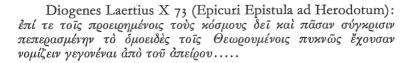
## ON DIOG. LAERT. X. 73



But the expression  $\tau \delta$   $\delta \mu \delta \epsilon \delta \epsilon \dots \pi \nu \kappa \nu \tilde{\omega} \epsilon$   $\tilde{\kappa} \rho \nu \sigma \sigma \nu$  is not merely a little obscure, it is virtually without meaning. Yet to take  $\pi \nu \kappa \nu \tilde{\omega} \epsilon$  with  $\Theta \epsilon \omega \rho \delta \nu \mu \epsilon \nu \sigma \epsilon$  which is the other alternative, is not satisfactory either, as apart from the less usual position of the adverb in relation to the participle (which would be acceptable if that was all) it introduces by implication a contrast between things seen  $\pi \nu \kappa \nu \tilde{\omega} \epsilon$ , and things seen but not seen  $\pi \nu \kappa \nu \tilde{\omega} \epsilon$  which seems to have no point here at all.

Although  $\pi \nu \varkappa \nu \tilde{\omega}_{\zeta} \tilde{e}_{\chi o \nu \sigma a \nu}$  is the reading of all reported manuscripts, the adverb is not found elsewhere in Epicurus or in Epicurean testimonia<sup>1</sup>). Moreover, its meaning is not 'continuously' but either 'thickly, densely', or ,frequently, repeatedly' i.e. 'continually' but not 'continuously'. But  $\pi \dot{\nu} \varkappa \nu \omega \sigma \omega_{\zeta}$  and  $\pi \dot{\nu} \varkappa \nu \omega \mu a$  have important technical meanings for Epicurus – a  $\pi \dot{\nu} \varkappa \nu \omega \mu a$  in this sense is 'a packing together of atoms in some particular arrangement' – cf.  $\pi \nu \varkappa \nu \omega \mu a \sigma i$ . L. X. 105<sup>2</sup>). So here in place of  $\pi \nu \varkappa \nu \omega_{\zeta} \tilde{e}_{\chi o \nu \sigma a \nu}$  read  $\pi \dot{\nu} \varkappa \nu \omega \mu^{2} \tilde{e}_{\chi o \nu \sigma a \nu}$ . The meaning will then be 'In addition to what has already been said we must suppose that the worlds and every finite compound with an

I) I am very grateful for the opportunity given to me to confirm this point by consulting the unpublished index to Usener's *Epicurea* in the Philologisches Seminar in the Friedrich-Wilhelms-Universität at Bonn.

<sup>2)</sup>  $\tau \delta \, \xi \bar{\eta} \varsigma \, \pi \delta \pi \nu \omega \mu a$  in D. L. X. 50 probably refers to the successive thickening of the image received in perception, but its exact meaning in this passage is far from clear. It certainly cannot mean 'reduction to scale' as De Witt, TAPA 70 (1939) 418 would have it. The other occurrence of the term is more general in meaning (D. L. X. 36). For  $\pi \nu \omega \nu \delta \omega$  see Epicurus fr. 27. 16. 2 Arrighetti,  $\pi \nu \omega \nu \delta \tau \eta \varsigma$  fr. 24. 17. 2 and 24. 42. 9,  $\pi \delta \nu \omega \nu \sigma \sigma \varsigma$  fr. 27. 20. 1, all with the meaning 'thickening'.  $\pi \nu \omega \nu \delta \varsigma$  in D. L. X. 88 and 103 has the same meaning ('thick'), while it has the meaning 'frequent' in D. L. X. 35 and 62 and fr. 6. 29 Arrighetti.

atomic structure similar in appearance to the things we see<sup>3</sup>) has come into existence from the infinite...'. Palaeographically an angular displacement of M at an early stage could easily have been read as  $\Sigma$ . The occurrence of the phrase  $\ell v \pi v \pi v \omega \mu a \sigma \ell \tau i \sigma i$  $\delta \mu \chi \lambda \delta \epsilon i \delta \delta \sigma i$  in D.L.X. 115 shows that Epicurus (or conceivably an imitator) was interested to classify  $\pi v \kappa v \delta \mu a \tau a$  by their appearances, and suggests that  $\tau \delta \delta \mu \delta \epsilon i \delta \epsilon \pi v \kappa v \omega \mu a$  was just the kind of technical expression which it would have been natural for him to use in the *Letter to Herodotus*.

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## A HUMANIST CONJECTURE IN TIBULLUS, 1, 9, 61

## illam saepe ferunt convivia ducere Baccho

Thus the received text. In cod. Laur. 33, 11 *ferant* is read<sup>1</sup>). This humanist conjecture was described as 'evident richtig' by G. Luck, who compared the present subjunctives in lines 54, 56, 57, 58, 59 and  $63^2$ ). He did not, however, explain how a correct *ferant* came to be corrupted to *ferunt* in a context so rich in present subjunctives. And a close look at that context reveals that the couplet 61f. is not on all fours with what precedes. Although Luck has since returned to *ferunt* in his Artemis edition of Propertius and Tibullus (Zürich 1964), it is perhaps still worth while to trace the movement of Tibullus' thought in this part of the poem and to show how appropriate to his argument is the indicative in line 61.

<sup>3)</sup> A possible alternative rendering would be 'similar in appearance to those (i.e. the πυκνώματα) that we see', cf. D. L. X. 50.
r) B.L.Ullman, Achilles Statius' Manuscripts of Tibullus, in Dida-

<sup>1)</sup> B.L.Ullman, Achilles Statius' Manuscripts of Tibullus, in Didascaliae, Studies in honor of A.M. Albareda edited by S.Prete, New York 1961, 458.

<sup>2)</sup> RhMus 105, 1962, 350.