κερανός* are the corresponding Greek words. 160 *Fulgit*: *Sen. I. I. 56 2 illo verbo utebantur antiqui correpto, quo nos producta una syllaba utimur; dicimus enim ut splendere sic fulgere. at illis ad significandam hanc e nubibus subitas lucis eruptionem mos erat correpta 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 *Fulgere, cum coeli donavit plaga vapore*, is virtually in point: but II 27, where see note, V 768 *fulget*; VI 213 *quæ faciunt flammæ fulgere colores*; II 800 *refulget*: 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 msa. to the 3rd just in those cases where Seneca and common usage support the former. *Epic. I. I. 101 fo* treats of *ἀστραπή* or lightning. 164 *tonitrum*: *Sen. I. I. 56 nos tonitru pluraliter dicimus, antiqui autem tonitrum dixerunt aut tonu*

168 there is a slight association here: *visum quas moventur* [et ad visum], so that you must supply *adventum* [*res quas aures moventur*] *quam* [ad visum] *visum quas moventur 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 ceruis quam tonitruum audiri, cum simul fiant, certum est, nec mirum, quoniam lucus visum velocior*. 169 *arboris auctam* seems a poetical periphrasis for *arborum*, but it probably implies at the same time a large object; as ii 482 *in medio corporis auctu*, v 1171 *mirando corporis auctu*. 170 *fulgurum*. Lamb. quotes Cic. de civ. 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 *fulguribus*, 44 *fulgore* 49 *fulguribus*; but in each case the reading seems doubtful. 171 *pariter—soden*: Pliny l. l. expresses by *cum simul fiant* what Lucr. expresses in a line and a half.

173—203: I explained before how the wind eddying about wisdom a cloud would blow 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 curam doceri*. Lamb. compares for the involved structure i 758 *quod a vero iam desist habebris*: see also vi 158 *cum confecerit franguntur in artam Concreti montes*; and n. to iii 843. *ante*, l. e. 124 full. *spisescere*, a rare word found also in Celsus. 177 *Mobilitate* cot.: another acute reference drawn from personal observation. 179 *volvenda* see n. to v 511. *liquecent*: Sen. nat. quest. ii 57 2 *sic liquecent excussa glans frusta et attritu aeris velut igne distillant*, Ovid met. xiv 85 *lata plumbea frusta Massa solet madida glans intabescere caelo*, Lucan vii 513 *ut calido liquefactur pondere glandes*. 182 *metastria*: 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 *fructus*: Aen. iv 675 *fructus* P; ecl. iv 31 *fructus* R: for *fructus* and *defrutus* in Terence and Plautus see Rastrelli trin. 413 and parergon p. 541. 188 *lata, extracta*: on these notions referring to *nubibus* see p. 757 *Quadrupes*, 759 *si vint nuctata*; and n. to i 352 *lotus*, referring to *arbuta*: on the other hand 215 *ens*, through *nubis*, not *nubes*, immediately precedes. *quod*—*quantum*. 189 *Con templator enim*, *enim* occurred it 114. *adsimulata*, and *simulam* in some sense, always spelt in our mss. with *n*. 191 *cumul*, *insuper aliis aliis*: 521 *aliis aliis nubes nimbisque rigantes Insuper feruntur*; 1283

non consanguineos aliena rogorum Insuper extracta . . . lucabant, auctor diciturum 170 *Purpureos flores, quos insuper accumbebat*: for *insuper* with accus. and abl. in Cato and Varro see Fore. 193 *sequitis*: *Cæteri* has more than once *belcum sepultum*. 195 *Speluncæque*: Ennius ?) in Cic. Tusc. d. sp. i 37 *Per speluncas saxa struclas asperis pendentiâs*, Aen. i 106 *scopulis prædentibus antrum*. 197 for *lythæ comp. n. to ii 1059. magno cet.*, 199 *frenitus*: Aen. i 55 *Illic insipientes magno cum marmure montis Circum claustra fremunt*. 199 *frenitus*, keeping up the illustration of wild beasts. 201 *convolvunt*: comp. Sen. epist. 94 67 *turbatum more qui raptâ convolvunt, sed ipsi ante volentur et ob hoc maiore impetu incurrunt*. 197—203 are a good example of Laetius' 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 *huc etiam fit uti de causa — huc etiam de causa fit uti*: comp. 727 and ii. to ii 1004. 205 *liquidi ignis* compared by Macrobius with Virg. *æli. vi 33 Et liquidi simul ignis*: 349 *liquidus quin transvolat ignis*. 206 *ipsum* opposed to the *Quin etiam solis* of 209. 211 *compressit*, *Compressit*, *comens* his favourite pleonastical assonance, followed by *compressa* which answers to *compressit*. 213 *fulgêre*: see n. to 160 *Fulgêre*, and ii 27 *fulget*. Lach. to maintain his own consistency in regard to the conjugation of *fulgere* forces on Lucr. a monstrous inconsistency, for *fulgere* can only mean that the atoms of fire produce the colour of flame by their own brightness, though Lucr. in ii took such vast pains to prove that atoms could not have colour or any other secondary quality. the atoms by their action 182 *faciunt nitentibus fulguræ flammæ*, 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 tenuity, 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 *fulminum*, having discussed first the *tonitru* or clap, and then the *fulgur* or flash: see n. to 160, where this was fully illustrated. 220 *utis*, like *calidiora* 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 case here specified, it is impossible to separate the two meanings. 221 *halantia* is best taken as the noun plur. note *halantes gravis auræ in pass. sulphuris*. Pliny xxxv 177 *fulminis et fulguris quoque æquis coloribus habent, ac læ ipsa eorum sulphurea est*; SEL. Nat. quest. ii 53

quocumque decidit fulmen, ibi odorem 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 κεραίνιον πῦρ ἀκριβείᾳ καὶ λεπτότητι θαυμαστόν ἐστο, αὐτόθεν περὶ τὴν γέσσω ἐκ καθαρᾶς καὶ ἀγνῆς ἔχον οὐσίας κ.τ.λ. 228 *Transit cet.*: comp. I 489 *Transit enim fulmen caeli per saepta domorum, Clamor ut ac voces* with 354 *Inter saepta meant voces et clauas dom. Transvolitant*; II 384 *caelestem fulminis ignem Suptilem magis e parvis constare figuris Atque ideo transire foramina quae noquit ignis Nostrer hic cet.* 230 *liquidum cet.*: Sen. nat. quaest. 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 I. I. *fulminum ipsorum plura genera traduntur...tertium est quod clarum vocant, mirificae maxime naturae, quo dolia exhauriuntur intactis operimentis nulloque alio vestigio relicto. Curat, Diffugiant* is a constr. sufficiently attested, as by Hor. od. I 38 5 *nihil adlabores Sedulus, curo*; sat. II 6 38 *Imprimat his cura.* 233 *Conlaxat* seems not to be found elsewhere. *rareque facit*: comp. 962 the yet bolder *et facit are. lateranisa* 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 *Omnibus ac nervis disclusis intus.* 242 *monim. vir.*: Aen. VIII 311 *singula laetus Exquiritque auditque virum monumenta priorum*; 356 *Reliquias veterumque vides monumenta virorum. demol. atque erem.*: Livy XXVIII 19 12 *cremata et diruta urbe*: to burn what will burn, and throw down what will not. 245 *neque cet.*: V 91 *ne te in promissis plura moremur.*

246—322: that thunderbolts are formed in dense masses of clouds our eyesight tells us: the wind gathers the seeds of fire in these clouds, and gets ignited by them and the heat from its own rapid motion, till it bursts forth with flashes and loud rattlings followed by heavy rain: sometimes a wind from without bursts a cloud charged with thunder: sometimes the wind gets fired on its journey, losing some of its own atoms and gathering from the air atoms of fire: sometimes the mere force of its blow strikes out fire, as cold steel strikes fire out of a stone; though the wind after such rapid motion can never be quite without warmth. 250 *Quod* introduces not the cause, but merely an illustration of the case in point, as III 208 *Haec quoque res etiam naturam dicat eius,.. Quod simul atque cet.*: see n. there: IV 211 *Quod simul primum sub diu splendor aquae Ponitur cet.*; V 285 *id licet hinc cogere possis, Quod simul ac primum nubes cet.*: VI 335 *Deinde, quod*

cet. is also essentially similar. 251—254 = IV 170—173. 255 *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 mars de caelo*, and 433. 258 *trahit atram cet.*: Virg. geor. I 323 *Et foedam glomerant tempestatem imbribus atris Collectae ex alto nubes.* 259 *tempestatem* comprises all ingredients of the storm; *procellis* are furious winds: 124 *validi venti collecta procella*; 293 *discidio nubis ventique procella*; Sen. nat. quaest. v 12 2 *et erumpit in ventum qui fore 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 aquae*: 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 simili [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, βέλος, *telum.* 279 *sua cum mobil.*: see n. to I 287. 285 *sonitus cet.*: 294 *ardenti sonitus cum provolat ictu*; comp. II 1100 *caelique serena Concutiat sonitus*, 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 lacrimis unida sertata data.* 291 *Omnis cet.*: Virg. geor. I 324 *ruit arduus aether*; Aen. v 695 *ruit aethere toto Turbidus imber aqua*; Martial III 100 3 *Imbribus immodicis caelum nam forts ruebat.* 292 comp. v 255 *Pars etiam glebarum ad diluviem revocatur.* 295 *Est cum, ceteris ore*: his contemporary the auctor ad Heren. II 30 *est cum complexione superselendum est... est cum exornatio 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 *Ignisecat*: the *mas.* of Cicero and Virgil write *ignescat*. 302 *Dum venit, amittens*, 304 *Alquis . . 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 quas tum res*: see n. to I 15. 316 *ad ictum*: comp. I 185 *Seminis ad coitum*, and n. there. 319 *tem. om. plane*: comp. n. to II 1060 *temere incassum frustraqua.*

323—378: the thunderbolt derives its velocity from a union of causes: it acquires momentum within the cloud: as it bursts out of it, this is increased on the principle of missiles discharged from an engine: its atoms are extremely fine; add to this the natural tendency downward, which increases continuously; perhaps too it is aided by blows

from atoms which it gathers to itself in the air: its subtle atoms pass through the pores of some things, burst asunder others, melt others. In autumn and spring thunder is most frequent, because then there is a mixture of heat and cold, of fire and wind, as well as moisture; all of which are needed to forge it. 324 *percurrunt*, i.e. usque ad finem currunt: this absolute use of the word which is rare enough, is most learnedly illustrated by Lach.: v 1407 *aspera calamos unco percurrere lubro*, but iv 588 *Unco sarpe lubro calamos percurrit*, Propert. III 11) 16 49 *Vidistis toto sonitus percurrere caelo*. 326 *con. s. unit* 1011 *partem in vacuum conamina sumpsit*. 327 *impetis* he uses only here, find as he is of *impeto*. notice 327 *impetis*, 328 *impete*, 334 *impete*, 337 *impetus*, 340 *impets*. 333 *in remorando* has precisely the force of a *prea. partic.*, *remoratur et Laesitat*: iv 720 *in remorando Laedere ne possint eo ulla lamina parte*. 335 *quod* does not assign the cause, but merely states the fact, and is like in principle to the cases given on n. to 250 and III 208. 339 *itiner*: see n. to v 653 *itere*. 341 *Mobilitatem* etc.: Aen. iv 175 *Mobilitate viget viresque adparit eundi*. 344 *Ex regione*: iv 374 *ex regione caelestis 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 *volentia*: comp. v 931 *per caelum solis volentia lustris*, and n. there. 347 *incendent* is much more poetical than the old vulgar *intendunt*: Wak. and Lach. comp. Virg.'s *fulgur incendit rivas*, *Illam incendentes 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 *lectis* is here the partic. agreeing with *corpora rerum* rather than the subst. which elsewhere he uses. 352 *Dissoluit* see 230. 353 *Conferrefuit* scenes not to occur elsewhere. 357 *st. fulg. apt.* Ern. ann. 3) *Qui caelum retinet stellis fulgentibus aptum*; 162 *Caelum suspexit stellis fulgentibus aptum*. 343 *nae processit stellis ardentibus apta*: the last phrase is twice used by Virg. 358 *caeli locus*: Hor. od. II 12 8 *las Fulgens contremunt domus Saturni veteris*. 359 comp. I 10 *simul ac species patefactus verna diei*, and Manil. II 182 *alter florantibus tempora veris Sufficit*. 364 *fractus* 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 750 *foctu*. 365 Lach. compares Manil. I 852 *Sant watem sanctis firmata partibus ignes*, *Qui grandas habent fabricas des fulmina nubes*. 369 *quere* therefore in the spring as there is this mixture of heat and cold, there must be going on the struggle which produces thunder. Lach. returns, nor is his rephnement true: 'quaeritur' he says 'quare color et figur inter se pugnent. ul enim non fit quia ver est, sed quia I'rima pars

caloris est postrema rigoris: the second *quia* is at least as untrue as the first: heat and cold fight because they are together; and therefore in the spring, as also in the autumn. 370 *turbare* is neut.: see n. to II 126. 374 *Propterea freta* cet. refers to 364 *Nam fretus ipse anni* cet. *nomi-sitanda*: 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. quæst. II 32 *quid, quod futura portendunt* cet. *hoc inter nos et Tuscos quibus summa est fulgurum persequendorum scientia interest: nos putamus, quia nubes conleas sunt, fulmina emitti. ipsi existimant nubes conlidi ut fulmina emittantur. nam cum omnia ad deum referant, in ea opinione sunt, tamquam non quia facta sunt significent, sed quia significatura sunt fiant*: Cic. de div. I 72 speaks of the *Etruscorum et haruspicini et fulgurales et rituales libri. retro volentem* 'abew 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 volentem*. 'I will remark by the way that by *indicia mentis* Lucr. means to explain *indigitamenta*' *ibid.*: but I do not find that the Etruscan books, which are here in question, had anything to do with these *indigitamenta*; which appear on the contrary to have belonged to the purest form of the old Roman worship. 383—385 = 87—89, which were copiously illustrated. 386 *de caelo*: see n. to II 51.

388 comp. Terence quoted to II 1100. 389 *quibus incautum scelus est* i. e. qui non caverunt scelus: Tac. ann. I 50 *hostibus incautum [iter].* *nocturnabile* seems to occur only here. 392 *porfæxo*: see n. to II 360:

with this and 395 *Turbine* cet. comp. Aen. I 44 *Illum expirantem transfixo pectore flammæ Turbine corripuit.* *documen* seems to be in apposition with the preceding sentence: Socrates in the clouds 399 feels the same difficulty, *Ἐπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπησεν Οὐδὶ Κλειώνυμον αὐδὲ Θέωρον; καίτοι σφέδρα γ' εἶα' ἐπιόρκοι.* 393 *εὐδὶ*

... ad Aul. 11. 1. ...
 ... 355 ...
 ... 396-398 ...
 ... 404 ...
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 ... 411 ...
 ... 413-416 ...
 ... 418 ...
 ... 421 ...
 ... 423-450 ...

423-450: praetors 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 whole wind will gather up atoms of cloud and wrap them round, and will so create a real praetor: this will shew itself sometimes on land, but chiefly on the sea. Epic. in Dig. Lucr. x 104 explains these praetores. Lucr. 131-134 will throw more light on Lucr. 430. Naevius sat: Pliny 11. 132 *principium praetoriam ventis, non autem nas praetores ipsa ventorum condita frangens*; Sen. nat. quaest. v 13 3 *tollens et collens tollens*. 431 *Hoc fit est* the wind having become heavy by its rapid motion in the cloud cannot burst it, if it could, it would then be *fulgens*, as explained above so fully; but not being able to break the cloud, it pushes it down to the sea in the way described:

Lucret. seems to assume that the word *πυρορῆ* will indicate its fiery nature without further specification. With this, and what follows, 438 *Versabundus enim turbo cet.*, 443 *venti Vertex*, 447 *Turbinis—procellas* comp. Pliny l.l. 133 *quod si maiore depressas nubis eruperit specu, sed minus lato quam procella nec sine fragore, turbinem vocant proxima quoque prosternentem; idem ardentior accensusque dum furit, prester vocatur amburens contacta pariter et proterens. quod si simul rupit nubem exarsitque et ignem habuit, non postea concepit, fulmen est. distat et prester quo flamma ab igni; hic late funditur 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 efficit quod prester Graeci vocant: hic est igneus turbo.* 432 *cepit*: see n. to 155 *incipiam*, and comp. *coeptum*. 438 *Versabundus*: 582 *Versabundaque portatur*. 439 *cum*: see n. to 1755. 440 *sicut ac gravidam*, the only instance in Lucret. of *ac* before a guttural: for the reason of this exception see n. to 1281. 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 *prester* of 445; though it may include the imitation, as well as the genuine *prester*. 447 *Turbinis* and *procellas* 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; *procellas* 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—484: clouds are thus formed: first many particles in the sky get entangled and form small clouds; and then these unite, until the sky is overcast: thus high mountains are seen to smoke with mist, because the small particles of cloud are first carried to these by the wind: then moisture steams up from the sea and rivers; and the pressure of the ether above condenses it: finally many atoms, flying as I have shown through space, come into this heaven of ours, and increase the mass from all sides.—Epic. in Diog. Lucret. x 99 gives a brief explanation of clouds, agreeing essentially with this of Lucret. 453 *moris*, properly whatever holds or detains, and thence it has the force of *nexus*: Lucret. compares 531 *mora quae fluvios passim refrenat euntis*; Aen. x 485 *Loricisque moras*; and refers to Sen. de benef. v 13 2 *quia committuntur eorum et moras novit*: comp. also Plaut. Stichus 309 *fores facite ut utamur: removete moram*. 456 *haec* is fem. plur. as it appears to be at 601; but see n. there: *has* does not occur in Lucret., and in his time

haec must have been the usual form, and is sometimes preserved in the
 least MSS of Cicero Virgil Livy and others. *comprehendunt inter se*—
mutuo se comprehendunt: comp. I 787 *inter se mutare*, and I n. there.
 458 *temp. sacra col.* Virg. geor. III 478 *miseranda coorta est Tempestas*,
 with quite another sense. 460 *Quam quoque magis*: con p. III 700
Tanto quae quoque magis, and n. there. 474 *quoque* clearly belongs in
 strictness to *multa* or *o saluo nomine*: see n. to v 192. 482 comp. v
 476 *Corpore concreto subterit et madida caelum.* 483 *huc*, into the
 heaven of our *mundus* from some other part of space. 485 *numquam*
 of *corpore* or *atque*. *un. num*: II 1054 *Seminataque innumero in*—
seminataque profunda Multimoda volent; but here *seminata* *profunda*
 refers to infinite space; so *spatium profundi* more than once. 488
docui, the former part I 1008—1051; the latter 988—1007. 487
ut uti, II 142 foll. 488 comp. IV 192 *Inmemorabile per spatium*
transiri error posse 491 *impensa* = *quae impendit*: 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 concur, and the reeking earth sends its moisture back: the
 rainbow comes from the sun shining right upon a mass of cloud.
 496 *ut inter*: 1099 *Aut extrinsecus ut nubes nebulaeque cet.* 499
utrumque *Et nobis et apud*, like the ἀμφότεροι of Homer and the
 Greeks, Plaut. *cistell.* I 31 *Utrumque haec et multiloqua et multibula*
est atque; Gratius *cyneq.* 333 *Utrumque et prudens et sumptus in*
per arnis sometimes *utrumque* is put at the end; as Lucil. XI 1
Et firmosus homo fuit et famosus utrumque; Sactor *diracuna* 98 *Sax*
era, et et non, necum mortoris utrumque. 503 *Concipiunt* i. e.
nubila, understood from the accus. *nubila* of 505: see n. to I 16.
 507 *lene* cet. i. e. *lene multa semina.* 512 *de supero*: comp. *de*
subito and the like: it is the older and correcter form of *desuper*.
 513 *rarecent* cet.: 214 *Puljit item, cum rarecent quoque nubila caeli,*
Nam cum ventus eas leviter diducit cunctis Dissoluitque cet. 514 *su-*
per = *insuper* see n. to I 649. 517 *utraque*, as in IV 86 and 291.
 518 *vi cumulata* = 511 *Opia nimborum turba maiore coactis*: with the
 expression comp. 734 *nubes coguntur vique premuntur.* 519 *tenere*:
 Lich. compares Livy XXI 44 *Imber continens per noctem totam usque*
ad horam tertiam dies insequentis tenuit, and refers to Duker on IV 77
 and VI 35 10 who quotes several other examples of the same use, II 3,
 III 19, XXIII 44, XXIV 47, XXV 39, XXXIII 22, XXXVI 43. 521 *nis*
aiwo *Insuper*: comp. 191 *cumulata videbis Insuper cess aliis alia*; and
 n. there. 523 *restituit* seems not to occur elsewhere: for form comp.

velutideo: *velut* of old eda. is a barbarism. 525 *Adversa asp.* = *asparagini nimb. ex adverso. asparagine*: comp. i 719 *aspargit*, and n. there. 526 *argui*: the best mss. of Cic. de nat. deor. III 51 have the same form.

527—534: all other like things, whether existing by themselves or formed in the clouds, snow wind hail frost, may be all easily explained, if you understand the properties of atoms. 527 *sorsum crescunt* is intended to be a verbal as well as real antithesis to *conorescunt*. 530 *gali*: 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 gali*: the iteration is designed to be emphatic; Virg. geor. IV 136 *glacie curvus frenaret aquarum*. 531 *mora*: see n. to 453. 532 *summa*, notwithstanding their number and variety, they may yet be all readily explained. 533 *quareve* = *quareque*: see n. to i 57.

535—556: earthquakes have more than one cause: underground are caverns rocks rivers lakes: well when any of these caverns tumble in, whole mountains may fall and shake the earth: or if a mass of earth tumble into the large pools of water, the oscillation of the water may make the earth reel.—Epic. in Diog. Laer. x 105 106 attributes earthquakes to somewhat similar combinations of causes, and adds in his usual way *καὶ κατ' ἄλλους δὲ τρόπους πλείους τὰς κινήσεις ταύτας τῆς γῆς γίνεσθαι*: Seneca devotes the whole of the sixth book of his nat. quæst. to the same subject: chap. 20 recounts first the theories of Democritus, and then of Epicurus: Seneca here and in what precedes and follows illustrates Lucr. better than Epicurus does, having had access of course to larger works of the latter: *veniamus nunc ad eos qui omnia ista quæ vultū in causa esse dixerunt aut ex his plura. Democritus plura putat. est enim motum aliquando spiritu fieri, aliquando aqua, aliquando utroque*, just as Lucr.: then 20 5 *omnes istas posse esse causas Epicurus aut pluresque alias temptat et alios qui aliquid unum ex istis esse affirmaverunt corripit* etc.: he then proceeds to employ wind and water in much the same way as Lucr. does. 538 and 552 *lucunas*: see n. to III 1031. 538 *lucunas*, to distinguish it from *lacus*, may mean here channels not filled with water, a sense it often bears, though 552 he says *in magnas aquas 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' *ισονομία* or as Cicero de nat. deor. i 50 translates it *æquabilis tributio. ut omnibus omnia paribus paria respondeant*. 543 *sibi. 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

any traces in translations and commentaries: but I find no authority whatsoever for giving the Latin words the metaphorical meaning which takes strong virtue here. And Latin may have used them too in their literal sense. 544 *superius trahit vel. in. Equis.* according to Seneca l. 1. *fortasse aequo parte terrae velut sublimis gradumdam ac pulis sustinetur quibus trahit vel receduntibus trahit pondera impositum.* 547 *dimorpha* I find only here. 549 *non magis pondere* and *totis gain* pull and drive by being joined together and divided from *ploustri* and *Totus* respectively: but yet the wide separation of *ploustri* and *non magis pondere* is marked. 550 *scrupus vis* would be a rough horse used in the plow way. 551 *Virg. geor. III 361* has *ferreos cunctis orbes* just following another imitation of Lucr. *succatis: Ovid met. II 355 succatisque ante manibus est curvus iocani.* 552 *agris. no. vis agros. 553 agros.* I find in Horatius, *inque unus inter canes, eduae utitur by non dixi* Lach: but there there is a difference in quality, and *eduae* more resembles the *solis dissolis* which so often in *Lucr.* alternates with *solis dissolis*: he also compares *laris laris, miltum miltum*. His examples of *agris* from Plautus and others are very uncertain, neither Kitchell nor Fleckeisen I see recognises the one from the miles. 554 *agros 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 compare Seneca l. 1. 2: 7 *nullum tamen illi [Epicuro] placet causam motus esse maiorem quam spiritum, nobis quoque placet hunc spiritum esse qui possit tantu canari.* 561 *extr. dom:* see n. to 1283 *aliens rogorum extruda.* 562 i.e. *quantoque magis cet, tam magis inclinata cet.* 563 *tument,* as a wall down on the side towards which it leans. *proclita = proiecta or procrumbentia:* 606 it has the same meaning, but is there more emphatic. 665 *Et metuunt et dubitant:* Catul. LXIV 140 *Nil metuunt iurare, nihil promittere parcunt:* comp. Virg. geor. II 433 *Et dubitant homines verere atque impendere curam?* Aen. VI 806 *Et dubitamus adhuc virtute extollere vires!* 568 *vis nulla cet:* 1 850 *neque ab exitio res ulla refruat.* 569 *reprehendere:* III 599 *Extremum cupiunt vitae repraesentare vinculum:* a common sense, as Cic. acad. pr. II 139 *revocat virtus vel potius reprendit manu;* Livy XXXIV 14 8 *adeo turbati erant dextros alios pedites equitesque, ut quosdam consul manu ipse reprehenderit et aversos in hostem verterit.* 570 *Nunc:* see n. to 1 169. 571 all the terms are military. 573 *facit:* 1 740 *fecere ruinas:* it is the same as *dat ruinas.* *reclit = reclinat:* Festus p. 274 *'reclere reclinare, et re in altum extollere':* so II 219 Lachmann's fine emendation

decellers = *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 coniuncta*: *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*: II 218 *Ponderibus propriis . . decellere posuim*: but when he adds '*sed pondus singulari numero ita dici non posse* Turnebus [adver. IV 17] recte observavit', he and Turnebus are both greatly mistaken: Ovid met. I 12 writes *Nec circumfuso pendebat in aere tellus Ponderibus librata suis*, and Lucan I 57 *Sentiet axis onus; librati pondera caeli Orbe tene medio*; but then with precisely the same force Manil. I 173 has *Quodni librato penderet pondere tellus*, Petron. sat. 124 v. 264 *Sentit terra deos mutataque sidera pondus Quaesivere suum*: Hor. epist. I 6 51 says *cogat trans pondera dextram Porrigere*; but then with just the same meaning Petron. 136 *fracta est putris sella, quas staturas altitudinem adiecerat, anumque pondus suo deiectam super foculum mittit*: reason and authority are both for *pondera*. 576 *perhilum* seems a ἀραξ λέγόμεν.

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 I. I. seems briefly to allude to the same cause: *potest terram commovere impressio spiritus: fortasse enim aer alio intrante aere agitur*. 577 *haec eiusdem quoque*: *quoque* seems manifestly to belong to *haec*: *haec quoque causa est eiusdem cet.*: see n. to v 192: he appears not to avoid allowing one or more words to come between *quoque* and the word to which it belongs: see also n. to IV 532. 579 *ipsa tell.*: see n. to IV 736. 584 *concinнат hiatus*: he has also *concinнат fervorem, amorem, id.* 585 *In Syria Sidone* probably alludes to the earthquake which Strabo p. 58 recounts on the authority of Posidonius, καταποθῆναι πόλιν Ἰερουσόλην ὑπὲρ Σιδῶνος, καὶ αὐτῆς δὲ Σιδῶνος σχιθεῖν τὰ δύο μίση πωσείν . . . τὸ δ' αὐτὸ πάθος καὶ ἐπὶ τὴν Συρίαν ἔλην διέτριψαι. 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 quaeras Helicon et Burin, Achaidas urbes, Invenies sub aqua* it is mentioned by many Greek and Latin writers, by Seneca I. I. more than once, as 23 4 *Callisthenes in libris quibus describit quemadmodum Helice Burisque mersae sunt, quis illas casus in mare vel in illas n immerent, dicit id quod in prioris parte dictum est, 'spiritus intrat terrae per occulta foramina cet.*: Lucr. mentions Aegium no doubt because

was in his time the chief town of Achaia and is near the two in question: Sen. l. l. 25 *illa vasta concussio quae duas suppressit urbes Helicon et Burin, circa Aegium constitit*: Lucr. probably had read Callisthenes. 587 *Disturbât*: see n. to 1 70 *Inritat*. 595 *tremere atque movere*: 1190 *nervi trahere et tremere astus*; where Lach. attempts to define when you may or may not use *trahere* or *movere* for *trahi* or *moveri*: if a man's limbs are moved by himself or by a sensible external cause, you must use the passive *membra moventur*; if no cause be apparent, then you may say *membra movent*; and thus *terra movet*, because it has no power of moving itself nor do you perceive why it moves: on this principle he will not III 571 tolerate the *movere* of 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 consecramus; tamen haec in nobis cet.*; Tusc. disp. IV 53 *quamvis licet insectemur istos, ut Carneades solebat: metuo ne soli philosophi sint*; where Bentl. 'bene quidem, quod lectionem hanc *quamvis licet* in textum recepisti. sed dum utramque particulam eiusdem potestatis esse credis, erras cum aliis quibusdam viris doctissimis. *quamvis enim hic valet quantumvis, non quamquam*': 'they may as much as they please' is the force of the words. 602 *act. mand. sal.*: II 570 *nequus in aeternum sepelire salutem*. 604 *Subdit cet.*: Sen. Agam. 133 *Mistus dolori subdidit stimulos timor. quae de parte*: 820 *Ut spatium caeli quadam de parte venenet*. 605 comp. I 1106 *Terraque se pedibus raptim subducat*. 606 *rerumque cet.*: I 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 I 1008. He loses no occasion of reminding us how great the delusion of many is in supposing that our world is eternal: this he has refuted at great length in the early part of V: our *mundus* and every other *mundus* will perish as certainly as the universe, the *summarum summa*, will be immortal and unchangeable for everlasting.

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

by its position to be emphatic, utpote magnum: then *magnum* immediately follows with his usual indifference to such repetitions. 619 *pelage*. v 35 *pelageque severa*. 626 comp. Virg. geor. iii 360 *Concreverunt subitas currenti in flumine crustas*, with a quite different application, as is so common in his imitations. *luti cover. crust.* Frontinus de aquis 123 *aut enim limo concreverunt qui interdum in crustam induravit cet.* 627 *durui*, 473 foll. and 503 foll. 630 *Cum cet.*: Aen. x 807 *Dum pluit in terris*, where Servius 'si iuxeris *Dum pluit in terris* erit archaismos, debuit enim dicere *in terras*, tamen sciendum hemistichiam hoc Lucretii esse cet.': it is better with Iach. to look upon *in terris* as a pleonasm natural in an old writer. 631 *cum*: see n. to 1755. 635—638 - v 209—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 *multiretur*: Cic. de nat. deor. ii 59 *nec ea quae apunt molentium [deorum] cum labore operata ac molesta*. Cicero L. l. 96 thus describes an eruption, *nos autem turbas cogitamus tantas quantum eruptionis Aetnae urorum ipsam finitimas regiones obscuravisse dicantur, ut per biduum nemo hominem hinc agnosceret cet.*: what the eruption is or whether it is the same to which the two allude, I do not know.

647—678: 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 those 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 1408. *profundam*, see n. to iv 63. 651 *millesima pars* is quoted by Nonius p 136, as 'nove postea': Lucr. has formed it on the analogy of *millesimus*, with the sense of $\tau\omicron\lambda\lambda\omega\tau\acute{o}\varsigma$. 652 *toti pars, quota* is found in Manl. III 42): *totus* is a very rare word having the same relation to *quatus*, that *totiens* has to *quotiens*. 653 *examine* means perhaps the act of examining and *videns* the seeing at understanding which thence results; otherwise the phrase would be ver-
talogical. 660 comp. 1167 *ut est per membra sacra dum stolidi vna*, Cels. v 28 4 *sacra quoque ignis malis uicibus adnumerat*

debet: he proceeds to describe at length two kinds: above 26 31 and 33 he had described what *ερυσίπελας 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 *ερυσίπε* of the Greek physicians; others certainly make it to be erysipelas, as Iridor. orig. iv 8 4 *erysipelas est quem Latini sacrum ignem appellant, id est execrandum per antiphrasim.* 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.*: 1 996 *suppeditantur Ex infinito cita corpora materiai*; 1035 *nisi materiai Ex infinito suboriri copia posset.* 669 *Ig. ab. Aetna.*: Sen. nat. quaest. II 30 *Aetna aliquando multo igne abundavit. flammescere* is found in no other writer of authority. *flam. cael.*: Aen. III 574 *Attollitque globos flammaram et sidera lambit*: but *flammescere caelum* and *ardescunt caelestia templa* 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 aiunt tunc plurima fuisse tonitrua et fulmina quae concursu aridorum corporum facta sunt, non nubium quas verisimile est in tanto fervore 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 fornacibus Aetnam.* 683 *ferre*: see n. to I 14 *feras (ferre).* 689 *rectis*: see n. to II 217. 690 *foli*: geor. I 471 *foli.* and still more Aen. III 571—577 shew many traces of imitation. 697 *haec ire cet.*: Iustin 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 sulphure et bitumine traditur: quae res facit ut spiritu cum igne in materia luctans*

frequentor et compluribus locis nunc flammam, nunc vaporem, nunc fumum eructet. inde donique Aetnae montis per tot saecula durat incendium, et ubi acrior per spiramenta cavernarum ventus incubuit, harenarum moles egeruntur...eadem causa etiam Aetnae montis perpetuos ignes facit. nam aquarum ille concursus raptum secum spiritum in imum fundum trahit atque ibi suffocatum tam diu tenet, donec per spiramenta terrae diffusus nutrimenta ignis incendat. 698 *penetrare penitus*, a favourite assonance: I 529 *penitus penetrata relexi*; 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 *arenas*: 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 alio subieciat 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 introduction to a series of cases which admit of more than one explanation is, as has been often remarked above and as may be seen in Epicurus' letter to Pythocles, very characteristic of this philosophy: τὸ δὲ μίαν αἰτίαν τούτων ἀποδοῦναι, κλειναχῶς τῶν φαινομένων ἐκκαλουμένον, μακικόν κ.τ.λ. says Epic. l. l. 113. 704 *satis est* can hardly in sense apply to *pluris*: *opus est* or the like seems to be required. *una tamen sit* i.e. *causa*, though you are not able to determine it. 707 *una*, compared with 704 *una*, appears to be the adjective: ut dicatur *una* causa leti illius hominis: the ellipse is harsh anyhow, and it might be simpler to take *una* 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

IV.

712—737: the Nile may rise from various causes: from the etesian winds blowing up the stream and stopping the waters: or from sand accumulating at the mouth: or perhaps rather from the rains at its source caused by these winds collecting the clouds there against the high mountains: or from snow melting on the lofty Ethiopian hills. 712 *aestatem* = *aestate*: 875 in *lucem tremulo rarecit ab aestu*: the use seems to be archaic: Plaut. Bacch. 130 *Magis unum in mentem mihi nunc*: see Ritschl there and praef. p. XII, and Fleckeisen: Schuder index script. rei rust. notes from Cato and Varro in *fornacem, villam, in arborem, in hominem, in parietes stantes*: in older times the

would be little difference in sound and often none in writing between *aculem lucem nullam* etc. and *acule* etc.: Madvig gram. 230, 2 quotes *libere in potestatem, in amiridam ditionemque populi Romani*, and in a note suggests this as the origin of the idiom, adding that you never find *in vincta habere*: there is probably truth in this, but it would not apply to *in partes* quoted above. another explanation will of course apply to the idiom which we find in Petronius sat. 42 *per exim hodie in janus*, and Prop. iv (11) l. 60 *fecit in partes ipse finis tuas* 714 comp. Manil. iii 271 *oras, Quas regat aestivis gravidus torrentibus annis Aulus 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 quid est*: Sen. nat. quest. iv 2 22 s. *Thaleti coelis, etesiae descendenti Nilo resistunt et cursus eius acti contra oetis mare sustinent*, and so Diodorus i 38 2, who gives a very detailed account of the causes assigned. 716 *qui* see n. to ii 404. *etesiis esse*. 743 *Romigi obdare*: Cic. orator 152 *sed Graeci viderint: nobis ne si cupiamus quidem distrahere voces conceditur ut Ennius semel Scipio iuvete, et quidem nos* (Aen. frag. 21) *Hoc nota radiantis etesiae in vultu posuit hoc utem noster saepius non tulissent, quod Graeci laudare etiam solent*. Virgil brought the bad habit somewhat more into fashion: see Wagner quest. xi 3. 718 *Cogentes, cogunt*. see n. to i 875, and comp. Aen. vi 684 *tendentem*, 685 *tendit*. 725 *Fluctibus*, i.e. of the river. *ostia* appears to be *Lie acens* after *opulore*. Cic. phil. ii 21 *impie oppulitatem impetum tuum compressisset*. 726 *ruit*. Virg. geor. i 105 in the opposite sense *cumulasque ruit male pinguis harenas*. 'ruit, levels, whereas *ruam acerros* Hor. sat. ii 5 22 means to heap up' Conington. 727 *quo fit uti pacto* = *quo pacto fit uti*: comp. 234 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 fiunt*: 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 33, who throws great light on Lucr.: Democritus intended to refute the common opinion, which Lucr. gives hist. 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 collected by the high mountains and descended in rain. 730 *et* occurred v 742 735-737 he concludes with the common story: Sen. i 1 17 *Anaxagoras ait ex Aethiopiae rugis solibus nives ad unam 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 Valckenaer diatr.

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 Averno est: 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 Averno is this: without *Averno* 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 antiquas Cereris sedemque sacratam Venimus*. 743 *Remigi*: see n. to 716 *clenias*: this licence also he employs only twice: see n. to IV 741. *Rem. pen.*: Aen. I 301 *Remigio alarum*, VI 19 *Remigium alarum*. 744 *profusus*: Festus p. 229 '*profusus... alias abiectus iacens, ut Pacuvius in Tourn: Profusus gemitus est*'.

747 *Is locus est*: 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 vallis*: exactly the same is told of some marshes in the Carolinas surrounded by thick woods by a traveller Boec in the early part of this century. 753 *fugitant non i.e. non fugitant est, sed natans est*.

754 *Pervigili* is the gen. of *pervigilium*: he doubtless alludes to the famous story told at length by Antigonus of Caryatus 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 Erichonius 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 ops*: see n. to III 374 *animas elementa*, and IV 741. *ops sua* i.e. *sua ipsius opera*: Festus p. 310 '*suapte sua ipsius, ut mox p. 311 ipsius, suapte suo ipsius*'.

756 *In Syria quibus*: (*In de d. v. 1 non videmus quam sint varia terrarum genera? ex quibus et mortife quaedam pars est, ut et Ampsancti in Hirpinis et in Asia Mutuina quae videmus est*: these latter may be the names to which Lucr. alludes. *fo*

tur esse videri i. e. ut ferunt, videtur esse *videtur esse* is almost a periphrasis for *est*, is seen, found to be, φαίνεται ὄν: so 577 *videtur* and elsewhere. 757 *Quadrupes quoque*, as well as birds. 758 *via ipsa*, without anything else. 759 *mactata*, i. e. haec animalia: see 188 *late, extracta*, with *nubes* for antecedent, and n. to 1352. 761 *egrediant*: see n. to 11004. 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 *Ampanctus*, of which Aen. vii 508 *Hic specus horrendum et sacri spracula Ditis Monstrantur, ruptoque ingens Acheronte vorago Pestiferis aperit faucibus.* 763 *post hunc.* see n. to iii 529 *post iud.*, and comp. Aen. viii 546 *Post hinc ad navis graditur.* 765 *Narcibus* cet.: Asian Pliny and others relate this or similar stories: Martial vii 29 5 *Cervinus gelidum sorbet sic halitus anguem.* Creech observes that there is a manifest scoff in this illustration. 766 *ferarum*: Hygeius also applies this word to serpents, Martial vi 15 2 to a *formica*, as cited by Fore.

769—780 let me repeat that the earth has atoms of all shapes, some pleasant, some offensive to the taste, and to al. the other senses. 769 *saeps ante.* especially ii 398—477, and iv 522—721. 770 and 776 *figuras* are atoms: see n. to ii 385. 771 *eiho quae sunt.* 10 15 *quis aut morbo mortisque necessesit Nulla valace;* Verg. geor. iii 511 *Mox erat hoc ipsum exitio.* 774 *aut.* iv 633 *Nunc alius alius quis sit cibus* cet., he adopts the language of iv 677, where smell is spoken of, *Verum aliis aliis magis est amantibus aptus Dissimilis propter formas.* 778 *iactis.* see notes 1, and comp. ii 846 *Nec iaciunt ulium propriam de corpore odorem;* iv 673 *adiectus odoris* is the same thing, *nam a lectus odoris Tanyt.* comp. too ii 1647 *auri iactus* - insects. 780 *tristia.* see n. to 1244 *Tristior.*

781—817 then many things are noxious, often fatal, either to men generally or to men in certain conditions of health, as the shade of certain trees, steam of hot water, fumes of charcoal, sulphureous exhalations, still more those from mines. 783 *Arboribus*: Pliny xvii 89 mentions the walnut and juniper. 787 *Floris odore.* Plat. sympos. iii l p. 647 *Ἰστορεῖται γὰρ ὅτι καὶ κατὰ σμίλακος ἀποκρίνεσθαι ἀνθρώπων ἐγκαταδραβοντας ὄταν ἐργὰ μάλιστα πρὸς τὴν ἀθηναίαν:* Dioscoridus frag. 60 in Mueller frag. hist. Graec. ii p. 261 tells the same of *platan* on Pelion, *τοὺς δ' ἀγαμέμνωνος αἰτῆς ἀναίρει τῆ ὄσμη.* 789 *Multas.* 790 *Quod*: Lucr seeks emphasis by placing many words before the introductory conjunction, as v 440 *Propter dissimilis formas varietatis figuras Quod non omnia est.* 793 describes of course one labouring under epilepsy or *morbis 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. effl.*: Ovid met. III 39 *Efflucere urnas manibus*.
 796 *et od.*: see n. to II 404. 797 *per artus* here is simply *per totum corpus*, or *membra per artus = omnia membra*: see also n. to II 271.
 799 *lavabris* is to *lābris*, as *lavatrina* to *lātrina*. 800 *solio*, which properly means the seat in the bath on which the bather sat, here, as often, seems to denote the whole basin which held the hot water.
 804 *membra domus*: Gronov. obs. III 5 p. 467 quotes Cic. ad Q. frat. III 1 1 *neq. habere poterat adiuncta 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 ἀραξ λεγόμεν.: Lach. compares Attius 421 *leto tabificabili*. 810 *Scaptensula* is the σκαπτὴ ὄλη of Macedonian Thrace: Lach. explains the strange Latin form with much probability: the *s* he supposes to be like the *s* in *silva*, and to represent an older form of the Greek ὄλη, always retained by the inhabitants of the place; the *n* then in Latin merely marks the lengthened vowel, as in *thesaurus Termensium* and the like: comp. too *lotiens lotice*, *vicentinus vicesimus*, and the numerous instances in which the Greeks express the Latin *-ens* by *-ης*, shewing the pronunciation of the former: Lach. then conjectures that the short *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 *necessus*: Lach. compares and emends Donatus to Ter. eun. 998, and quotes from the *senatus cons. de bacchan.* corp. inscr. Lat. I 196 4 *necessus esse i. e. necessus*, the old gen. for *necessis*. 817 *prompta caeli*: 1267 *populi loca prompta*.

818—829: in the same way these Avernian spots send up a poisonous steam, so that birds on coming across it are disabled and tumble down; and when they reach the sources of it, are quite killed.—He dwells at such great length on these *Averna* because they illustrate so many of his favourite first principles; the poet as usual having to give place to the philosopher, when the two characters come into collision.
 821 *Quo = et eo*, and connects *impediatur* with *U* of 820. 823 *derigit* is neuter and = *derigit se*: see n. to III 502: For. quotes from 1 auctor belli Hispaniensis 29 *hinc dirigens proxima planities aequabat* which is very similar to its use in Lucr.: that work too represents homely style of a contemporary of the poet: there is no more difference in meaning between *derigo* and *dirigo* than between *deminuo* and *dinuo*: IV 609 *vis directis*: Lucr. does not use the form *dirigo*: fro

Ribbeck's edition I find that the mss. of Virgil are ten times in favour of *derigo*, once only of *dirigo*. 826 *aestum*: III 173 *mentis qui giga tur aestis*. 828 *vomendæ*: Aen. IX 319 *vomit ille animam*. 829 comp. v 359 *quia nulla loci sit copia circum*.

830—839: sometimes this exhalation causes a partial void, so that the bird cannot support itself on the wing, but falls down and perishes. 836 *niscari*: see n. to III 1000: it is almost or quite a Lucretian word, and is the frequentative of *niti*. 838 *incentes*, because unable *niscari misteroque alis*, it has much the same force as 741 *molit cervice profusae*.

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 coneroscit*: see n. to III 2 *hinc aeri 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 the property of the fountain: Ovid met. XV 309 *med. o tua, cornifer Hammon, Unde die gelida est, ortuque obituque calescit*. Curtius IV 31 gives the fullest and most precise account. 854 and 863 *corpus aquae*: Euripod 285 ἰδαρος τέρεν δέμας ἀργυφίω. 858 *satiare*: Cic. Arat. 364 *Cum supera esse satiarit luce*, where mss. have *soviavit*, Germanicus 588 *Siderca vis tuu eat atus luce*, the words of Aratus being ὁ δ' ἐπὶ φέτος κοπίστηται. 864 *rotiferæ* cet.: Aen. IV 351 *quatens unctibus umbria Nox aperit terras*. 868 *aquæ* see n. to 552. 869 *denovit* appears to have the same force as in Virg. geor. II 513 *Agricola inuerec terram dimovit uratro*. 875 *in lucem*—in luce: see n. to 712 *in aestatem*. 877 *quasi*, in the sense of 'as,' is very common in Lucretius. 878 *nodos*, a bold continuation of the metaphor involved in *exocit*. Hor. epist. I 33 *Hebraïque nivali compe de rivatus*, Petron. sat. 123 v 148 *undarum vincula requit*: comp. too 531 *mora quæ fluvios passim refrout evntis*.

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 Lucretius also probably refers. 890 *embo* see n. to I 82 *Iningredi*. Aradi. Aradus or Arval a populous island on the coast of Phœnicia: this fountain was very famous: see Strabo p. 754 for the use the inhabitants made of it: it is said to be used in the present day. 892 *multis alis* cet.: Pliny II 227 *dulcis haustus in*

vari plurimis locis, ut ad Chelidonias insulas et Aradum et in Gaditano oceanis: Leake numism. Hellen. insular Greece p. 72 'opposite to the fountain [Arcthusa] at the distance of about 200 yards a large submarine stream of fresh water rises in the sea, of which the Arcthusa itself is apparently a branch': Sir E. Tennent describes similar springs in Ceylon. 894 *interromit* appears not to be found elsewhere. 901 the language of Pliny l. l. is very similar in *Dodone Iovis fons...si extinctas admoveantur [faces], accendit. ubi admoveas*: see n. to II 41 foll. 904 *imbuat ignis*, an expressive metaphor, though less bold than 1176 *sitis arida, corpora mersans*: 896 he uses *scatores* 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—918: to discuss now the magnet, a stone which has the power of attracting iron, and communicating this power to a series of pieces of iron. 908 *Magneta*: Plato Ion p. 533 D ἐν τῇ λίθῳ ἣν Εὐριπίδης μὲν Μαγνήτῳ ἀνόμασεν, οἱ δὲ πολλοὶ Ἡράκλειον: what follows is so like Lucr. that Lamb. thinks he had Plato before him. 916 *permanenter* appears to be a ἀναξ λεγόμεν. Plato l. l. ἄστ' ἐνίοτε ὀρμαθὸς μακρὸς πάνυ οὐδὴρῶν καὶ δακτυλίων ἐξ ἀλλήλων ἤρτηται: πᾶσι δὲ τοῦτοις ἐξ ἐκείνης τῆς λίθου ἢ δύναμις ἀνήρτηται.

917—920: but many points have to be cleared up, before we come to the actual question. 917 *multa* oct.: 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 *Ion. ἀπό.*: 1081 *Hec tibi tam longis opus est ambagibus*; Aen. I 341 *longas 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—956: let me repeat that all things in being are of rare and porous bodies, so that particles can and do pass through them in all directions: this is proved by the whole of nature. 938 *rep. Comm.*: see n. to I 418. 937 *primo*, 329 foll. 942 *speluncis* oct.: I 348

In saxis ac speluncis perminat aquarum Liquidusumor et uberibus flent omnia guttis: Wak. compares Lucan IV 301 *Antra nec exiguo stillant sudantia rore*. 944 *Manat* oct.: Enn. ann. 399 *Tum timido manat ex omni corpore sudor*; Aen. III 175 *Tum gelidus toto manabat corpore sudor*.

950 *cum poc.* oct.: I 495 *retinentes pocula ris*; III 912 *tamentque 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 crulo fieiebant. postea exlentit testis e ferro sub id vocabulum, ex aaulis, fere iam lorica.*

955 i.e. *terris coactis in caelum fcessunt, caelo coortas in terram.*

956 *non facessunt*, 'work their will', would suit just as well, if the *non* did not support *non*, for both these senses of *facessunt* are equally common.

957 *caelum accersit ins*: this and the two preceding *vas* are illustrated and explained by 1098 *Atque ea vis omnia morborum pestilulaspice Aut extrorsum ut nubes nebulaeque superno Per caelum emulant out out*; in these *temperatae* are the *nubes nebulaeque* which bring the *morbidus eis* comp. too 1113—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.

963 *facit are*, like IV 23 *onlia prima*, seems to pass the bounds of lawful licence.

965 *post*: in 871 *post*, 857 and I 1053 *post*, vi 929 *praeposta*: he also has *in postus* *inopostus* and *oppostus*, as well as *repostus* which the metre requires.

968 *conclurat* 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 impis hunc colit ille deus*, Sat. sil. I 2 147 *Dignus deus sedes, nitidus nec audit ab arce*.

Hand Tura. p. 45 gives many examples, as Cic. ad Att. I 5 4 *ut primus a tuo digressu Romam veni*: comp. too Prop IV (III) 1 23 *Omnia post obitum finit maiora vetustas*: *Muris ab exquisis nomen in ora venit*,

which Ovid imitates trist. IV 10 121 *exco euoimo d' l'eto Nomen, o' exequiis quod d'bre fama solet*.

971 *consp.* Odyss. I 379 *Ἄλλι τῷ ἀμβροσίῃς καὶ νέκταρός ἐστιν ἀπορρώξ.* *ambrosius*. Aristoph. *ἰστρο ἀμβροσίαν λαίχαιν.*

973 *amaras*: see n. to II 847. Gellius praef. 19 *vetus ad iugum est, nihil cum fudibus graeculo, nihil cum amaracino va*:

is it a fact that perfumes poison swine, or did the proverb suggest the notion?

977 *videtur, phalerae or*, not *clari*: so 751.

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 *ob.* i.e. in alium sensum. II 683 *Nubor enim penetrat qua fucus non d'na artus, Fucus elem sorsum, sorsum sapor insinuatursensibus.*

981 *lignis, Argentis, vitro* = *per ligna, etc.*: '*lignas, de resina lignis manasse accipiendam*' 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 participles, 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 *errae stridentis acerbum horrorem*: *horror* in these two places = *quod facit horrorem*. 1012 *ibus*: II 88 *a tergo ibus obstat*: here, as there, the obsolete form has occasioned a corruption: *ex elem.* depends of course on *corpora, a ferro* on *coorta*; though *Lucr.* does not avoid two prepositions in the same clause: IV 694 *Ex alto primum quia vix emittitur ex re*: see n. to I 412. 1016 *compagibus*: 1071 *Quam laxare queant compages taurina vincula*. 1017 *undecumque* appears here to have the sense of *ubicumque*. 1020 *nec ipsa cet.* i.e. *nam ipsa quidem sponte sua non possunt*. 1022 *quare—iuvatur*: *Lucr.* is fond of parenthetical clauses like this: comp. III 1068, 790 and V 134, in all which passages, as here, the text is made clear by this simple method without any change whatever. 1023 *adiumento* implies something which adds its assistance to the forces of the thing itself. 1022 *Huc accedit*, 1024 *Quod*, followed by an indic. as always. 1027 *pröpellat*: XV 195 *a tergo quae provehat atque pröpellat*, perhaps the only examples of this quantity: 1029 *pröpellat*, as elsewhere. 1032 *Parvas* here appears to be emphatical, 'to the very smallest parts'. 1038 *rebus circumd.*: I 87 *circumdata compacta*, a different constr.: see n. to I 38. *adpositus*: *Sen. nat. quæst.* II 6 *ser 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 *magnam conamen sumit eundi*.

1042--1064: but if brass come between the magnet and the iron, then the iron is repelled, not attracted; because the stream of particles from the brass first fills the pores of the iron; those from the magnet follow, and finding the iron already occupied, beat on it and repel it: other things are not thus repelled like iron for various reasons: gold is too heavy, wood too porous, iron is the due mean. 1044 *Samothracia* seem to be mentioned by *Pliny xxxiii 23*, a most obscure passage: *Isidor. orig. xix 32 5* says that the Samothracian ring is *aureus quidem, sed capitulo ferreo*: whether this is meant by *Lucr.* I cannot say.

1048 *Aere interp. cet.* Lucr. is here completely mistaken from the lastly an induction: neither the attractive nor the repulsive power of a magnet is sensibly affected by the interposition of any body which is not sensibly magnetical, be it metal glass wood paper or whatever else may the magnet works equally in a vacuum, the absence or presence of air making no difference: this by the way overthrows the poet's argument 1022—1041, where he brings in his favourite air to assist in explaining the attraction between the loadstone and iron. But if Lucr. has failed in solving the mystery, no one seems to have succeeded.

1050 *Præcipit*: 803 *nisi aquam præcepimus ante*. 1053 *fluctu* is the same as the *æstus* of 1051 1056 and 1059, and the *flumine* of 1064. 1054 *respuat* and 1055 *resurhet* 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 *aer*: comp. 1003 *Aeris ubi cet.* this is shewn too by 1007 *impellers*, 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 *vers.* by asserting that gold is too heavy, wood too porous. 1057 *impellers* to push on and so repel. 1058 *stant*: Lach. p. 85 compares II 181 and V 199 *tanta stat prædicta 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 1755. 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 *singulariter*: 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 *pervigilanda atriglibus frigularia* and the like. Lucr. three times has *aqua*, a form probably peculiar to him and found too only in this book. 1068 *colere*: see n. to II 1061 *coluerunt*. 1069 *taurino*: Pliny XXVIII 236 *glutinum præstantissimum fit ex auribus taurorum et genitalibus*. 1072 *Vit. lat.*: V 14 *liquoris vitæ n. aquæ* see n. to 552 *aquæ*. *audent* = non dubitant: III 1

succedere frigas Non dubitabat. 1078 *res unus*, hence called *Argyrollos* or gold seller. 1080 *iam quam multa*: 1104 *quam multa tibi iam fingere possunt Senamia.* 1081 comp. 919: the one seems almost to be written with reference to the other. 1084 *Quorum*, 1086 *iunctura haec*: strict syntax would require *horum*, as Lamb. has written: perhaps the turn of expression has been caused by 1085 *Ut cava cet.*: such expressions as *ex eo genere quas prosequit*; *ex eo numero qui consules fuerunt* seem of the same nature; and are common in Cicero and others: see Madv. de fin. p. 460 comp. two ib. p. 213 *sententias eorum, in quibus nulla est cet.* 'mure et dure... relativum ad sententias rettulit, 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 *hucc cet.* = e. *hanc cava illi us plenis illaque cava hu us plenis*: for the position of *que* see n. to II 1050. 1087 *placata*: the particip. seems hardly to occur elsewhere. 1088 *coplata*: see n. to 1067 *magisteriter*. 1089, after dwelling at inordinate length on the early parts of this question, 1090 *Et nimium longis ambagibus est abstrudum*, he hurries on at the end, 1091 *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 contract infection: thus it comes to the same thing whether the bad atmosphere travels to us or we travel to it. 1094 *supra*, 771 foll. 1095 *quae sint morbo mortisque*: 771 *Multa, cava quae sunt*: see n. *supra*. 1098, 1125 and 1132 *pestilens* is another Lucretian word, *pestilentia* not suiting the metre. 1099 *extrinsecus cet.*: 557 *Morbida quoque simul, cum extrinsecus inaniatur*: see n. *supra*. 1101 *ubi pulvere cet.*: II 72 *pulverem cum eda iuncta est Intemperata ex induribus unida tellus*; 328 *terram Intemperatam quam pulvis cepit ab imbris*: here he adds *visibus*, so powerful in producing such epidemics. 1104 *Temptari*, a technical word for the attack of disease. comp. 1105 *temptantur*, 1137 *temptare*. 1105 *haec res* II 1043 *verum pestilentia disceptat res* the little word *res* is made to perform a large part of the function. 1108 *Britannus*: *Britannus* has manifestly no sense, for *saltem* would then be quite indistinct, and *quod in Aegyptis est* must refer to *Britannus* the length of the last syll. appears exaggerated.

whereas that is the usual quantity of *Brito*. 1107 *claudicat* seems to mean is depressed, lies low, and so leans over like a limping man. comp. Virg. geor. I 210 *Mundas, ut ad Scythia in Elyphasque ardua arce Consurgit, premittat Libyae ibæxus in austras*. Upper Egypt and Britain seem almost proverbial in this matter: Choemeda I p. 42 *πορὴ μὲν Σικρίταις καὶ Αἰθίοψιν ἐλάχιστον φαίνεται τὸ τοῦ πόλου ἕως, μίσητον δὲ ἐν Βρεταντοῖς*: *claudicat* may have the same force as IV 436 *claudis*. see n. there. 1108 *et* [id quod est] *Goddiss*. 1109 comp. 722 *Inter nigra rima pervento caecis colore*. 1111 *Quat n ventis* Virg. geor. IV 276 *Quatuor a ventis*. the usual force of a *ventus* is on the side exposed to the wind; here a *ventus, partibus* are rather used, as a *frons, a tergo* Livy XXVII 48 15 *lat ex omni bus partibus, ab fronte, ab latere, ab tergo trucidantur* it means therefore in the regions where these winds and quarters of heaven are. 1114 *Seren* Simon 133 *Est elephas morbus tristis quoque nominis d'rus*. *Elephas* et *elephantiasis*, for both names are used by Galen, is described by Lin in various places and fully by Celsus II 25 and others: its name is derived from the condition to which it reduces the skin. Krays med. cin. Lxx. says that Lucretius' allusion of its range is true of real elephants at the present day. 1116 *Atkilde* is used for *Attica* more than once by Mela. *gessus* is this gout, or the *τὸν τοῖσιν ἀρτικημῖος ἐκκρόμα* (Aristophanes) the expression would seem to point to gout, but Virg. geor. II 94 *Triptitura pedes* and Sen. epist. 83 at end *tripitantur pedes* are said of the reeling of drunkenness. 1119 *qual*—*Commocet* must apparently be taken together, as the verb substantive cannot well be understood in Lucretius, and then *qualam*, as well as *aer*, is usual to *coepit* 1121 comp. 1099. 1122 *annulare*, neut. see n. to III 502. *coactat* 1161 *coactans*: a Lucretian word. 1126 *ipsas* seems only to distinguish *fruges* from *equas*; at all events *equas* and *fruges* seem to be exactly coordinate, and the one to have no preeminence over the other. 1127 *hom. pastus pec. cibatis*: *pecadam pastis hominumque cibatis* would be more usual. 1128 *aere in ipso*, i. e. *intus in aere*: see n. to IV 73). 1132 *bul*: see n. to II 369 *Balantum pecudes*. 1134 *amictum* is a bold, but most expressive metaphor, as the atmosphere wraps us round like a garment: *caeli tegmen*, as we have seen, is much more common.

1138—1251: a plague that engulphed 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 wishes 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—51. 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 misinterprets or misinterprets his words. I have looked into many professional accounts of this famous plague: the writers almost without exception praise Thucydides' accuracy and precision, and yet differ most strangely in the conclusions they draw from his words. I can name physicians, English, French, and German, who after examining the symptoms have decided that it was each of the following maladies, typhus scarlet putrid yellow camp hospital jail fever, searlatina 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 principles of disease and vindicated his philosophy, he seeks now to satisfy his poetical feeling by a powerful and pathetic description which he has plainly left in an unfinished state. He has been imitated in turn by Virgil *geor.* III 478—566, closely by Ovid *met.* VI. 523—613, by Livy more than once, and by others.

1138 *mortifer aestus* has no reference I think to *Haec: Haec ratio* is the law of diseases just mentioned, which at this time caused a *mortifer aestus*; so that Lachmann's objection, '*quis enim has res diversissimas coniungat, haec ratio et mortifer aestus morborum*' has no force. The first words of Virgil's description *Hic quorundem morbo* are evidently suggested by Lucretius and it is not unlikely that the *aestu* of 479, used in a different sense, is a reminiscence of our *aestus*; and it is nearly certain that Ovid *l. l.* 529 *et ignaros inclinat nubibus aestus* comes from Lucretius, when we recollect the mode in which he makes pestilence approach, 1049 *ut nobis nebulaeque*, 1121 *Ut nebulae ac nubes*. *aestus* has essentially the same force as in 1049, 1051, 1056 and elsewhere, a copious emanation of particles: auctor *dirivum* 23 *Mulent pestiferum aestus* 1139 *si n. rod.* i. e. funestavit, morte polluit: Virgil *l. l.* 481 *Corripitque lucas, infectis pulchra tabo*, the rhythm is evidently modelled on Lucretius as Prof. Conington has pointed out—*ecumq.* II. to γ 202: Livy III 32 2 *rasatae agris sunt urbs assaluta exhausta funeribus*. *Vast. evas.*: II. E 612 χ , $\mu\omega\epsilon$ δ' $\alpha\gamma\lambda\alpha\epsilon$. *razh. civ. ur.*: Aen VIII 571 *tam multis viduasset caecibus urbem*: Stat. *s. l.* III 5 73 quoted by Waks has the very words of Lucretius. 1141—1143 Lucretius adapts his description to his general theory—comp. especially 1119 *ubi se caeli in quod nobis forte alienum Commovet et* the strange atmosphere of Egypt put itself in motion, travelled gradually over land sea and air and at last arrived at Athens. Thucydides says

such thing; with his usual caution he tells us that it began, *ὡς 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 participles of Lucr. 1143 *Incubuit*: Hor. od. i 3 30 *nova febrem Terris incubuit cohors*. Thuc. 1.1. 48 2 has *ἐνέπεσε*, Ovid 1.1. 524 *Incubuit*. 1144 *cut. dub.*: Virgil 1.1. 556 *Iamque catervatim dat stragem*. 1145 *Principio cet.*: Thuc. 49 2 *πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ κ.τ.λ.*: *θέρμαι* and *fervere* appear to have nothing special in them, as Arnold seems to imply of the former, but to denote heat generally. *gerere int* simply in the sense of having in common in the best writers: Virgil *Virgatus* or *habitumque gerens*; Ovid *centum oculos cervicis gerebat*, and *corpore nudis gerebant*. 1146 *suf. luc* expresses the φλογωσις of Thuc. and means I presume the glare of inflammation. 1149 *ca. int.*: Hor. ars 111 *Post effert animi motus interprete lingua*. 1151 *Inde ubi cet.*: it cannot fairly be questioned that in these vs. Lucr. misrepresents Thuc. who says that the disease first attacked the head, then the throat and tongue, then 1.1. *ἐν οὐ πολλῷ χρόνῳ κατέβαινον ἐς τὰ στήθη ὁ ποταμός*, and then always descending, *ὅποτε ἐς τὴν καρδίαν σπρίξαι, ἀνίστρεφέ τε αὐτὴν καὶ ἀποκαθάρσει χολῆς πᾶσαι ὕσαι ὑπὸ ἰατρῶν ὀνομασμένοι εἰς τὴν ἐπὶ τῆσάν, 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 γαστρῆς. 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 real heart, and thus at the very commencement of its course fires 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 *διεξήκει γὰρ διὰ πάντες τοῦ σώματος ἀνωθεν ἀρξίμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακόν*. This error of Lucr. was pointed out by Victorinus 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 *stomach* as 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 *vil. cl.*: i 4.5 *vitae claustra reserent*. see to i 71. 1155 *perolent* seems not to occur elsewhere. 1157 *lim.*: 1268 *nutrientes limina leti*; ii 960 *leti iam limine ab ipso*.

1158 1159: Thuc. adds to the words last quoted καὶ αἶται μετὰ ταραχῆς 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 vs. He certainly does not refer to the sentence here quoted by Wak. his translation of it comes later, as we shall see. 1158 *anxius angor* occurred above in 993.

1160 *Singultus frequens* represents Thucydides' λυγὲς αἰσῆ, which is commonly explained to be an empty retching, where nothing is brought up. 1167 *ut est cet.*: 'ut est sacer ignis, dum per membra auditur' Lach. *sacer ignis* see n. to 660. 1172 *partim = nonnulli*, as often in the best writers: 1211 *partim = 1210 nonnulli*;

1208 *partim metuentes... Fuebant*; in 78 *Interiunt partim*, and elsewhere. 1175 *ipso* defines the part with which they eagerly sought the water. 1176 *Inedubiter* seems not to be found elsewhere.

atq; merans: a bold but expressive metaphor. It first so drenches the body, that no after drenching of water can overcome it. 1177 *ἐν τῷ ὁμοίῳ καθ' ἑστῆκε τό τε πλείον καὶ ἔλασσον πόρον.* 1179 *missabat*, another fine metaphor, muttering under breath, as not knowing what to prescribe and therefore not daring to speak out: see Prof. Conington to geor. in 550.

1180 *patentia, ardentia, expertia* see notes 1 and 2 to v 692 693. *ardentia morbis Lumina*, 1188 *Creber spiritus cet.*, 1203 *Corruptus sanguis cet.*: Virg. l. l. 504 *Sic in processu coepit erudescere morbus, Tum vero ardentis oculi atque attractus ab ulro Spiritus... ut 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 reserunt, animam simul exhalant*, and vii 579 *Lassaque versantia suprema 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 in 615

1184 *Triste sup. cet.*: Ηη poet. prorrhet. 1 49 mentions the προσώπον τὸ λίην σκεθροπτόν as a very bad symptom. 1185 so Hippocr. μυστηριώδους. 193 βόμβος ἐν ὀφείτι καὶ ἤχος ἐν ὠτί θανάσιμον.

1186 Hippocr

progn. § 209 ἡ ἀσθενεία τῶν ὀφθαλμῶν καὶ τῶν ποδῶν καὶ τῶν χερσῶν καὶ τῶν ποδῶν. LIBI Sicutum... per oculum: Hippocr. progn. § mentions weakness in the head and neck only as very bad, and adds ἡ ἀσθενεία τῶν ποδῶν καὶ τῶν χερσῶν καὶ τῶν ποδῶν: the latest editor Kriemhild omits these words because Galien says some men want them: Lucr. was less critical.

1186 ὄρασι οὐκ: Hippocr. I. L. 24 τὴν τε γὰρ ἐπιθυμίαν ἀσθενείαν τῶν ποδῶν καὶ τῶν χερσῶν, and elsewhere speaks of weakness of spirit as a dangerous symptom.

1194 *Et mensuris* etc.: Hippocr. I. 17 mentions as usual nervous twitchings of the hands, spasms etc. τῶν ποδῶν ἀσθενείαν, 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. τῶν ποδῶν: see n. to 305 meters: Lucr. says the tremor for tremor is admissible, when the act is involuntary and there is no external and apparent cause for the contraction. τῶν ποδῶν etc.: 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, such all was cold as any stone'.

1192 *Non dubitasti* etc.: vt 188 *Non dubitasti* etc.: vt 188 *Non dubitasti* etc.: these signs of approaching death seem almost translated from Hippocr. progn. § 209 ἡ ἀσθενεία τῶν ποδῶν καὶ τῶν χερσῶν καὶ τῶν ποδῶν... καὶ τὸ ὄρασι τὸ κατὰ τὸ μέγεθος ἐπιθυμῶν τε καὶ τῶν ποδῶν καὶ τῶν χερσῶν: these words occur Kriemhild changed in the press. Concor: Colson II 6 translates him thus 'ad ultima vero iam ventum esse testantur narces acidae, collapsa tempora, oculi emorci, ... oculi circa frontem dura et intenti'.

1193 *non acumen*: his nose was as sharp as a pen. 1195 *in ore truci* victum, another well-marked symptom: 2 Hen. vi 3 3 24 *But here the pangs of death do make him grin*: par. lost II 845 *and death* *Griand horrible a gnaty smile*.

1196 *Nec nimio post*: see n. to v 698 *Nec nimio plus*. *rigidi mor. iac.*: you can say *vir iacet merito morte* i. e. *occidit ut occidit est mer. morte*: thus Odyss. a 46 *Καὶ λήγ κείνη γὰρ ἔκαστος αἴτιος ὀλέθρου*, which Ovid *fasti* III 797 translates *Morte iacent merito*; but scarcely *artus iacent rigida morte*: this a Lambinus and Lachmann felt instinctively, a Wakefield never could feel.

1197 *Octavo* etc.: he now returns to Thuc. who says 49 8 ὄρασι ἡ ἀσθενεία τῶν ποδῶν καὶ τῶν χερσῶν καὶ τῶν ποδῶν καὶ τῶν χερσῶν καὶ τῶν ποδῶν καὶ τῶν χερσῶν 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. loti*: III 42 *Tartara loti*.

1200 *nigra prolucie alvi* is the *diapnoia* ἀερίων of Thuc.: Galen quoted there by Arnold explains one kind of ἀερίων ἀποχόρησις to be the τὸν τῆς μελαίνης χολῆς χύμον unmixed with any watery matter. 1202—1204: there is nothing in Thuc. corresponding to these vs., but just before he has, as we saw, been

copying him: thus 1201 expresses Thuc. 1 l. οἱ πολλοὶ ὕστερον δὲ αὐτὴν ἀνθενεῖα ἀπεφθειρόντο 1205 foll he again takes him up, καὶ εἴ τις ἐκ τῶν μεγίστων περιγενοῖτο κ.τ.λ.: what comes between the words just quoted is as follows, διεξῆκε γὰρ διὰ παντὸς τοῦ σώματος ἀνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰθρυθεὶν κακόν, the disease took its course through the whole body beginning in the head: is it not then probable that the poet, having a correct 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 *sauguis* see IV 130. 1204 *Huc*, '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 *Prof. exierat*, 1217 *exeret odorem*: see n. to v 1330 *exiunt a lactus* 1209 *ferro priv.* the words of Thuc. which Lucr. represents in 1200—1211 are these, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῖς ἐπισημαίνε· κατέσκηπτε γὰρ ἐς αἰδοῦν καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι ποντοῦ διεφύγον, εἰσι δ' οἱ καὶ τῶν ὀφθαλμῶν: the disease passed through the body from the head downwards ἐς τὴν κοιλίαν, and if a man was not killed by the terrible ulceration and diarrhoea, it fastened on the extremities, the toes fingers genitals, and some escaped with the loss of these, 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. xxv 8, and in the letter above referred to, and seems to have brought upon him no small odium, from Lamb and his correspondent Mercialis among others in these 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 *tuum*, *quatinvis sine manibus cet.* 1212 *Uoque ulco mors cet.*: he takes advantage of his own error to point his favourite moral *incesserit* is of course from *incedo*, not *incesso*. 1213 1214 are a very literal translation of Thuc. τοὺς δὲ καὶ λήθη ἐλάβανε πυραυτικά ἀναστάτης τῶν πάντων ὁμοίως, καὶ ἠγροήσαν σφῆς τε αὐτοῖς καὶ τοὺς ἐπιτηδείους, with the omission however of *πυραυτικά ἀναστάτης*, which seem of importance in the account: see the commentators of Thuc. *ver. cuncta noque cet.* i. e. et rerum ceterarum, et ut ipsi se non p̄s. cog.

1215 *supra* goes with *iacerent*, as the prepos. only governs an acc 1219 foll comp Livy xli 21 7 *cadavera intacta a civibus ac virtutibus absumebat, satietate constabat nec ulla nec priore anno in e. atque boum hominumque nulli unum usquam visum.* 1219 *suu*

soles for *dies* occurs in Virgil and others. 1222 *felix enim via*: see n. to IV 681 *permissa caecum via*. 1225 see notes to 1247—1251. *vacua* must have its first sense of *vacua, deserta*, therefore almost the same as *Incomitata*. 1227 *ali*: see n. to IV 637. 1228 *Volvere* has much the same force as in Virg. *geor.* III 85 *volvit sub naribus upera*, 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* desiderat et licet volvere. *cur tem. tu*: *Aen.* IV 451 *tuobis caeli convexa tueri*. 1229 comp. Virg. *geor.* III 511 *Max erat hoc ipsum exitio*. 1230 *fol.* 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 *mortis damn.*: a very rare constr.: *damnari in metallum, in opus publicum, ad bestias* are legal terms, for which Ap. *rel. met.* I p. 748 has *bestiis esse damnatum*, and Stat. *Theb.* VI 55 has *Laemmatus flammis torus*: in the following passages of Lucan is the subst. in the dative I 733 *Pharias busto damnantur harenas*; VIII 183 *Ausus Pompeium leto damnare Poenibus* IX 363 *Et nunquam somno damnatus curvata serpens*: or are they all ablatives? *ut esse* must surely be for *ut ai, quasi, tanquam esse*, though it is a very rare use: Lach. quotes Val. Flaccus V 92 *fulgere unguis, sol magnus ut orbem Tolleret aut nubem quateret polus*. 1234 *an. am.*: *auctor* ad Herenn. IV 57 *amant vitam, et non perdidit. amisit unum, potius est gloriam. respectant, ac v. 975 tunc respectabant*. 1235 *Quippe etenim* cet., what is the meaning of these conjunctions? the poet has just been saying that the most pitious 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 *vs.* 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 δεινότερον δὲ πάντως ἦν τῶν κακοῦ ἢ τε ἀθμία (πρὸς γὰρ τὸ ἀέλιπτον εὐδὲς τραχόμενοι τῇ γυνῆ πολλῶ μᾶλλον προίεντο σφᾶς αἰτοῖς καὶ οὐκ ἀντίλοι), καὶ ὅτι ἕτερος ἀφ' ἑτέρου θεραπεύει ἀνακτιπλάμενοι, ὡππερ τι προφατο, ἐθεσσαον· καὶ τὸν κλειστόν φόρον τοῦτο ἐνεποίησεν. that is to say, the most fearful feature of the plague was this, on the one hand the despondency and utter mental prostration of those who were attacked, on the other hand the great danger of contagion which scared away or else struck down the healthy, ἢ τε ἀθμία and καὶ ὅτι both of course being subjects of δεινότερον ἦν: now is it not plain that Lucr. has carelessly made καὶ ὅτι depend on what immediately precedes, and has not referred it back to δεινότερον ἦν? and hence the strange parenthesis involved in his *Quippe etenim*. 1235 *apici*. this seems a not unap-

tural, but yet unusual application of the word: Plautus however in his epitaph has *mortem aptus est.* 1233 *cum fun. fun.* see n. to III 71 *caedem caele accumulantes.* 1239 *visere ad* see n. to II 359 *revisit Ad stabulum.* But here too the argument is strange. 'this above all heaped death upon death; for those who refused to attend their own sick, killing neglect soon after would punish for their too great love of life and fear of death by a foul and evil end, left to themselves without help': he then adds naturally enough that they who did stay, caught the infection and died. He is here following closely the order of Thuc. who continues, *εἴτε γὰρ μὴ θέλοιν διδόντες ἀλλήλοις προσίναί, ἀπάλλυντο ἴσημοι.* but instead of making *οἱ πάσχοντες* nom. of *ἀπάλλυντο*, he took *οἱ διδόντες προσίναί* 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 *Pocubat*: see n. to IV 220 *puerorum.* 1242 *mactans*: 805 *plagae mactabilis.* 1243 *idunt*: 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 in to 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 *νομοί τε πάντες συνεταραχθησαν, οἷς ἔχρωτο προτερον περὶ τὰς ταφάς, ἔθαπτον δὲ ὡς ἕκαστος εἰδύνατο*: so too Lucr. 1273, as if like Thuc. he were entering on a new question, begins *Acc rivos ille sepulchrae cet.* and in four verses paraphrases the words just cited: Thuc. then continues, *καὶ πολλοὶ ἐς ἀνασχίτους θήκας ἐτάπητο σπάται τῶν ἐπιπέδων δὲ τὸ συχρῶς ἤδη προτεχνάσαι σφίσιν*: and similarly Lucr. 1282 continues his paraphrase, *Multaque res subita cet.* Thuc. then goes on *ἐπὶ περὶ γὰρ ἀλλοτρίαις, φθίσαντες τοὺς νήσαντας, οἱ μὲν ἐπιθέτες τον ἐανθῶν νεκρῶν ὑψηπτον*: these simple words Lucr. expresses with some poetical embellishment in the last four vs. of his poem: Thuc. completes the above sentence with this clause, *οἱ δὲ καιομένου ἄλλου ἀνωθεν ἐπιβαλόντε*

ἐν φέρονται ἀπύσσαν the meaning of these words is given with similar embellishment in the vsa 1247—1251 which we are now considering. As the end of the poem is in an unfinished state and as these vsa 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! Lachman's treatment of these vsa is highly unsatisfactory: *cernebant* is a violent change, and the *lacrimis lassæ luctuque refulbant* he refers to those lockers on who had something else to do in attending on their sick, not to those who had struggled to bury their dead, though that must be their meaning: nay it seems to me almost certain that the poet means by these words to express the ἀπύσσαν of Thuc. l. l.

1247 *Inque alius alium* has at present nothing to govern it, perhaps never had; for the poet may never have completed the sentence. *populus sororum*. besides Ovid met. vi 198 quoted by Lach., comp. ib. xi 633 *At pater e populo natorum mille sororum Excitat cet*; herod. 9 51 *sorores, Quirinum le populo nulla relicta tibi*; Piny xxiv 6 *semperque defuncto aliquo totus aderat familiaris eius qui umquam fuerat populus*. 1249 *bonam partem*, 1250 *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 curri moderator aratri Quisquam*. 1255 *ded. mor.*: Virg. geor. iv 20 *Deile neci*. 1260 *langueas conveniens*: see notes 1 and 2 to v 692 693. 1262 *aestu* as Lach. has sufficiently shewn can be used for the abl.: Le quotes Priscian iust. xv 16, and Vitruv. praef. 17 to vii in *aesty vero Olympium cet*, III 3 6 *hinc maxime consideratur Athenis; ibi enim ex eiusmodi locis et fontibus in aesty 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, ἀλλ' ἐν καλίβαις πινηραῖς ἄρα ἔρους διασημένωσ ὁ φθίρος ἐγιγνετο οἰδενὶ κοσμοφ: and Livy III 6 3 *ea colluvio mictorum omnis generis animalium cum et odore insolito urbanis et aegrotis confertum in in arta lecta aestu ac vigiliis angebat, vomiteraque in vicem ac contagio vsa reddebant morbos*; one would not wish to lose either *acutus* or *Conferretis*. 1264 Thuc. 52 2 *καὶ ἐν ταῖς ὁδοῖς ἐκαλυδοῦντο καὶ περὶ τὰς κρήνας ἀπάσας*: so that the *silanos aq* 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. 1266 *Intercl. an.*:
 Livy XXIII 7 3 *ubi fervore atque aestu anima interclusa foedum in mo-*
dum expirarent. 1269 1270 Cic. Tusc. disp. III 26 cites from an old
 poet *barba paedore horrida atque Intonsa infuscat pectus inlavis sca-*
brum, which, if defence is needed, seems to defend the second v. which
 Lach. encloses in []. 1270 *pel. sup. os. un.* appears to be pro-
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Lucretius in carmine suo pro aedituis aedituentes appellat. 1276
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