

Toward a New Interlinear Gloss of De Rerum Natura

Post by “Joshua” of May 30, 2021 at 6:33 PM

Proposal:

To prepare an edition of Lucretius' *De Rerum Natura* with English gloss under Latin text.

Proposed Source Text:

<http://www.perseus.tufts.edu/hopper/text?do...%3a1999.02.0130>

Proposed License:

[Creative Commons Attribution-ShareAlike 3.0](#)

(Necessary if using the Perseus text)

Proposed Format:

Not yet determined.

Brill Publishing (a printer of scholarly works, who I mention for no other reason than that they have a webpage on this subject) recommends for its authors that interlinear glosses should be typeset in a table. The linework is to be made invisible upon completion.

The academic standard for linguistic glossing is the [Leipzig System](#). My preference for this work, however, is for the simplest presentation, and the greatest possible focus on the Latin. To that end, I propose;

-A two line system for the main body of the text, Latin over literal English

-A separate glossary on each page *beneath the main body of text* for extraneous lexical information (word stem, part of speech, alternative meaning, etc.)

-Snippets of translation within said glossary for more difficult passages.

This table is a proposed gloss for Book I, line 1. Input and feedback welcome!

<i>Aeneadum</i>	<i>Genetrix, Hominum Divomque</i>	<i>Voluptas, -</i>
(of) (the) Aeneadae mother	(of) men (and) (of) gods	delight

Proposed Software:

I haven't used Google Docs in quite a long time, but it does seem to be an option for ease of collaboration or even simply feedback. It might be best to use a spreadsheet for the table-work, for importing large quantities of Latin text into separate cells.

I've been combing the internet for the last few days in search of a more elegant solution, but all of the code-based options look frankly like trouble.

-Josh

Post by “Don” of May 30, 2021 at 7:20 PM

THAT is an ambitious undertaking, but I can think of no one who is better suited to tackle the poetic aspect of Lucretius than you.

Have you verified there's not an interlinear out there?

I will say I have an interlinear *Beowulf* that I enjoy perusing from time to time.

Post by “Don” of May 30, 2021 at 7:24 PM

This is the only one I found from a quick search:

<https://nodictionaries.com/lucretius/de-rerum-natura-1/1-49>

Post by “Joshua” of May 30, 2021 at 7:32 PM

Yes, Cassius and I briefly discussed that one. It only contains the first book, and even when pared down using the filters is far too cluttered for my liking.

I did find an obscure reference to an interlinear edition in an issue of *Publisher's Weekly* from 1921:

Quote

"On the Nature of Things , Lucretius , interlinear . Revellers , McBride , Broadway Pub . Co."

I haven't been able to track it down.

Post by “Don” of May 30, 2021 at 7:40 PM

Well, this makes me think I should get back to my in depth commentary and translation of the Letter to Menoikeus. That's a snap compared to 6 books of De Rerum Natura.

Post by “Joshua” of May 30, 2021 at 7:52 PM

<https://www.amazon.com/Revellers-Chor...s/dp/0526006145>

Ok, this appears to be the McBride text mentioned above. It's not actually interlinear from what I can tell; it is a translation of the third book of Lucretius published alongside a translation of a selection from Euripides.

I can't find any evidence that there has ever been an interlinear Latin-English edition of the complete text of DRN.

Post by “Cassius” of May 30, 2021 at 8:59 PM

1 - JJ I gather that it is possible to add text into nodictionaries, and/or the website owner says he will do that upon request, if that proves helpful.

2 - I suspect you are right that google docs is a good option. Would a spreadsheet perhaps work better, or does Brill suggest a format? I would not think "CSV" would be good enough but something like that which is text-based might work.

3 - You've probably seen my recent comments on GITHUB in regard to working with it on the "Epicurus College" materials. I am pretty much getting to the point where it's not quite as intimidating as it used to be to me, but it has great advantages if the material you're working on can be "text-based" instead of binary like Google docs or spreadsheets would be.

The tremendous benefit I see is that it allows VERY fine-grained collaboration, which is apparently what "merging" and "pulling" and similar terms are all about. The benefit is that the master-overseer (you) can get help from others with the others submitting "pull requests" (I think that's the term) with the material that they have typed and/or corrected. You as project leader get to see a "differential" view of each line in text format, so you see EXACTLY what is being proposed for addition or corrected, and then you "merge" the corrections/additions that meet your approval. It might be that such fine-grained supervision might not be necessary, but that's a factor that has stopped me in several efforts at collaboration in the past. It's pretty disconcerting to think that multiple people are editing the document without the main coordinator knowing what they are doing and approving their contributions. Github and similar "git" services were designed to meet those challenges and it seems to work pretty well. Here's a screenshot showing how the review system works, highlighting the original vs changed lines:

The screenshot shows a GitHub commit interface for the repository 'EpicurusCollege' on the 'main' branch. The current file being viewed is 'docs/obsidian/workspace'. The interface is split into three main sections:

- File List (Left):** A list of 63 changed files, including 'coursematerials.tar.gz', 'docs/obsidian/workspace', 'docs/index.md', 'docs/Introduction.md', 'docs/README.md', 'docs/Text-Epicu...tant-Remains...', 'docs/Text-Lucretius-Bailey.md', 'docs/www.../2up?view=theater...', 'mkdocs.yml', and 'site/404.html'. Each file has a checkbox and an icon indicating its type or status.
- Commit Summary (Bottom Left):** A section for adding a commit message. It includes a 'Summary (required)' field, a 'Description' field, and a 'Commit to main' button. Below this, it shows 'Committed a day ago' and 'test' with an 'Undo' button.
- Diff View (Right):** A detailed view of the changes to 'docs/obsidian/workspace'. It shows a diff between two versions of the file. The diff is color-coded: red for lines removed and green for lines added. The changes are as follows:
 - Line 11: Removed (blue background).
 - Line 12: Added (green background).
 - Line 13: Removed (blue background).
 - Line 14: Removed (blue background).
 - Line 15: Removed (blue background).
 - Line 68: Removed (blue background).
 - Line 69: Removed (blue background).
 - Line 70: Removed (blue background).
 - Line 71: Added (green background).
 - Line 72: Removed (blue background).
 - Line 73: Removed (blue background).
 - Line 74: Removed (blue background).
 - Line 96: Removed (blue background).
 - Line 97: Removed (blue background).
 - Line 98: Removed (blue background).
 - Line 99: Added (green background).
 - Line 100: Removed (blue background).
 - Line 101: Removed (blue background).
 - Line 102: Removed (blue background).
 - Line 103: Removed (blue background).

It may seem like overkill, and it might be, but the more I get familiar with it the more I see how it's a really good fine-grained collaboration tool for multiple contributors.

Hard to say if it would be worth your time but wanted you to be aware of it.

PERHAPS one approach would be to start with getting all six books into no-dictionaries, generating some kind of rough draft, and then creating markdown (text) files for each book, posting them to github, and then editing them in collaborative fashion as you have time.

Not sure, but I would dearly love to have an interlinear Lucretius. Like you, I've looked and I haven't found one, and don't believe one exists.

Similarly I was looking for an interlinear of the DL bio of Epicurus, or Cicero's "On Ends" and haven't found any of it.

Here is a discussion of how a text-based table looks using the markdown format that would work in a git collaboration system:

<https://riptutorial.com/markdown/examp...reating-a-table>

Post by "Don" of May 30, 2021 at 9:19 PM

The only caveat I'd provide is that an interlinear can still only give one translation for a word. In today's Lucretius Today conversation (yet to be posted) I brought up the multiple connotations of [pedetemptim](#). Having access to that level of interpretation would be very helpful. I'm thinking specifically of Jonathan Star's edition of the Tao Te Ching: <https://www.penguinrandomhouse.com/books/292570/t...-jonathan-star/>

Post by "Cassius" of May 30, 2021 at 10:33 PM

[Quote from Don](#)

multiple connotations

That would appear to be a strength of the nodictionaries format. I wonder if there is some way to use that engine, but I am sure that would be a major headache to figure out.

Post by "Joshua" of May 30, 2021 at 11:05 PM

No no! That's why I'm suggesting an additional glossary or lexicon on the same (or perhaps facing) page, under the line as it were. I just want to get all that extra stuff out of the main body of the interlinear text. A year or so ago I memorized the Hymn to Venus in Latin and can still recite and translate it in my head. What I want is an efficient way to read and memorize

more of the text with just a helpful hint as I go through it. I'm off work again tomorrow, I'll work up a page or two to show what I mean.

Post by “Cassius” of May 30, 2021 at 11:15 PM

Yes i can understand as an aid in memorizing!

Also I sent an email to Lee at No dictionaries to see if he would add the rest of the poem to his site.

Post by “Joshua” of May 30, 2021 at 11:19 PM

I've discovered that it's very easy to copy and paste whole sections of text into Excel to where it puts one word into each cell and still maintains the appropriate line break. So getting the Latin text into my tables will be really simple.

I'm betting there's also a way to "inter-leave" the rows from two different spreadsheets in a merger. If I can figure that out, then the only challenging part will be to type out the English in a word document. Then it will be a simple matter of merging the two in excel, exporting the combined table to Word (or a typesetting program like InDesign) and building out the rest of the annotations around the tables. I need to get more proficient with Excel (or the open-source knock-off I'm currently using!)

Post by “Cassius” of May 31, 2021 at 6:33 AM

You using Libreoffice? I strongly think its a good idea to use the free stuff like that when possible

Post by “Joshua” of May 31, 2021 at 9:26 AM

Yes, it is Libreoffice.

Here is a page from P.A. Draper's annotated Greek text of *Iliad* Book 1;

Homer announces his subject: the anger of Achilles and its terrible consequences.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε

1 μῆνις, -ιος, ἥ—anger, wrath.

ἄειδω—sing about (poetry of this type was sung to the accompaniment of a lyre).

ἄειδε—present active imperative.

θεά—vocative sing. (The goddess referred to is the Muse who inspires the poet. The

Muses are the goddesses of literature, music, and dance. In Homer, they do not have individual names and areas of responsibility, as they do later. In addition to acknowledging the Muse as his source of inspiration, calling on her may serve as a divine guarantee for the quality of the story as well as a signal for the audience to be quiet since the performance is beginning.)

Πηληϊάδης, -εω, ὁ—son of Peleus (i.e., Achilles, the son of the mortal Peleus and the sea nymph Thetis). (The suffix -δης adds the meaning “son of” to the name to which it is attached, in this case Πηλεΰς. See Ἀτρεΐδης in line 7. Such names are called *patronymics*, literally, “names from the father.”)

Ἀχιλεΰς, -ῆος, ὁ—Achilles (also spelled with two λ's; see line 7).

2 οὐλόμενος, -η, -ον—destructive, ruinous. (The position of οὐλομένην at the beginning of the line and the end of its clause emphasizes the terrible destructive quality of this anger.)

And my Loeb copy of Lucretius, with unsatisfactory results;

T. LUCRETI CARI
DE RERUM NATURA

LIBER PRIMUS

ÆNEADUM genitrix, hominum divomque voluptas,
alma Venus, caeli subter labentia signa
quae mare navigerum, quae terras frugiferentis
concelebras, per te quoniam genus omne animantum
concipitur visitque exortum lumina solis :
te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.]
[nam simul ac species patefactast verna diei
et reserata viget genitabilis aura favoni,
aeriae primum volucres te, diva, tuumque
significant initum percussae corda tua vi.
inde terae, pecudes persultant pabula laeta
et rapidos tranant amnis : ita capta lepore

divomque

labor

πόντος

vigorous

significant

make sign

create

LUCRETIUS

BOOK I

MOTHER of Aeneas and his race, darling of men and
gods, nurturing Venus,^a who beneath the smooth-
moving heavenly signs fill with yourself the sea full-
laden with ships, the earth that bears the crops,
since through you every kind of living thing is con-
ceived and rising up looks on the light of the sun :
from you, O goddess, from you the winds flee
away, the clouds of heaven from you and your
coming ; for you the wonder-working earth puts
forth sweet flowers, for you the wide stretches of
ocean laugh, and heaven grown peaceful glows with
outpoured light.] For as soon as the vernal face of
day is made manifest, and the breeze of the teeming
west wind blows fresh and free, first the fowls of the
air proclaim you, divine one, and your advent,
pierced to the heart by your might. Next wild
creatures and farm animals dance over the rich
pastures and swim across rapid rivers : so greedily
does each one follow you, held captive by your charm,

Venus,
me in
work

^a Venus in this invocation is a figure of extraordinary complexity: as well as being the goddess of traditional Roman religion and mythology who was mother of Aeneas and the

the creative forces in the world, and she is the personification of the Epicurean *summum bonum*, pleasure (*voluptas*).
Lucr. addresses her not only as the power of physical crea-

Post by “Cassius” of May 31, 2021 at 9:33 AM

but that isnt interlinear right?

Post by “Joshua” of May 31, 2021 at 9:54 AM

Right. The idea is to have a simplified interlinear text at the top of each page, and the extra annotations below the solid line. Sort of a middle path between Draper and NoDictionaries.

Post by “Cassius” of May 31, 2021 at 10:44 AM

Do you foresee this as primarily printed or online?

Post by “Joshua” of May 31, 2021 at 11:34 AM

For my purposes I want it in print, so the online version will likely have to be a PDF.

Post by “Don” of May 31, 2021 at 11:53 AM

[Quote from JJElbert](#)

For my purposes I want it in print, so the online version will likely have to be a PDF.

PDF is a great choice. Easily viewable online and also printable. 👍 👍

Post by “Joshua” of May 31, 2021 at 2:01 PM

Here is an example using a table exported from LibreOffice Calc to Writer, and saved as a PDF.

LaTeX is a typesetting mark-up format that's supposed to be great for this kind of thing. There's a learning curve, but I may see if I can get a handle on that before I commit to doing it this way.

Post by “Cassius” of May 31, 2021 at 4:54 PM

Looks like a great start -- how do we know where to break the lines?

Post by “Joshua” of May 31, 2021 at 5:51 PM

Good question...

I'm downloading LaTeX right now. It has a package (Expex) built specifically for Linguists. I'm hoping it can solve a lot of the formatting issues that are invariably cropping up. It would be nice to have one long stream of lines for each book and have the code format it while keeping footnotes on the appropriate page.

Post by “Don” of May 31, 2021 at 6:19 PM

I am so excited too see how this project shakes out! I see some applications for myself! Thanks for being the trailblazer, [Joshua](#) !!

Post by “Cassius” of May 31, 2021 at 7:16 PM

[Quote from JJElbert](#)

Good question...

Or for that matter, and this may be worse than line breaks, is knowing where to do sentence and paragraph breaks. At some point maybe there's not much choice other than deciding on an authority to copy (smith is latest, but Bailey and Munro are public domain).

I've also noted in some of my transcriptions that even the latin text itself between Munro and bailey and smith is not uniform, so there's that too.

Post by “Joshua” of May 31, 2021 at 8:20 PM

Yes, choosing a Latin text to work with is an ongoing consideration. The text used by Perseus would be easiest, but I'm not sure I want to be tied to their licensing agreement (however free and easy). I believe they use William Ellery Leonard's correction of the text, which *should* be Public Domain, but since revision is ongoing for all Perseus texts that presents a problem.

Quote

At some point maybe there's not much choice other than deciding on an authority to copy.

Quite so! I'm tempted to go back to Munro, and use his Revised 4th Edition. (1900) If I can find it...

Post by “Don” of June 1, 2021 at 11:08 PM

Any way you can use one of the text versions posted to Internet Archive? It would probably require some editing but might include more options?

I was considering doing an interlinear of the [Principal Doctrines](#) or the Letter to Menoikeus until I remembered the Epicurus Wiki did a good job on both: http://wiki.epicurism.info/Main_Page/ I'll keep working on my in-depth analysis of the Letter and possibly integrate some interlinear text

there.

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	Principles
[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 Letter 1 Letter 1 Fragment
2. Death is nothing to us, for that which is dissolved is without sensation, and that which lacks sensation is nothing to us.	The 1 Rena Book
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.	Rena Book Rena
[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.	Rena Sen Life of I Lucretius
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 The 1 Rena Supple
6. To secure protection from men anything is a natural good, by which you may be able to attain this end.	
[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 exact which nature craves; but if 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.

Post by “Cassius” of June 2, 2021 at 8:33 PM

Also Joshua I am seeing that Smith adopted a significantly different division of paragraphs than did Bailey. That's good since Bailey often seems to have produced a wall of text, and so I am applying Smith's line/paragraph numbers to Bailey's text and redividing it to produce something more reasonable.

But who is to say that Smith's paragraphs are right and Bailey's are wrong? Is there a way to answer that question?

Post by “Don” of June 2, 2021 at 8:36 PM

If you look at the end of the Arundel manuscript of Diogenes Laertius, you don't see any numbers... Just the text

http://www.bl.uk/manuscripts/Vi...l_ms_531_fs001r

I don't know when the traditional numbering started.

Post by “Joshua” of June 2, 2021 at 8:50 PM

Quote

The Greek/Latin edition of 1692 by Marcus Meibomius divided each of the ten books into paragraphs of equal length, and progressively numbered them, providing the system still in use today.

Via [Wikipedia](#).

Post by “Joshua” of June 2, 2021 at 9:02 PM

Quote

Beginning with Usener, the doctrines are enumerated as forty individual sayings.

http://wiki.epicurism.info/Principal_Doctrines/

Post by “Don” of June 2, 2021 at 9:06 PM

[Quote from JJElbert](#)

Quote

Beginning with Usener, the doctrines are enumerated as forty individual sayings.

http://wiki.epicurism.info/Principal_Doctrines/

Wow! So not until the late 1800s? That's very interesting. Before that they were just the [Principal Doctrines](#) with no number attached then it looks like?

Post by “Don” of June 2, 2021 at 9:08 PM

[Quote from JJElbert](#)

Quote

The Greek/Latin edition of 1692 by Marcus Meibomius divided each of the ten books into paragraphs of equal length, and progressively numbered them, providing the system still in use today.

Via [Wikipedia](#).

So it looks like the length of the paragraph was the determining factor. I know this is the case with the Letter to Menoikeus because there's no rhyme or reason with the breaks for the verses/paragraphs/settings.

Post by “Joshua” of June 2, 2021 at 9:17 PM

Quote

Wow! So not until the late 1800s? That's very interesting. Before that they were just the [Principal Doctrines](#) with no number attached then it looks like?

It would take a bit of legwork to find a source for the claim on that wiki. But Usener evidently had a profound dislike for Diogenes Laertius!

Post by “Cassius” of June 2, 2021 at 9:43 PM

[Quote from Don](#)

Before that they were just the [Principal Doctrines](#) with no number attached then it looks like?

It seems to me that i have read it theorized that they were never numbered in the ancient world at all, and that it was read like a book, like the letter to menoeceus, and in fact what we consider the 40 doctrines may well be one of the books of Epicurus that Cicero refers to as -- gosh what was it -- the "celestial book?" This is definitely something that i've always wanted to pursue because I think the numbering is a MAJOR problem for interpretation, especially for what we consider to be 3 and 4, which I think ought all to be read together and probably closely in context of 2. Splitting them apart really adds to the problem with making sense of them

[Quote from JJElbert](#)

But Usener evidently had a profound dislike for Diogenes Laertius!

Now THAT i have never heard. Do you gather it was for more than the standard criticism that DL was a gossip more than philosopher?

Post by “Don” of June 2, 2021 at 9:55 PM

[Quote from Cassius](#)

It seems to me that i have read it theorized that they were never numbered in the ancient world at all, and that it was read like a book, like the letter to menoeceus, and in fact what we consider the 40 doctrines may well be one of the books of Epicurus that Cicero refers to as -- gosh what was it -- the "celestial book?" This is definitely something that i've always wanted to pursue because I think the numbering is a MAJOR problem for interpretation, especially for what we consider to be 3 and 4, which I think ought all to be read together and probably closely in context of 2. Splitting them apart really adds to the problem with making sense of them

Now THAT might be an interesting project: to reconstruct the "book" of the Principle Doctrines... Or would that be deconstruct the "numbered list"?

Post by "Cassius" of June 2, 2021 at 11:10 PM

Yes I think it's probably as simple as just combining all the sentences into one long document, finding some logical divisions of topic, and then thinking about how the points "flow" from start to finish without thinking that they are somehow isolated theorems.

For example the aspect of 2 referring the death as the absence of sensation seems naturally very related to the following additional points about sensation of pain and pleasure. They're all focused on the role of sensation as the key guiding principle rather than gods, and it detracts from to consider them to be isolated and as if raising pleasure and pain where totally unrelated to the "all good and evil comes to us through sensation" -- all o that together could well be better seen as a big-picture whole.

Post by "Cassius" of June 2, 2021 at 11:11 PM

I know there's a reference in Cicero, perhaps to Torquatus but might be in Tusculan disputations, where he talks about the Epicureans memorizing his doctrines but it's referred to as a "book" -- I think that's the "celestial book" referenced.

Edit: Looks like I am thinking about the book on the Canon being the "celestial" one, but I know also there is a reference in Cicero jibing someone about reading his book of doctrines.

Post by “Cassius” of June 2, 2021 at 11:19 PM

Looks like it is Lucian I am remembering, so the issue would be the word in Lucian's Greek --

unreadable text, possibly a link or a reference to another page.

In this connection Alexander once made himself supremely ridiculous. Coming across Epicurus' *Acceptor Maxims*, the most admirable of his books, as you know, with its terse presentation of his wise conclusions, he brought it into the middle of the market-place, there burned it on a fig-wood fire for the sins of its author, and cast its ashes into the sea. He issued an oracle on the occasion:

The dotard's maxims to the flames be given.

The fellow had no conception of the blessings conferred by that book upon its readers, of the peace, tranquillity, and independence of mind it produces, of the protection it gives against terrors, phantoms, and marvels, vain hopes and insubordinate desires, of the judgment and candor that it fosters, or of its true purging of the spirit, not with torches and squills and such rubbish, but with right reason, truth, and frankness.

Post by “Godfrey” of June 3, 2021 at 12:19 AM

In DL book 10, paragraph 28 is the list of Epicurus' books; seventh in the list is Chief Maxims (Mensch translation).

Sure wish we had some of the books in that list!

Post by “Don” of June 3, 2021 at 3:30 AM

[Quote from Cassius](#)

Looks like it is Lucian I am remembering, so the issue would be the word in Lucian's Greek --

Lucian, section 47:

τὰς Ἐπικούρου κυρίας δόξας, τὸ κάλλιστον, ὡς οἴσθα, τῶν βιβλίων καὶ κεφαλαιῶδη περιέχον τῆς τάνδρὸς σοφίας τὰ δόγματα

So, you're correct. Lucian specifically uses κυρίας δόξας kurias doxas, simply the inflected form of Kuriai Doxai, and, of course, we have the title in the list in DL as Godfrey points out. Plus it works make sense for DL to include that book just like he included the letters.,

Post by “Cassius” of June 3, 2021 at 6:55 AM

Don is there a greek word for "book" there in DL or does it give any hint that it might be a "list" rather than a "book"?

Post by “Don” of June 3, 2021 at 7:12 AM

[Quote from Cassius](#)

Don is there a greek word for "book" there in DL or does it give any hint that it might be a "list" rather than a "book"?

βιβλίων

... the Epicurus's [principal doctrines](#), the noblest, as you know, of the books...

It goes on to say the book holds a summary of The Man's (Epicurus) wisdom of the beliefs (dogmata δόγματα.)

[PS. I know that's a really clunky quick-n-dirty translation btw. All the words are in order but...]

Post by “Cassius” of June 3, 2021 at 7:17 AM

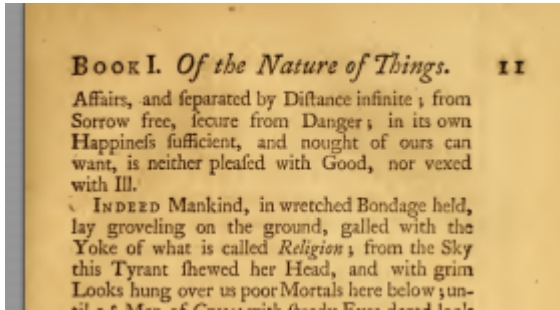
Would we be doing too much of a stretch to infer that calling it the noblest of the books implies that it was in a form similar to the other "books"? Once you get past the initial greeting in the letters, it doesn't read that much differently in my mind from the letters, especially in the way the final doctrines are directed at organizing one's life for the best result, and not lamenting the passing of friends.

Post by “Don” of June 3, 2021 at 7:24 AM

Agreed. "Readers Digest Condensed Epicurean philosophy"

Post by "Cassius" of June 3, 2021 at 1:56 PM

I have to vent for a moment at how frustrating it can be to correlate the various translations. For only one example:



Just before the memorable section about Epicurus starting "Humana, ante oculos...." the 1743 edition has this lengthy sentence about the nature of the gods (the graphic above just has the last part). (The full text is "For it must needs be that all the nature of the gods enjoys life everlasting in perfect peace, sundered and separated far away from our world. For free from all grief, free from danger, mighty in its own resources, never lacking aught of us, it is not won by virtuous service nor touched by wrath.")

Munro does not include that.

Bailey's 1926 does not include that.

But by 1947, Bailey has added it back in, and the Loeb Rouse/Smith has it, as does Smith in his most recent Hackett edition.

Smith's Hackett version gives a footnote that says that it also appears at Book 2 line 646, so apparently some people think that this was added in by an editor and should not be there twice.

Who knows for sure, but it does make for frustrations in trying to get the various editions to line up, and it's particularly galling when the same translator (Bailey) takes two different positions in two different editions.

Post by "Don" of June 3, 2021 at 4:28 PM

[Quote from Don](#)

Agreed. "Readers Digest Condensed Epicurean philosophy"

I checked the Arundel manuscript of DL and the [Principal Doctrines](#) are <6 pages. I'm curious to check any breaks in the text and see if they line up to natural breaks in the text flow of ideas/themes.

Post by "Joshua" of June 3, 2021 at 4:35 PM

The argument for throwing it out was in my opinion never very strong. The early critics believed that it involved Lucretius in an unpardonable contradiction, given his preceding appeal to Venus. But an Epicurean (ie. not merely academic) reading of the poem resolves all hint of a problem. In a later book Lucretius explains that invoking the names of the gods metaphorically—Bacchus for wine, Ceres for grain—does not bring trouble so long as it does not lead to confusion about the way things are. To invoke "nurturing Venus" as a muse is to draw one's inspiration from the restless, erotic, generative power of nature herself—a power coexistent with the eternal recombination of the atoms.

And beside all that, Lucretius re-uses text elsewhere as well; most notably in the passage regarding the administration of nauseous wormwood.

Post by "Don" of June 3, 2021 at 8:39 PM

[Quote from Don](#)

[Quote from Don](#)

Agreed. "Readers Digest Condensed Epicurean philosophy"

I checked the Arundel manuscript of DL and the [Principal Doctrines](#) are <6 pages. I'm curious to check any breaks in the text and see if they line up to natural breaks in the text flow of ideas/themes.

Lo and behold, I found some earlier Greek manuscripts (< 1400) digitized online so I can't compare those too. Don't hold your breath, but it'll be on my list of things to do. 😊

Post by “Cassius” of June 4, 2021 at 8:33 PM

Tonight I finally finished correlating my online copy of Bailey to the paragraph / line number divisions in the Loeb edition. That means that for the remainder of the Lucretius podcast I should be able to be a little more precise in referring to "line numbers."

But the reason I make this post is directed at Joshua: I still don't have a feel for whose translation I really think is "most literal."

I get the idea in comparing the Smith to Bailey that there's a lot of "paraphrasing" going on and that we might have a lot of simply looking at Bailey and using a different wording. I don't have a feel yet for whether the word choice of Bailey or Smith is really closer to the Latin word form and word order, which is what I would prefer. I have always suspected that Monro was the closest of all, but I am not sure there either. And the 1743 edition significantly predates Monro, but despite its age in many instances reads (to me) more smoothly than Munro, which I find counterintuitive.

So Joshua as you make progress in your interlinear edition, after a couple of pages it might be very helpful to try to gauge which public domain translation is most helpful to you in aligning the latin with an understandable English word. To me that would be one of the benefits of at least starting on the interlinear - it might give us once and for all a basis to classify the different translations as to which is "closest" to the Latin.

Post by “Joshua” of June 4, 2021 at 11:35 PM

Quote

But the reason I make this post is directed at Joshua: I still don't have a feel for whose translation I really think is "most literal."

You raise an excellent point here. I recall that in the 1743 edition there are strange additions to the text, or cases where something perhaps implied in the Latin is made explicit in the English.

An early example is in the Hymn to Venus:

Quote

For when the buxom Spring leads on the year, and genial gales of western winds blow fresh, unlock'd from Winter's cold [...]

None of those three underlined words can be justified by the Latin. The West Wind (*aura Favoni*) is indeed described as "free", or "unlock'd", or "unbarred" (*reserata*), but it is only implied that what Spring has "reserated" Favonius from is Winter's clutches.

And yes, *reserated* is—apparently—a word!

Post by “Joshua” of June 4, 2021 at 11:47 PM

The translation by John Selby Watson (1898, Public Domain), styles itself "literal", and at a glance appears to be exactly that.

<https://babel.hathitrust.org/cgi/pt?id=hvd...&view=1up&seq=7>

Post by “Joshua” of June 4, 2021 at 11:53 PM

For a sample of Watson's prose, here is a line from his erstwhile suicide note;

Quote

I have killed my wife in a fit of rage to which she provoked me.

Surpassingly straightforward and direct!

By the by, he survived the attempt—stood trial—pleaded insanity—and had his sentence reduced from execution to life imprisonment. Watson was a Clergyman of the Church of England.

Post by “Cassius” of June 5, 2021 at 6:07 AM

<https://www.epicureanfriends.com/thread/2041-toward-a-new-interlinear-gloss-of-de-rerum-natura/>

Thank you for reminding me of the Watson translation! I have had it for a long while but for some reason it doesn't seem to be mentioned as often as Munro or Bailey by commentators. I seem to remember something turned me away from it myself (maybe some religious lecturing in the notes?) but I cannot remember. It certainly does have useful notes and seems worthy of checking against the others whenever looking into any particular passage. Interesting that I do not see him mention Munro in his history of translations - maybe I am overlooking that too. I do agree with his comment that Creech takes far too many liberties - enough to make his version unusable in my eyes.

Post by “Godfrey” of June 5, 2021 at 12:16 PM

Anyone have any thoughts on the W.E. Leonard verse translation or the R.E. Latham prose translation? Not for interlinear use, just as general translations.

Post by “Cassius” of June 5, 2021 at 12:32 PM

As for me, I have to confess that I have a personal prejudice against the Leonard poetry version. That's the free version that is frequently found on the internet, and that's the version I tried to read for literally decades, always giving up. I am sure the majority of that blame is on me, and maybe if I looked at it today I would feel differently, but at least for beginners I would not recommend Leonard. If someone wants "poetry" I would send them to Rolfe Humphries' "the way things are. If someone wants the current standard, I would send them to Smith's Hackett edition. If someone wants public domain prose, I would send them to Bailey or Munro or 1743 or Watson. I have the feeling that there are probably many others like me whose first exposure to Lucretius is Leonard, and I think that unless someone is already very familiar with the subject matter, the poetry form makes it much harder to get a good grip on the point of it all.

I don't think I am familiar at all with Latham.

Other opinions?

Post by “Don” of June 5, 2021 at 12:49 PM

[Quote from Cassius](#)

If someone wants "poetry" I would send them to Rolfe Humphries' "the way things are."
If someone wants the current standard, I would send them to Smith's Hackett edition.

I admit my "poetry" preference is Stallings since hers is the one I first read all the way through.

Post by "Godfrey" of June 5, 2021 at 2:16 PM

I like Stallings as well, it's an attempt to make DRN more relatable to us modern folks. Which of course has pros and cons.

Latham, I think, is a similar attempt in prose as I gather, released I think in the 50s.

Leonard is bundled with Munro and a Latin version in an inexpensive Delphi Kindle edition, which is what made me curious about it.

Post by "Don" of June 5, 2021 at 2:37 PM

[Quote from Godfrey](#)

I like Stallings as well, it's an attempt to make DRN more relatable to us modern folks.
Which of course has pros and cons.

I am always impressed by her commitment to maintaining the poetic meter throughout the work.

Post by "Joshua" of June 5, 2021 at 4:20 PM

I tend to agree with an Amazon reviewer who found some of Stallings' choices distracting. Personally the most jarring thing for me was the way she referenced famous lines by prominent

English poets. This is a very natural thing to do, but somehow the anachronism doesn't play well for me. Her effort at long lines is admirable and quite rare in English. Whitman proved that they can be made to work in this language, but they are unusually difficult to write—and that's for hexameter. I've never even tried heptameter.

I love Rolfe Humphries' translation, in spite of his liberties, and Charlton Griffin has become the voice of Lucretius in English for me. His delivery has a sticking power and many of the lines from that audiobook occur to me as I go through life.

Post by “Cassius” of June 5, 2021 at 6:34 PM

[Quote from JJElbert](#)

I love Rolfe Humphries' translation, in spite of his liberties, and Charlton Griffin has become the voice of Lucretius in English for me. His delivery has a sticking power and many of the lines from that audiobook occur to me as I go through life.

I feel exactly the same way. At times I think that Rolfe Humphries' choice of "The Way Things Are" for the title, and some of Griffin's delivery, are a little too overbearing for the material, but as the years go by I do think "The Way Things Are" reflects an accurate tone. Never condescending and always compassionate, but firmly and forcefully explaining that no matter how much we might *wish* things to be different, this indeed is ***the way things are.***

Post by “Don” of June 5, 2021 at 6:46 PM

[Quote from JJElbert](#)

Personally the most jarring thing for me was the way she referenced famous lines by prominent English poets.

If I remember correctly, the lines she quotes have their origin in Lucretius.

(I should say, a lot of the lines had their origin in Lucretius.)

Post by “Joshua” of July 3, 2021 at 11:29 PM

I am slowly (ever so slowly) getting the hang of LaTeX. I've attached two files; the first ("Untitled4.pdf") is one that I've already uploaded in this thread. It was my first attempt at the text using LibreOffice.

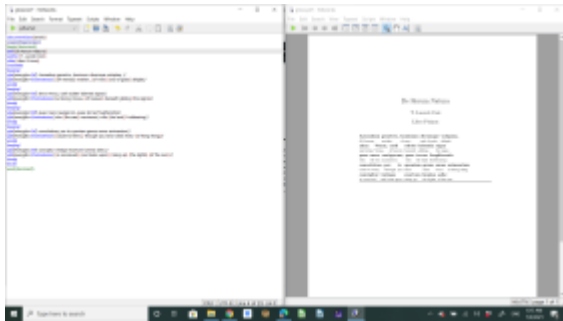
The second is my first attempt using LaTeX. I think you'll agree the second looks better. Now, hypothetically that is about how much text would appear on each page--and below the solid line would be the dictionary entry for each word and other textual notes.

Post by “Cassius” of July 4, 2021 at 6:33 AM

Definitely looks better than spreadsheet format.

Joshua could you attach a raw Latex file so we can see what editing such a file looks like?

Post by “Joshua” of July 4, 2021 at 8:00 AM



It won't let me upload a .tex file directly, and in any case I think you'd need to have a TeX distro installed to even open it. But here's a screenshot of the working GUI.

Just in case it matters, I'm using TeXWorks which downloads as part of the TeXLive bundle. I think it's the most widely used; I'm using it because the *Beginner's Guide to LaTeX* suggests it.

Here's a rough idea of what's going on there;

Everything above `\begin{document}` is referred to as preamble. The preamble is where you set parameters for the entire document--document class, paper size and orientation, font, text size, margin width, etc. This is also where you tell it which extra packages to use. if you don't set parameters, it defaults to LaTeX's standard.

You can add commands to the preamble at any time. You can be a hundred pages into a document, and decide to change the margin width for the whole thing; it's one command in the preamble.

In the body of the text starting with `\begin{document}`, I put together a quick title and jumped right into glossing. The `\maketitle` command is looking for Title, Author, and Date. I used the `\date{Liber Primus}` command as a workaround to get "Liber Primus" into the title. There's probably a more elegant solution--I just don't know enough about LaTeX!

In the preamble I used the command `\usepackage{expex}`. Everything I'm doing after `\maketitle` relies on this package. It breaks the gloss into lines with their own styles; Gloss A, (gla), which I've set using boldface, and gloss B (glb), which I've set to a smaller text size. There is a way to do this to where it formats all of the glosses in the document the way you want, but I haven't been able to get that working.

You'll notice it's highly repetitive. Actually for each line of Latin text I can simply copy and paste the following into the text editor;

```
\beginl  
  
\gla[everygla=\bf]  
  
\glb[everyglb=\footnotesize]  
  
\endgl
```

And then fill in line A with Latin and Line B with English.

If it requires more than one English word to gloss a Latin word, as it frequently does, put all of the English words for that word into curly braces "{}"; that's how expex keeps everything lined up properly. And at the end of every line A or B, put in two forward slashes to signify a line break.

At the bottom of the PDF I have a full page solid line. I wanted to know how to do that in LaTeX, so I googled it. I found the answer on stackexchange in about 15 seconds. the command is `\hrule`.

To keep things running smoothly, make sure every curly brace "{" has its correspondent "}", and every `\begin` has its `\end`.

Post by “Cassius” of July 4, 2021 at 8:26 AM

Thanks for all that info! I see that Arch (the linux distro I use) has Lyx and Kile available, so I am thinking those would allow editing/viewing too?

If you could email me a test file at cassius@epicureanfriends.com I'll see if those work.

Post by “Joshua” of July 4, 2021 at 8:27 AM

I'm also going to attach a link to an interlinear edition of Virgil that was published in 1917. It has been helpful to me in settling on a style.

<https://archive.org/details/virgil...age/n7/mode/2up>

Post by “Cassius” of July 4, 2021 at 8:27 AM

Oh yes that looks very nice

Post by “Joshua” of July 4, 2021 at 8:35 AM

I haven't encountered Kile or Lyx in my reading, but they look like they should work. Kile in particular looks like every LaTeX editor I've seen. You may have to download the expex package depending on the size of their native package libraries. Let me know if it works!

Post by “Cassius” of July 4, 2021 at 8:57 AM

Yep kile is definitely looking for epex and I will look for that next.

Post by “Joshua” of June 13, 2023 at 10:25 PM

This project has been dormant for two years, but I have recently picked it up from scratch and am making (glacial) progress. I'm grappling with the Latin word **animans**, which most dictionaries are careful to point out is used for lower order animals but not for humans. I am on the point of insisting that in Lucretius there is no great difference. I am supporting this claim by citing the Letter to Menoecus, but would appreciate any thoughts as I plow ahead...particularly from [Don](#) .

My essential point is that Epicurus in that letter uses the Greek word ζῶον where βίος would be considered more "appropriate". Cyril Bailey translates; "And when this is once secured for us, all the tempest of the soul is dispersed, since the living creature has not to wander as though in search of something that is missing, and to look for some other thing by which he can fulfill the good of the soul and the good of the body. For it is then that we have need of pleasure, when we feel pain owing to the absence of pleasure; (but when we do not feel pain), we no longer need pleasure."

It's clear that Epicurus makes no distinction between lower animals and humans in this paragraph--both are equally motivated to pursue pleasure and avoid pain. In fact, the reference to fear in the preceding sentence really seems to drive home the point; it is humans and gods *even more* than animals that are under discussion.

Post by “Joshua” of June 13, 2023 at 10:28 PM

I should also add that I am using OverLeaf as a Latex editor because it's much more tolerant of syntactical mistakes in the code. I am also using the package "glossy" instead of Expex, because it was designed to be simple and easy instead of feature-rich.

Post by “Joshua” of June 13, 2023 at 11:04 PM

Here is an attachment (I hope) of a draft which shows the general style of the project. When I finish the Hymn to Venus I will upload a more polished version with proper attribution to the sources I'm relying on.

Post by “Don” of June 13, 2023 at 11:22 PM

Looks sweet! But a monumental task you've set for yourself!

You raise an interesting question about ζωή vs βίος.

It appears entire theses have been written on that very question! Ex...

<https://core.ac.uk/download/pdf/226161443.pdf>

[An Examination of “Life” in Aristotle Concerning the Distinction Between βίος \(Bios\) and ζωή \(Zoe\)](#)

See also

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, βίος](#)

βίος .life, i. e. not animal life (ζωή), but mode of life.

It seems that βίος is more the mode of life, the way of living; ζωή is more the substance of life, the physical processes of life. I can't see this in the references to this in Menoikeus:

124. ὅθεν γνώσις ὀρθὴ τοῦ μηθὲν εἶναι πρὸς ἡμᾶς τὸν θάνατον ἀπολαυστὸν ποιεῖ τὸ τῆς ζωῆς θνητόν.

So, correct understanding is that death is nothing for us, and this is what makes the mortality of life enjoyable.

126.

Ὁ δὲ παραγγέλλων τὸν μὲν νέον καλῶς ζῆν, τὸν δὲ γέροντα καλῶς καταστρέφειν εὐήθης ἐστὶν οὐ μόνον διὰ τὸ τῆς ζωῆς ἀσπαστόν, ἀλλὰ καὶ διὰ τὸ τὴν αὐτὴν εἶναι μελέτην τοῦ καλῶς ζῆν καὶ τοῦ καλῶς ἀποθνήσκειν.

So, the one who exhorts, on the one hand, for the one who is young to live nobly; and, on the other hand, the one who is old to come to an end nobly is a good-hearted simpleton not only because life is to be welcomed but also because the practice of living well, nobly, and beautifully and the practice of dying well, nobly, and beautifully are the same.

Now... Having said all that....I realize I'm not sure if that's helpful at all to you, Joshua 😊 Feel free to let me know!!

Post by "Don" of June 13, 2023 at 11:49 PM

OH!! The passage is from Menoikeus!! Egads! I feel dense!

Here's my translation, first:

For the sake of this, we do everything in order to neither be in bodily or mental pain nor to be in fear or dread; and so, when once this has come into being around us, it sets free all of the calamity, distress, and suffering of the mind, seeing that the living being has no need to go in search of something that is lacking for the good of our mental and physical existence.

Here's my commentary on that word in 128e.

τοῦ ζῶου "the living being" genitive singular of ζῶον, the word we met way back in 123b in Epicurus's discussion of the gods. "A god" was described as a ζῶον. So, are we to take the word in 123b as "living being" there as the word implies here in 128b? Or is the ambiguous nature of the word still at play in the description of a god? The debate continues.

The ambiguous nature of the word is:

τὸν θεὸν ζῶον "a god (is a) ζῶον. But what is a ζῶον?

ζῶον (zōon) is where English zoology comes from.

LSJ gives two primary definitions:

living being, animal

in art, figure, image, not necessarily of animals (or a sign of the Zodiac)

So, unfortunately, at this point in the Letter we can't necessarily resolve the question of what the nature of the gods (or of a god) is according to Epicurus. Some scholars think Epicurus believed the gods were material beings ("living being, animal") somehow living between the various world-systems (cosmos) in the universe. Some think Epicurus believed the gods were mental representations or personifications of the concepts ("figure, image, sign") of blessedness.

Post by "Don" of June 14, 2023 at 12:16 AM

I think another interesting way to look at this is using the title of one of Epicurus's books in that list of Diogenes Laertius:

Περὶ βίωων δ΄

On Modes of Living, in 4 books

Those was a book on the ways to make living a opposed to the physical process of living itself.

I get the idea that living is living for Epicurus, in using ζωή since he can use it for humans and gods.

Diogenes uses ζωή here:

[74] "And further, we must not suppose that the worlds have necessarily one and the same shape. [On the contrary, in the twelfth book "On Nature" he himself says that the shapes of the worlds differ, some being spherical, some oval, others again of shapes different from these. They do not, however, admit of every shape. Nor are they living beings which have been separated from the infinite.] For nobody can prove that in one sort of world there might not be contained, whereas in another sort of world there could not possibly be, the seeds out of which animals and plants arise and all the rest of the things we see. [And the same holds good for their nurture in a world after they have arisen. And so too we must think it happens upon the earth also.]

And here in 34:

They affirm that there are two states of feeling, pleasure and pain, which arise in every animate being πάν ζῶων, and that the one is favourable and the other hostile to that being, and by their means choice and avoidance are determined; and that there are two kinds of inquiry, the one concerned with things, the other with nothing but words.⁵³ So much, then, for his division⁵⁴ and criterion in their main outline.

Post by "Don" of June 14, 2023 at 12:27 AM

[Quote from Joshua](#)

It's clear that Epicurus makes no distinction between lower animals and humans in this paragraph--both are equally motivated to pursue pleasure and avoid pain. In fact, the reference to fear in the preceding sentence really seems to drive home the point; it is humans and gods even more than animals that are under discussion.

Agreed. Living being means living being. All living beings.

Post by “Joshua” of June 14, 2023 at 12:30 AM

Thank you very much [Don](#) !

Post by “Joshua” of June 14, 2023 at 12:47 AM

Latin-dictionary.net gives this for animans: *animate/living being/organism (not man), creature*

Wiktionary: *A living thing or creature, an animal (as opposed to plants; as opposed to a man)*

I'm satisfied as to the Latin. I will tentatively leave in the reference to Menoeceus, but I'm unsure that Greek treats ζῶν like Latin treats animans. If I cannot come down to something more certain I will change the note so that it refers to the problem without making a definite conclusion.

Post by “Don” of June 14, 2023 at 8:15 AM

Maybe helpful?

In Perseus:

animans † part sg pres masc nom of animo

[Charlton T. Lewis, Charles Short, A Latin Dictionary, ἄνιμο](#)

Quote

b. Subst., any living, animate being; an animal (orig. in a wider sense than animal, since it included men, animals, and plants; but usu., like that word, for animals in opp. to men.

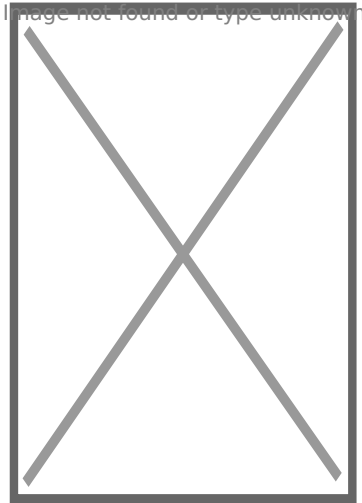
Post by “Don” of June 14, 2023 at 9:49 AM

For what it's worth, I really like the Perseus Lucretius. Not for the translation, but the clickability of each word.

[Lucretius, De Rerum Natura, Liber Primus, line 1](#)

Post by “Joshua” of June 15, 2023 at 10:41 AM

Here's something slightly horrible that I didn't know existed. In the late 19th century a series of interlinear texts were published with the Latin "reduced to the natural English order", meaning that they rearranged the words of the Latin (usually subject->object->verb) to match the word order of English sentences, which is typically Subject->Verb->object.



[Horace Complete Interlinear : Horace : Free Download, Borrow, and Streaming : Internet Archive](#)

Horace Complete Interlinear
archive.org

I shall have to track down more information. What strikes me immediately is that this process would utterly ruin poetry and the "Latinity" of good prose; I wonder if contemporary reviewers had the same misgivings.

Post by “Don” of June 15, 2023 at 10:46 AM

I have no idea with which emoticon to respond to your find, Joshua!!



Post by “Joshua” of June 18, 2023 at 12:01 PM

Prepare to be underwhelmed! I have finished a draft of lines.....

...

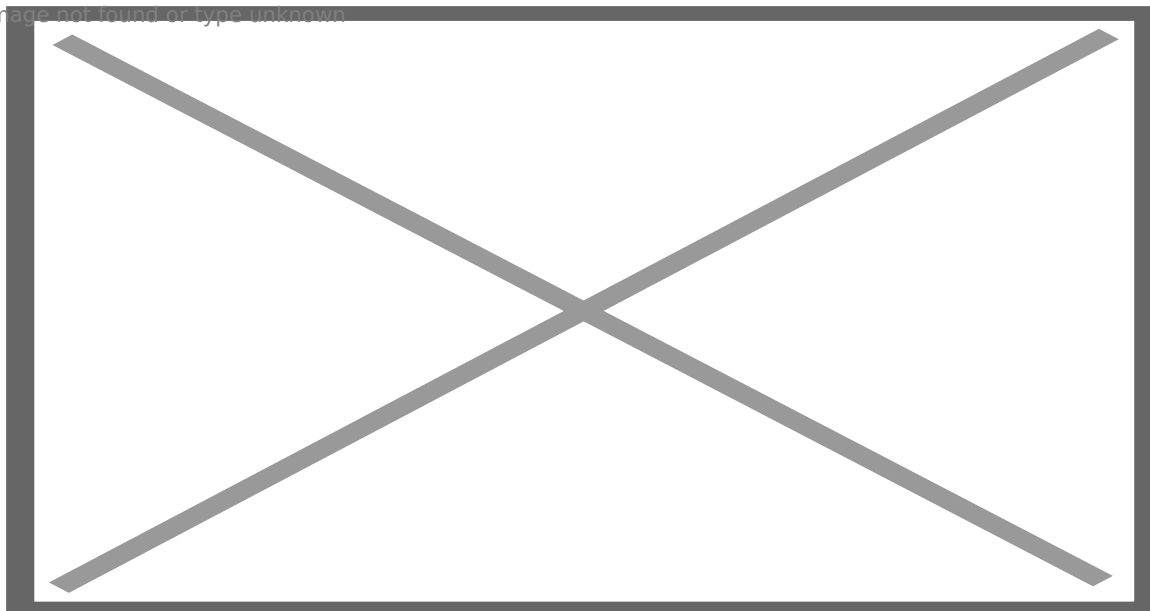
1-5.

I stand now at a crossroads. The biggest obstacle right now is trying to verify the grammar notes, which sources disagree on, and which I am ill-equipped to offer any opinion on. One of the books I am consulting is Leonard and Smith's Lucretius from 1943, which is an extensive commentary on the Latin text of Lucretius. It lacks only two things; an interlinear translation, and grammar notation. My options at the moment are to:

- Keep things as they are. I do find this work rewarding, but progress is very slow.
- Double down on the Interlinear side and leave out grammar notes and all but the most basic commentary. This would be easy and I could work more quickly, but the process is fairly dull and mindless.
- A third option would be to find an existing public domain English language commentary, and import that wholesale into my interlinear text.

Regardless of anything I do, this monumental commentary by Stanley Barney Smith on Leonard's Latin text of Lucretius is excellent and very interesting. He downplays interest in the grammar in order to focus on linking passages in Lucretius to other sources in Classical literature for comparative purposes.

Image not found or type unknown



[De Rerum Natura: The Latin Text of Lucretius \(Latin and English Edition\)](#)

De Rerum Natura: The Latin Text of Lucretius (Latin and English Edition)

www.amazon.com

(The Amazon sample shown in "Look Inside" is of a different book entirely)

Post by “Joshua” of June 18, 2023 at 12:04 PM

et capiant sensus et puncto tempore reddant—
 ut noscas referre, eadem primordia rerum
 cum quibus et quali positura contineantur
 et quos inter se dent motus accipiantque;
 neue putes aeterna penes residere potesse
 corpora prima quod in summis fluitare uidemus
 rebus et interdum nasci subitoque perire.
 quin etiam refert nostris in uersibus ipsis
 cum quibus et quali sint ordine quaeque locata.
 namque eadem caelum mare terras flumina solem
 significant, eadem fruges arbusta animantis.
 (si non omnia sunt, ad multo maxima pars est
 consimilis, uerum positura discrepant res.)
 sic ipsis in rebus item iam materiai
 [interualla uias conexus pondera plagaes]

rodite's power. . . Note, however, that Empedocles refers to the four elements which, in his thought, function in the cycle of life and death as the infinite atomic elements do in Lucretius' doctrine.

1006. *capiant* . . . *reddant*. Note chiasmus. *puncto tempore*. For phrase see note on l. 263. *reddant*: "resign." Understand *sensus* as object.

1007–1009. *ut* . . . *accipiantque*. For lines see I. 907–910; II. 883–885.

1010–1012. *neue* . . . *perire*: "and should not think that that which we see rippling and at times being born and suddenly disappearing on the surface of things can remain in the power of [i.e., be inherent qualities of eternal atoms]." The expression seems very forced. Apparently Lucretius means that colors, especially if they are iridescent, cannot depend upon color in the atoms.

concursum motus
 cum permutantur
 nunc animum
 nam tibi uehem
 accedere et nou
 sed neque tam
 difficilis magis
 nihil adeo mag
 quod non paul
 principio caeli
 quaeque in se

serted here by the scrib
 1021. *concursum* . . .
 1023–1047. In the se
 be proclaimed in ll. 10
 pear at first sight startl

1023–1025. *nunc* . . .
 O friends, I know ind
 truth abides; | But gre
 lous struggle of Belief

1023. *adhibe* . . . r
 1024. *uehementer*. C

contracted into a sing
Natura, Praefatio, x
duobus pronuntiat 40
 in ll. 1048–1089. *mo*
 implied a real audier

Post by “Joshua” of June 18, 2023 at 12:17 PM

An increasingly appealing option to me at the moment is to use Leonard's Latin text from Perseus instead of Bailey's, and proceed with the view that my interlinear text will serve as a Creative Commons companion to the Perseus Project as well as Smith's commentary. I could work quite rapidly under those terms and still produce something very useful.

Post by “Bryan” of July 1, 2023 at 5:57 PM

Here is what I have of book I, far from complete - clearly. I believe Bailey spent over ten years fully employed by the crown to complete his commentary and still worked on it part-time after.

Post by “Joshua” of July 1, 2023 at 8:04 PM

That is excellent, Bryan, thank you! I really like how you use color and font to denote the most important parts of speech!

Post by “Bryan” of July 1, 2023 at 9:51 PM

Thank you! The idea is to ultimately connect it to the very literal translation.