LUCRETIUS 5.1105–7

Inque dies magis hi victum vitamque priorem
commutare novis monstrabant rebus et igni
ingenio qui praestabant et corde vigebant.
condere coeperunt urbis arcemque locare
praesidium reges ipsi sibi perfugiumque,
et pecua atque agros divisere atque dedere
pro facie cuiusque et viribus ingenioque;
nam facies multum valuit viresque vigebant.
posterius res inventast aurumque repertum,
quod facile et validis et pulchris dempsit honorem;
divitioris enim sectam plerumque sequuntur
quamlubet et fortes et pulchro corpore creti.

(Lucretius 5.1105–16)

Having described the origin of language (1028–90) and the origin and use of fire (1091–104), Lucretius continues the sketch of the development of human society he began in 1011–27 and resumes it (*Inque dies . . .*) as if the intervening passages were not there.

The text given above is that printed by me in the Loeb edition and by most twentieth-century editors. But there are problems in 1105 and 1106.

The problem in 1105 is that *hi*, Naugerius' 'correction' of *in*, is (i) never used by Lucretius, (ii) inappropriately emphatic, (iii) very far separated from *qui* in 1107. One can understand why Romanes[1] calls it 'hideous'. Other emendations have been proposed, including *hinc* (Bockemüller)[2] and *mage sic* (Merrill).[3] Both are preferable to *hi*, but neither *hinc*, however interpreted, nor *sic* seems wanted, and the occurrence of *inque dies magis* in 5.706, 1279, and 1370 is against *mage* here. I suggest *hunc*: 'this earlier way of life and living' is an entirely natural reference to the state of society described in 1011–27.

The problem in 1106 is *et igni.* The mention of fire is rightly regarded as abrupt by some commentators. The preceding account of the origin of fire does not remove, even if it somewhat lessens, the abruptness. Attempts to substitute for *et igni* a similar-looking word or words have not been successful.[4] In my opinion, the best suggestion is Kannengiesser's long-neglected *novis . . . rebu' repertis.*[5] Cf. *res . . . reperta* in 5.1414. For *rebu'*, cf. 4.1018, 1035; 5.1164.[6]

So I should like to read and translate thus:

[1] N. H. Romanes, *Notes on the Text of Lucretius* (Oxford, 1934), 45.

[2] F. Bockemüller, *T. Lucreti Cari De Rerum Natura libri sex* (Stade, 1873).

[3] W. A. Merrill, 'Criticism of the text of Lucretius with suggestions for its improvement. Part II, Books IV–VI', *UCPCPh* 3 (1916), 47–133 at 102.

[4] They include *benigni* (Lachmann), *et ipsi* (Merrill, loc. cit.), *et inde* (Diels), and *et illi* (Romanes, loc. cit.).

[5] A. Kannengiesser, *De Lucretii versibus transponendis* (Göttingen, 1878), 36. He suggests *et igni* is an interpolation that arose when someone wanted to point out that the new discoveries included fire. In n. 6 I offer a different suggestion.

[6] It is impossible to be sure how *et igni* came to replace the true reading at the end of 5.1106. One possibility is that the scribe, before he had completed 1106, allowed his eye to wander from *vigebant* at the end of 1107 down to *vigebant* at the end of 1112 and then brought it back up not to the end of 1106, but to the end of 1111, *viribus ingenioque*, so that the end of 1107 turned out as *rebus ingenioque*—unmetrical nonsense that was emended to *rebus et igni.* Whether this suggestion is correct or not, the introduction of *et igni* was no doubt influenced by the *ignis* passage (1091–104) just above. It is just possible that the presence of *ingenio* at the beginning of 1107 may have been an influence too.

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Inque dies magis hunc victum vitamque priorem
commutare novis monstrabant rebu' repertis
ingenio qui praestabant et corde vigebant.

And more and more every day those endowed with exceptional talents and mental power showed them how to exchange this former way of life and living for new discoveries.

The new discoveries would no doubt include the development of language and the use of fire.[7]

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[7] It was a communication from Professor W. S. Watt that prompted me to give fresh thought to the passage discussed. I wish to record not only my gratitude to this fine Latin scholar, but also my sadness at his death on 23 December 2002. I thank also *CQ*'s anonymous reader for commenting helpfully on this note.

AENEID 1.567–8

Non obtunsa adeo gestamus pectora Poeni,
Nec tam aversus equos Tyria Sol iungit ab urbe.

The prevailing view of these lines is that of Austin, who paraphrases, 'We are not in such utter darkness.'[1] Similarly, Williams paraphrases, '[We are] not so benighted as not to hear about such great events'.[2] In other words, Dido's statement responds immediately and only to her preceding rhetorical question, *quis genus Aeneadum, quis Troiae nesciat urbem,/ virtutesque virosque aut tanta incendia belli*. But Silius' echo of this passage (15.334–5) and Servius' remark that *obtunsa* can mean *crudelia*, together with his adducing the tale of the flight of the sun after the Thyestean banquet, make it clear that they took Dido's statement differently. They understood her words to mean not (or not only) that the Carthaginians were aware of the great events of the day, but that the Carthaginians were a just and upright people. Thus, her words respond largely to Aeneas' charges of immoral behaviour at 539–43. Certainly, the undertones of *obtunsa* and *aversus* support such a view. Nonetheless, Austin dismisses this possibility out of hand ('far-fetched and irrelevant to this context'; neither is true).[3] Williams may perhaps allow for the Servian view, but his language is not clear to me.[4]

There is one element in these lines that supports the Silian-Servian position and has not received attention. *Nec tam aversus equos Tyria sol iungit ab urbe*. The sun *does* shine upon Carthage. In the ancient Near East, the Sun (-god), whatever his or her name, was frequently regarded as the guardian of justice, the supreme judge.[5] Thus,

[1] R. G. Austin, *P. Vergili Maronis Aeneidos Liber Primus* (Oxford, 1971), 181.

[2] R. D. Williams, *The Aeneid of Virgil: Books 1–6* (London, 1972), 203. J. Henry, *Aeneidea* 1 (London, 1873), 761–5, argues the same view, but (typically) at great length and more entertainingly.

[3] R. S. Conway, *P. Vergili Maronis Aeneidos Liber Primus* (Cambridge, 1935), 102, thinks that the Servian view cannot be 'positively exclud[ed]', but considers such a sentiment 'inappropriate on the lips of the young queen'.

[4] On *obtunsa*, he writes, 'so as to be indifferent to what we hear about'.

[5] See e.g. J. B. Pritchard, *Ancient Near Eastern Texts* (Princeton, 1969[3]), 'exalted judge' (387: Sumerian/Akkadian Hymn to the sun-god), 'for the good and the wicked thou dost set up

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