The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Notes on Lucretius

R. J. Shackle

The Classical Review / Volume 36 / Issue 5-6 / August 2012, pp 115 - 115

DOI: 10.1017/S0009840X00016589, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00016589

How to cite this article:

R. J. Shackle (1922). Notes on Lucretius. The Classical Review, 36, pp 115-115 doi:10.1017/S0009840X00016589

Request Permissions : [Click here](#)

numerus intellegatur annorum. unde ait quidam "post aliquot aristas," per "aristas" uidelicet "messes," et per "messes," "annos" significans.

J. H. BAXTER.

THE EXPRESSION 'FONS ET ORIGO.'

THE great *Thesaurus*, indispensable as it is, occasionally disappoints the student. Under the word *fons* we fully expected to find an account of the expression *fons et origo*, which looks like the major portion of the second half of a pentameter, say *fons et origo mali*. But of this phrase the *Thesaurus* furnishes not a word; it does not even give *origo* as a kind of synonym of *fons*. We have, therefore, thought it well to communicate all the examples in our own lexical collections, in the hope that other readers may amplify them, and, if possible, tell us the origin of the expression.

Lactantius, *Div. Inst.* 1. 11. 52 (ed. Vienna, Vol. 1., p. 46, l. 5); *ib.* 2. 13. 13 (p. 162, 15).

Victorinus, *In Eph.* 1. 20 (Migne *P.L.* VIII. 1250 D).

Ambrose, *Expos. Ps. cxviii.*, 16. 6. 3; 16. 7. 2.

Pacianus, *Ep.* 1. 1 (p. 1 P.).

Ambrosiaster, *Quaest. Vet. et Nov. Test.* 123 (p. 376, 3 ed. Vien.)

Evagrius, *Vit. S. Antonii*, 20.

Augustine, *In Ps. 58 Serm.* 1, 18.

Pelagius, *Ep. ad Dem.* 26 'fons boni et origo peccandi.'

Salvian, *Gub. Dei* 4. 9. 44.

A. SOUTER,
J. H. BAXTER.

NOTES ON LUCRETIIUS.

IV. 961.

fit ratione eadem coniectus partim animai
altior atque foras eiectus largior eius,
et diuisior inter se ac distractior intus.

The last line evidently lacks a verb. Rather than resort to '*intus*'—an usage for which we have no warrant in Lucretius, with the doubtful exception of '*necessus*' (cf. also Ellis on Catull. XXIII. 27)—I would suggest the anaphora '*fit diuisior*' . . . , which at once supplies the verb and dispenses with the need for the copula. Failure to seize the latter point, or to see that '*diuisior*' and '*distractor*' are not co-ordinate with the comparatives in the preceding line, might lead to the corruption. We should then understand '*anima*' from 959 as subject of '*fit*,' as e.g. '*aeris*' is understood in 934 above from '*aeris*' of 933.

IV. 1058:

haec Venus est nobis: hinc autemst nomen
amoris.

I fail to see the relevance of making Lucretius here etymologise on the name 'Cupido': rather he seems to wish to say that '*muta cupido*' and its attendant '*simulacra*' are the harbingers of love ('praesagit,' 1057). '*Nomen*,' I think, seems clearly to have come from 1062, and may have ousted '*omen*.' In the case of the loved one's absence, the presence of '*simulacra*'

are an omen of love, as explained in the following lines.

IV. 1189:

tu animo tamen omnia possis
protrahere in lucem atque omnis inquirere
risus . . .

I cannot think that '*risus*' is in point here. There is nothing in the context to explain who is laughing, at whom, or why: the '*uitae poscaenia*' (1186), which the woman is trying to hide, and the methods by which she endeavours to hide them, are surely no laughing matter for her, nor can the laughter be that of the imaginary reader whom Lucretius is admonishing. I would suggest therefore '*omnis inquirere ritus*,' cf. V. 923 and Liv. 24. 3. 12, '*in alienos ritus mores legesque uerti*.' Here, perhaps, the word may have something of the sense of 'mysteries.'—'*Risus*' was probably suggested by 1140 and 1176 *supr.*

V. 182.

notities hominum diuis unde est insita
primum.

The simplest cure would seem to be '*notities hominum diuis unde insita primumst*': the elusive enclitic '*st*' is apt to be lost altogether at the end of a line, as e.g. in I. 111, V. 302, VI. 746. '*Est*' would then be missed, and added without regard to metre.

V. 1106:

commutare nouis monstrabant rebus et igni.

But fire was not additional to the '*nouae res*'; it was one of them. '*Igni*' itself, however, may well be sound: it is fitting that Lucretius should lay stress on the invention of fire as the most momentous of early discoveries. Hence we may suggest '*nouis . . . rebus, ut igni*': this would furnish a link between the digression on the origin of fire and the general description of human progress. Confusion of '*et*' and '*ut*' occurs, e.g., in I. 155, I. 772, I. 806.

VI. 48.

uentorum exirtant placentur et omnia rursum
quae fuerint sint placato conuersa fauore.

Lambinus' '*furor*' appears certain, and Bernays' '*existant*' and Mr. Bailey's '*furerent*' at all events highly probable.

In order, however, the better to account for '*exirtant*,' and to avoid the somewhat staccato effect of '*existant, placentur, et omnia*,' etc., it may be suggested that 48 is a conflation of two lines, the first beginning '*uentorum existant*' . . . <*proelia*, or the like>, the second running '*ex ira tanta placentur, et omnia*,' etc., the sense being 'I will tell how battles of the winds break out, and then again how after so great wrath they are lulled to rest.' The copyist's eye would stray from EXISTANT to EXIRANT.

R. J. SHACKLE.

CATALEPTON VII.

SCILICET hoc sine fraude, Vari dulcissime,
dicam:
dispeream, nisi me perdidit iste Pothus.
sin autem praecepta uetant me dicere, sane
non dicam, sed me perdidit iste puer.