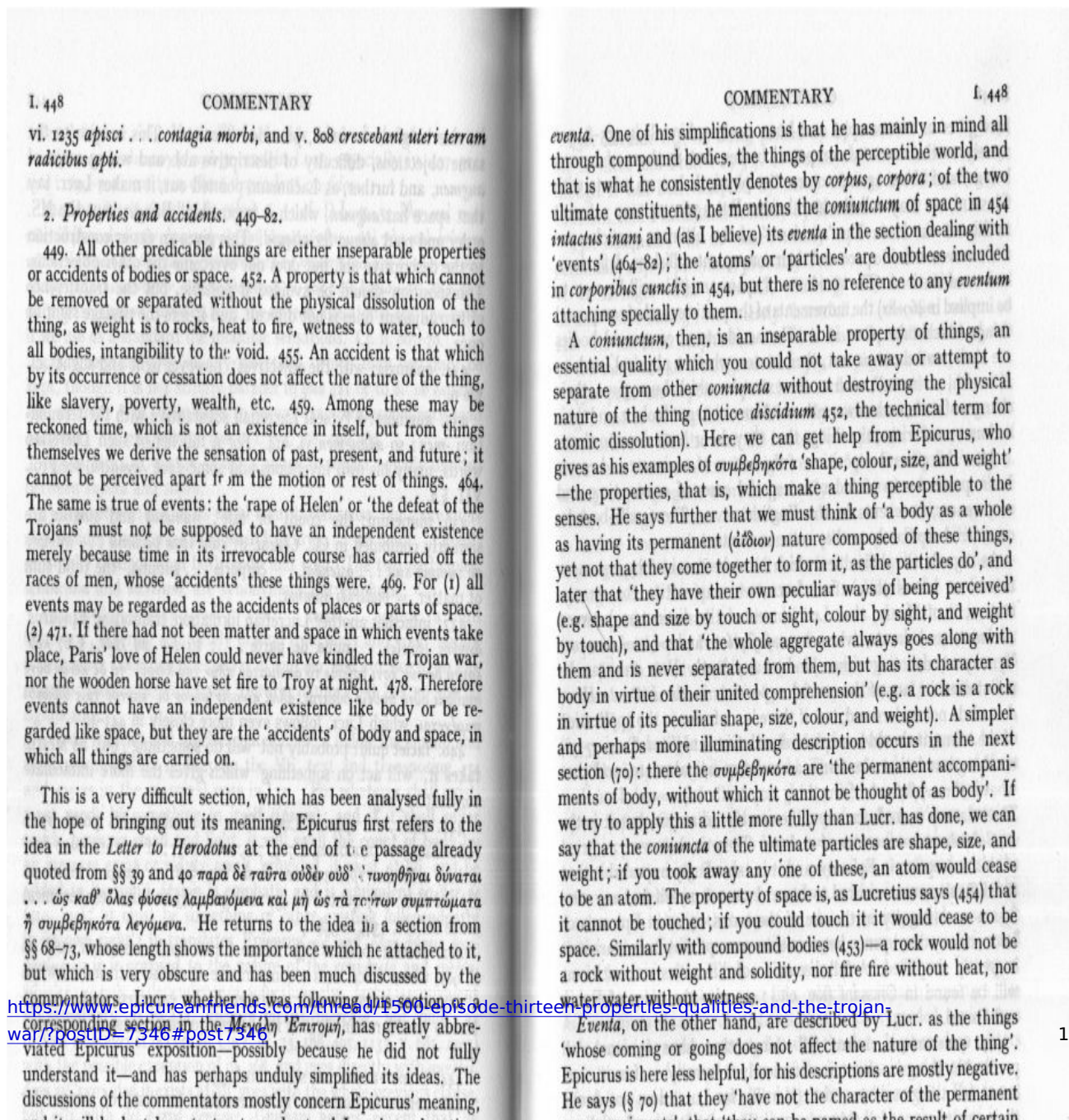


# Episode Thirteen - Properties, Qualities, And the Trojan War

Post by "Cassius" of March 29, 2020 at 11:10 AM

What follows are notes from Cyril Bailey in his most extensive edition of De Rerum Natura. I tend to discount Bailey's interpretations as much less reliable than Munro, but the notes may still contain helpful elements. If others know of commentaries on this section I would appreciate your adding references to the thread. For MUNRO, who is much more sympathetic to Epicurus and therefore more likely to be correct, see the next post.



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here gives us no examples and Lucr. confines himself in 455-8, not merely to the *eventa* of compound bodies, but to those of human beings, and there again, not on the physical, but on what, with Giussani, we may call the moral side. But again we may attempt to fill out the idea. The 'accidents' of the ultimate particles are their movements in space and their consequent collisions, deflexions, and combinations. The accidents of space are (this will be seen to be implied in 469-82) the movements of the particles and of compound things which take place in it. The accidents of compound bodies are their movement or rest, their states, whether physical, such as ill health, or 'moral', such as the examples which Lucr. gives, their changes of state, such as warmth or cold or a change of colour, and their actions or sufferings, the things that they do or have done to them.

After this general exposition of the nature of *coniuncta* and *eventa* Lucr. passes on to consider two special cases of *eventa*, time and occurrences, or events in the English sense. These will best be considered separately as they come in the text.

As regards the difficulties which have been raised by commentators, so far as they affect Lucr., we may notice the strange statement of Munro, that Lucr. invented the distinction between *coniuncta* and *eventa*, whereas *συμβεβηκότα* and *συμπτώματα* are 'synonyms, denoting either kind of accident'. How this can be maintained in face of the careful exposition in the *Letter to Herodotus* I do not understand, but if there is confusion in the application of the terms, it should be explained with Giussani (*Stud. Lucr.* 27-38) on the ground that the terms are relative not absolute, and that what is the *συμβεβηκός* of one thing may be the *σύμπωμα* of another. Thus slavery is, as Lucr. says, the *eventum* of a man, but it is the *συμβεβηκός* or *coniunctum* of a slave. There is, however, no trace of this conception in Epicurus and it is exceedingly improbable that the difficulty even occurred to Lucr. I cannot myself find any confusion or ambiguity in the use of the terms either in Epicurus or Lucr., or any discrepancy between them, except that Lucr.'s account is greatly simplified. A full discussion of difficulties and criticisms will be found in Giussani (loc. cit.); see also the notes of Robin and Pascal.

449. *quaecumque* *cluent*: 'all things that have a name', 'all predicable things'. *cluent* is not merely a synonym of *sunt*, but is not 'all things said to exist' (Merrill), for Lucr. does not doubt their existence, nor 'all things known' (Pascal). It is, as Castiglione suggests, equivalent to *πάντα τὰ ὀνομαζόμενα*. Smith, following Duff, translates 'whatever qualities are predicated (of body and soul)'; this reads too much into the words. *coniuncta* is regarded by Lucr. as a participle and constructed with a dat. both here and in 453-4; *eventa* has the gen. here, but dat. in 469.

(*G.L.K.* ii. 291) speaks also of a *divisio* (sc. disyllabic form) in the dat. termination, though again all the examples which he quotes (284) are gen. On the other hand, Quintilian i. 7. 18 expressly states that the *-ai* termination was used for the dat. and there are undoubted

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There remains the question whether, even if the *-ai* termination were used for the dat., it would be scanned as two long syllables. Priscian regards it as a disyllable, but Nigidius in Aul. Gell. xiii.

450. *horum*: OQ, *res* being picked up by a neuter as in i. 56-7; see n. there and Prol. V B, § 7. 2. Bernays's *harum* is unnecessary, though it has been adopted by many editors, including Brieger, Giussani, and Pascal, and recently by Martin.

451. *nusquam*: 'in no case', nearly equivalent to *numquam*. *permittali*, adj. of *permities*, probably from root of *minuo*, *minus*, etc. It is stronger than *perniciāli*, which Q' and L read here, and means 'annihilating', not merely 'harmful'. *discidio*: see n. on 220. Its use here emphasizes the idea that the withdrawal of one of the *coniuncta* of a thing would imply its physical disruption.

452. *potis est* = *potest*. *potis* is an archaic formation, like *satis*, *magis*, and is used by Lucr. indifferently with masc., fem., or neuter substantives. He also uses the neuter form *pote* in iii. 1079 and, if Lachmann's emendation be right, in v. 836. See Prol. V A, § 9. *seiuungi seque gregari*: there is probably a difference between these verbs; *seiuungi* to remove the *coniunctum* from the thing, *segregari* to isolate one *coniunctum* from the others: see Prol. VII, § 14. *seque gregari*: Lucr.'s use of tmesis lies midway between the extravagances of Ennius and the restraint of Virgil, who confines it to the prefix *in-* used in either of its senses. In Lucr. it is most frequent with *-que*, but the parts of a verb are also separated by *enim* (iii. 262, 860, iv. 948), *quasi* (v. 287, 299); more violent are iv. 388 *praeter creditur ire* and iv. 832 *inter quaecumque pretantur*. See Prol. VI, § 9.

453-4. 'As weight is to rocks, heat to fire, wetness to water, touch to all bodies, intangibility to void.' The text and contents of these lines have been much discussed. In 453 OQ have *saxis . . . ignis . . . aquai* (*aquae* O), which Martin alone of modern editors retains, being apparently content to leave *coniunctum* (or *coniunctus*) constructed both with the dat. *saxis*, *corporibus*, *inani* and with the gen. *ignis*, *aquai* in the same sentence, which is very improbable. Lachmann, holding that *aquai* as dat. was impossible—*nam de dativis in -ai disyllabum exeuntibus nugae narrant grammatici*—read *saxist* (= *saxi est*) . . . *ignis . . . aquai*, a row of genitives. But apart from the evidence of the next line, which Lachmann expunges, 449 *his coniuncta duabus rebus* shows that Lucr. regarded *coniunctum* as a participle and constructed it with the dat. Most modern editors have therefore followed the lead of Bockemüller in reading *saxis . . . ignist* (= *igni est*) . . . *aquai* and regarding *aquai* as dat. This is not so serious a difficulty as has been supposed; though *patriai* i. 41, which has been quoted, is almost certainly gen., yet *summai* i. 953 is probably a dat. and so possibly is *fugai* in i. 1047, and the grammarians are aware of the usage. Charisius i. 19 adduces *terrai frondosai* from Ennius (*Ann.* 191) and *aulai medio* from Virgil (*Aen.* iii. 354), though both these instances are really gen. Priscian

455. *servitium contra paupertas divitiaeque . . . (nom.) haec (acc.) soliti sumus . . . vocare* 458: a good example of Lucr.'s characteristic habit of anacoluthon. So in ii. 1030-3 accusatives picked up by nom. and in ii. 342-7 nominatives picked up by *quorum unum quidvis* acc. (cf. iv. 123-6). See Prol. V B, § 2. We may notice also how after the asyndeton *servitium . . . paupertas* Lucr. attaches the next number in the list with *-que*. Cf. i. 598. See Prol. VII, § 26.

457. *adventu . . . abituque*: cf. i. 677 *quorum abitu aut aditu*.

458. *soliti sumus*: not 'I, Lucretius, am in the habit of calling' but