

Toward a New Interlinear Gloss of De Rerum Natura

Post by "Cassius" of June 2, 2021 at 7:35 PM

Don, this applies more to your work with the Greek than it does to the Lucretius, but it really applies to both:

Tonight I have finished adding line numbers to my online copy of Bailey's "Epicurus the Extant remains here: <http://epicuruscollege.com/coursematerial...Extant-Remains/>

You will see that I have gone through the Bailey edition [here](#) and added the page numbers at "approximately" the right place such as this:

Principal Doctrines	Princip
[130] 1. The blessed and immortal nature knows no trouble itself nor causes trouble to any other, so that it is never constrained by anger or favour. For all such things exist only in the weak.	Letter 1
2. Death is nothing to us, for that which is dissolved is without sensation; and that which lacks sensation is nothing to us.	Letter 1
3. The limit of quantity in pleasures is the removal of all that is painful. Wherever pleasure is present, as long as it is there, there is neither pain of body nor of mind, nor of both at once.	Letter 6
[140] 4. Pain does not last continuously in the flesh, but the acutest pain is there for a very short time, and even that which just exceeds the pleasure in the flesh does not continue for many days at once. But chronic illnesses permit a predominance of pleasure over pain in the flesh.	Pragm
5. It is not possible to live pleasantly without living prudently and honorably and justly, [nor again to live a life of prudence, honor, and justice] without living pleasantly. And the man who does not possess the pleasant life, is not living prudently and honorably and justly, [and the man who does not possess the virtuous life], cannot possibly live pleasantly.	The 1's Retur Stalk Retur Stalk Retur Retur Stam Life of I Lentor
6. To secure protection from men anything is a natural good, by which you may be able to attain this end.	The 6 The L Wise Supple
[141] 7. Some men wished to become famous and conspicuous, thinking that they would thus win for themselves safety from other men. Wherefore if the life of such men is safe, they have obtained the good which nature shows to all it is not safe; they do not possess that for which	

What I am wondering is, does anyone here know how to evaluate the line numbers that Bailey is using? I see (I think) that they do match the Loeb edition, so I think his system is consistent with others. However what i can't tell is whether these numbers refer to "lines" of the greek text on the page, or somehow full Greek sentences, or what. Do the lines in the Greek "original" have clearly demarcated sentences with some form of "period" or is everyone reconstructing where sentences stop according to their own view of what makes sense.

I chose to post the PD example above because I've read over the years that the 1-40 numbers are not in the original, and that they were added sometime later (when? by whom?) Can we tell anything about how the PDs were originally divided (if at all) by the Greek line numbers.

We're going to have the same questions about the Lucretius text but I suspect the answers will be significantly different.

Any thoughts?

I will tag [Elli](#) here because I suspect she maybe has the best feel for this, at least as to DL.