Diogenes Laertius X 73 (Epicuri Epistula ad Herodotum):
ἐπί τε τοῖς προειρημένοις τοὺς κόσμους δεῖ καὶ πᾶσαν σύγκρισιν
πεπερασμένην τὸ ὁμοειδὲς τοῖς Θεωρουμένοις πυκνῶς ἔχουσαν
νομίζειν γεγονέναι ἀπὸ τοῦ ἀπείρου.....

The words τὸ ὁμοειδὲς τοῖς Θεωρουμένοις πυκνῶς ἔχουσαν are difficult to understand. Bailey, *Epicurus the extant remains* p. 244 writes: Bignone translates 'like in kind to the things which we constantly see', but the order of the words is strongly against this, and πυκνῶς must go with ἔχουσαν, not with Θεωρουμένοις. It will mean then 'exhibiting continuously, i.e. throughout its extension, a likeness in appearance to the things we see'. The expression is a little obscure and it is possible that Epicurus is intending to exclude from his statement the bodies of the gods, which though of atomic structure, were not made 'like the things we see'.

But the expression τὸ ὁμοειδὲς ... πυκνῶς ἔχουσαν is not merely a little obscure, it is virtually without meaning. Yet to take πυκνῶς with Θεωρουμένοις 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 πυκνῶς, and things seen but not seen πυκνῶς which seems to have no point here at all.

Although πυκνῶς ἔχουσαν is the reading of all reported manuscripts, the adverb is not found elsewhere in Epicurus or in Epicurean testimonia[1]. Moreover, its meaning is not 'continuously' but either 'thickly, densely', or ,frequently, repeatedly' i.e. 'continually' but not 'continuously'. But πύκνωσις and πύκνωμα have important technical meanings for Epicurus – a πύκνωμα in this sense is 'a packing together of atoms in some particular arrangement' – cf. πυκνώμασι D.L.X. 105[2]). So here in place of πυκνῶς ἔχουσαν read πύκνωμ' ἔχουσαν. 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

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[1] I am very grateful for the opportunity given to me to confirm this point by consulting the unpublished index to Usener's *Epicurea* in the Philologisches Seminar in the Friedrich-Wilhelms-Universität at Bonn.

[2] τὸ ἑξῆς πύκνωμα 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 πυκνόω see Epicurus fr. 27. 16. 2 Arrighetti, πυκνότης fr. 24. 17. 2 and 24. 42. 9, πύκνωσις fr. 27. 20. 1, all with the meaning 'thickening'. πυκνός 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[3]) has come into existence from the infinite…'. Palaeographically an angular displacement of *M* at an early stage could easily have been read as *Σ*. The occurrence of the phrase ἐν πυκνώμασί τισι ὁμιχλοειδέσι in D. L. X. 115 shows that Epicurus (or conceivably an imitator) was interested to classify πυκνώματα by their appearances, and suggests that τὸ ὁμοειδὲς πύκνωμα 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[1]). 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 61 f. 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.

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3) A possible alternative rendering would be 'similar in appearance to those (i. e. the πυκνώματα) that we see', cf. D. L. X. 50.

1) 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.

2) RhMus 105, 1962, 350.