

the soul is not immaterial, because then it could not ποιῆν οὔτε πῶσιν: νῦν δ' ἐναργῶς ἀμφότερα ταῦτα διαλαμβάνομεν περὶ τὴν ψυχὴν καὶ συμπτώματα. Are συμπτώματα here coniuncta or are they not? I ask, and yet the latest authorities such as Zeller and Ussing continue to distinguish the two terms. Galen also again and again uses them as synonymes; as Method. Med. 1 8 ἑτέρον τι γένος εἶτε συμπτωμάτων εἶτε συμβεβηκότων εἶθ' ὅπως ἂν ἄλλως ἐθέλη τις ὀνομάζειν. [450 ea: for this position in the sentence see Ussing to Plaut. Amph. 181.] 451 *pernitiali*: *pernities pernitialis pernitibilis* are quite distinct in origin, and differ perhaps in meaning from *perniciēs perniciōsus*: whether *perniciālis* or *perniciābilis* exists I cannot say; but Conington, Virgil vol. 3 p. 223, is mistaken in supposing that I did not believe in the existence of *perniciēs*, *perniciōsus*. There is overwhelming evidence however for *pernities*, etc.: they are found in the best mss. of Plautus, Livy, Tacitus, in the palimpsest and two other of the best of Pliny xv 74: Nonius, p. 153 and 218, assigns a *pernities* to Plautus, Accius and Lucilius: in Sen. Agam. 229 the *pernitii* of the Florentine attests *pernitium*: again Donatus ars gramm. II, p. 392 Keil, says 'per inmutacionem litterae ut *ollī pro illī*, syllabae ut *pernities pro perniciēs*', attesting both the *m* and *t*, as otherwise it would not be *syllabae* but *litterae*. *pernities* seem to imply 'utter destruction', 'annihilation': *perniciēs* and *perniciōsus* are prob. connected with *noceo*: see Corssen II p. 422: we say *perniciōsus leges*; and in our passage 'sine perniciōsus Discidio' would ill express Lucretius' meaning. See Fick vergl. Woerterb. I p. 153, 3 *mi* etc. who compares with various Sanscrit words *मिन्व* *मिन्व* *मीव*, *minus minus* etc., and Corssen krit. Beitr. p. 266 foll.: *pernities* therefore will signify 'a wasting away to nothing': Fick I. l. p. 470 'with the form *-tyā* comp. sanscr. *i-tyā* 'going', lat. *ex-itiūm*, *in-itiūm* etc.' 452 *seque gregari*: 651 *disque eupatis*: so *inque merentes*, *inque peditur*, *inque pediti* etc. *inque tuent*, *inque gravescunt*, *inque gredi*; *conque globata*, *conque gregantur*, *conque putrescunt*; *perque forare*, *perque volare*, *perque plicatis*; *proque volub*, *praeterque meantum*, *praeter creditur ire*, *rareque facit*, *inter enim lectant*, *inter enim fugit*, *inter quasi rupta*, *inter enim saepit*, *inter quasi rumpere*, *inter enim cursat*, *inter plaga currere*; *circum tribus actis*; *esse sui quidam super*; even *inter quaecumque pretantur*, and *facit are*; though he does not rival Ennius' *cere conminuit brum*. 455—456 these nominatives, which are out of the construction and = *vocabula quae sunt* 'servitium etc.' are curious: comp. Catull. 86 3 *Totum illud 'formosa' negotium* [Hor. od. III 24 27 *Si quaeret 'pater urbium' Subscribi statuis*; Prop. I 18 31 *resonant mihi 'Cynthia' silvae*; Sen. Herc. fur. 643 (647) *poenitentia dabit: Lentum est 'dabit': dat*]; and perhaps Cic. de fin. II 101 *haec leviora ponam: poema, ... signum, tabula, locus amoenus, ludus, venatio, villa*.

459 foll.: here too Lucr. is combating Chrysippus and the porch who

taught that time was not only ἀσώματος, but also like void καθ' αὐτό τι ποιούμενον πρᾶγμα: see Sextus I. l. 218. With these vss. should be comp. Epicl. in Diog. Laert. x 72, or the fuller passage of Sextus I. l. 219 ἑπικουρος δὲ... τὸν χρόνον σύμπτωμα συμπτωμάτων εἶναι λέγει παρεπόμενον ἡμέραις τε καὶ νυξί καὶ ὥραις καὶ πάθει καὶ ἀπαθείαις καὶ κινήσει καὶ ἡσυχίᾳ. πάντα γὰρ ταῦτα συμπτώματα ἐστί τισιν 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. Lucr. may well have been thinking of the strange words of Chrysippus in the first book of his φυσικὰ ζητήματα, quoted by Plutarch de comm. not. p. 1084 D, οὐχ ἡ μὲν νύξ σῶμά ἐστιν, ἡ δ' ἑσπέρα καὶ ὁ ὄρθρος καὶ τὸ μέσον τῆς νυκτός σῶματα οὐκ ἐστίν· οὐδὲ ἡ μὲν ἡμέρα σῶμά ἐστιν, οὐχὶ δὲ καὶ ἡ νομηνία σῶμα, καὶ ἡ δεκάτη καὶ πεντεκαδεκάτη καὶ ἡ τριακάς, καὶ ὁ μὲν σῶμά ἐστι, καὶ τὸ θέρος καὶ τὸ φθινόπωρον καὶ ὁ ἐνιαυτός. 461 *porro* is the connecting particle, *deinde* belongs to *sequatur*, as a connecting particle is wanted: otherwise Plautus joins *deinde porro* and *inde porro*. 464 and 471 *Denique*: see n. to 17. 465 466 *dicunt* and *agunt* 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: comp. the plurals in 655, 657, 658, 659, 660, 665, 667; 782, 783; 1053, 1062, 1083, 1087; all of them aimed at the stoics. [On *esse* see Mill Augie p. 86 125 etc. (3rd edition), and Hobbes etc. cited by Bisset Essays p. 87 foll.] 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 463, *regionibus* of *loci*: notice too the *quodcumque erit actum* of a special past event, not *agetur*: he singles out *Teucris* here, because he had singled out *Troiviugenae gentis* in 405: the Greeks in both cases would have answered his purpose, had he so chosen. 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 ioc.* II 501 *Thessalico concharum tacta colore*; v 24 *Nemeaeus magnus huius Ille leonis*: comp. Virgil's *Tyrrhenusque tubae clangor*; *arma dei Fulvonia*; Valgius' *Pylio profuere ore Nestoris*; Catullus' *iniusti regis Gortynia tecta*; Horace's *pinguis Phrygiae Mygdonias opes* [and *Tyrrhenus regum progenies*; Propertius' *equus Etrusco de sanguine regum*]; Homer's Γοργεῖν κεφαλὴν δευνοῖο πελώρου and Νεοτορέη παρὰ νηὶ Ἠλοιογενίος βασιλῆος: perhaps too 119 *gentis Italas hominum*; but see n. there. *gliscens* still keeping the same metaphor. 475 *Clara* seems

a play on the two meanings of famous in story, and bright in reference
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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

the breaking up of the whole inner structure of a thing by some greater force, esp. heat as here: IV 697 *igni conlabefacta*; Aen. VIII 390 *Intravit calor et labefacta per ossa cucurrit*. *rigor*: Virg. Georg. I 143 *Tum ferri rigor*; Manil. II 780 *ferrique rigor*; Prudent. perist. x 702 *aeris aut ferri rigor*. 493 *glacies*, a bold but expressive metaphor to which I know no exact parallel; but Mart. I 49 12 says *Salone, qui ferrum gelat*.
 492 [and Mart. IV 19 9] *penetrabile frigus*.