

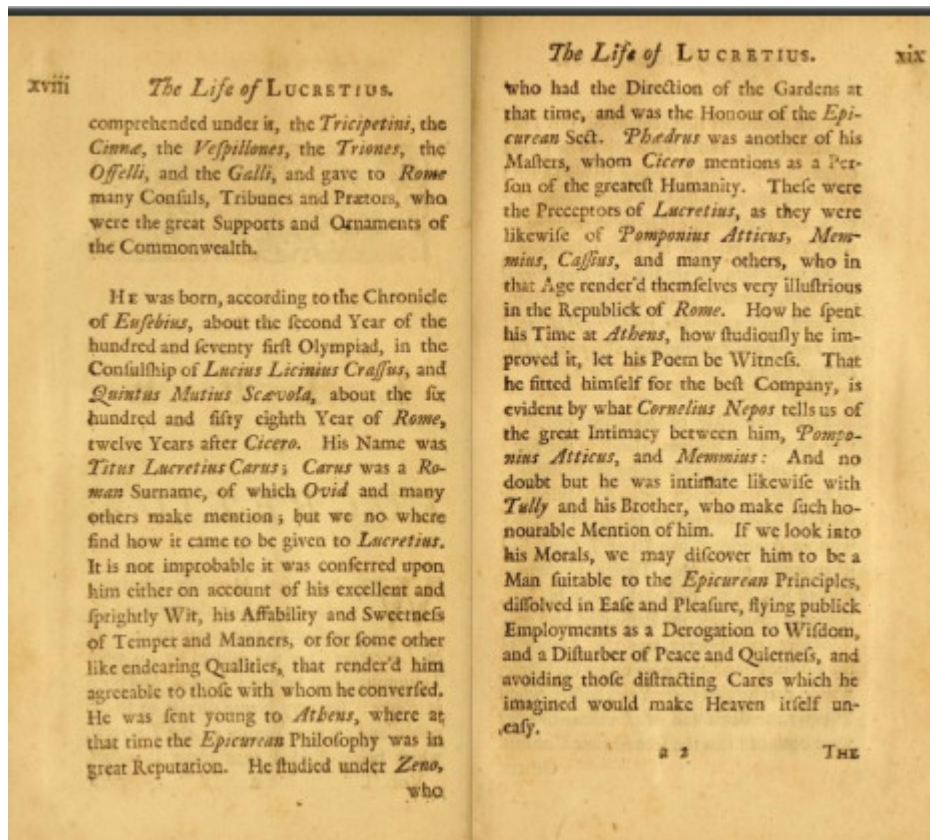
Versions of the Text of Lucretius - 1743 Daniel Browne Edition - Unknown Translator

Post by "Cassius" of May 21, 2018 at 11:02 AM

Here is the original entry page at Archive.org, but it doesn't seem to list an author, so I don't even now how to cite this edition - <https://archive.org/details/tlucretiuscaruso00lucr>

To me this is very impressive. It is essentially a line-by-line version, with an effort apparently made to translate each sentence - and even each word in each sentence, to a degree - from Latin into English, and at least somewhat literally. With this arrangement it is much easier to check the Latin to see if the translator has added or omitted or massaged the original words. This is exactly the way I would set up a reference edition myself. It's not clear to me whether the original text had clear sentence breaks, so maybe we are relying on someone's interpretation of where they break, but as long as the original latin words are left in order, that also can be crosschecked.

I am thinking that Daniel Browne must be the publisher rather than the translator?



Athens, or those who were
t him. Is this correct or

Ah this is good too, that Lucretius did not commit suicide, but was given the "filtre" by his wife or his mistress to make him more passionate! 16609.png Presumably more speculation,

THE Chronicle of Eusebius observes, that he died by his own Hands in the forty fourth Year of his Age, being made distracted by a Philtre, which either his Mistress or his Wife *Lucilia* (for so some call her, tho' without Authority) in a Fit of Jealousy had given him; not with a Design to deprive him of his Senses, or to take away his Life, but only to increase the Passion of his Love. *Donatus*, or whoever was the Author of the Life of *Virgil*, that goes under his Name, writes, that he died three Years before, when *Pompey* the Great and *M. Licinius Crassus* were both of them the second time Consuls. Others,

ed than the accusation of suicide?

Here is at least one instance in which I find this version superior to Bailey. Given the tension between Epicurus and dialectical logic, I have always thought Bailey's version of the following passage is misleading when he says that "all such power belongs to reason alone." "Reason alone" being a dangerous formulation. Whoever this translator is, he didn't go that way, and simply says "all this stuff is want of sense..." I think this version is much more accurate to the

free from care. But if we see that these thoughts are mere mirth and mockery, and in very truth the fears of men and the cares that dog them fear not the clash of arms nor the weapons of war, but pass boldly among kings and lords of the world, nor dread the glitter that comes from gold nor the bright sheen of the purple robe, can you doubt that all such power belongs to reason alone, above all when the wnoie of life is but a struggle in darkness? For even as children tremble and fear everything

First Bailey

Then the "anonymous" translator, which I think is better for not implying a false estimation of

*Quod si ridicula hec, ludibriaque esse videmus,
Re veraque Metus hominum, Cur.sque sequaces,
Nec metuunt sonitus armorum, nec fera tela :
Audacterque inter Reges, rerumque Potenteis
Versantur, neque fulgorem reverentur ab auro, 50
Nec clarum vestis splendorem purpurei :
Quid dubitas, quin omne sit hoc rationis egestas,
Omnis cum in tenebris præsertim vita laboret ?
Non veluti Pueri trepidant atque omnia cecis*

from Care, 'twere something. But if these Things are vain and all Grimace, and the truth is, that nor the Fears of Men, nor following Cares fly from the Sound of Arms or cruel Darts, but boldly force their way among the Kings and Mighty of the Earth; nor do they Homage pay to shining Gold, nor the gay Splendor of a purple Robe. Do you doubt but all this Stuff is want of Sense, and all our Life is groping in the dark ?