

*saepe* (ᾗδη), *montibus* (ὄρεσιν), *arboribus* (ῥῆμα), *terantur* (τριφθεῖσα), *inter se* (πρὸς αὐτὴν), *austriis* (ἀνέμων), *flammai...flore* (πῦρ καὶ φλόγα). Lucretius is translating into Latin verse the Greek prose of Anaxagoras preserved in the *textus receptus* of Thucydides.

The source for the intrusion was presumably the Thucydidean commentator, Antyllos: see Julius Brozka, *RE* 1 (1894), 2643–44 *s.n.* Antyllos 2. Antyllos alleged (Marcellinus, *Vita* 22. 6–8 Luschinat) the considerable influence of Anaxagoras upon the historian. Anaxagoras at 2. 77. 2 becomes a parallel to Philistos at 7. 42. 3. Seclusion will render the context less ‘childish’ than Gomme on Thuc. 2. 77. 4 found it.

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#### ARISTOTLE, *EN* 1144a27–8

The manuscript text διὸ καὶ τοὺς φρονίμους δεινοὺς καὶ πανούργους φάμεν εἶναι gives the unsatisfactory sense ‘which is why we say that even those of practical wisdom are clever and wicked’. Some modern scholars including the Loeb and Penguin translators have rightly adopted the suggestion of J. Klein<sup>1</sup> that τοὺς should be inserted before πανούργους, giving the correct sense ‘which is why we call both prudent and wicked people “clever”’. It has not, I believe, been noticed that this suggestion was anticipated by Aquinas in his commentary on William of Moerbeke’s translation.<sup>2</sup> Moerbeke’s text reads

‘Siquidem igitur intentio sit bona, laudabilis est. Si autem prava, astutia (= πανουργία): propter quod et prudentes dinoticos (= δεινούς) et astutos (= πανούργους) aimus esse.’

This could be a translation of either text, depending on whether the first ‘et’ is read as ‘even’ or as ‘both’; that ambiguity, together with the lack of the definite article in Latin, here produces an ambiguous sentence. Aquinas’ comment, however, puts it beyond doubt that he understood that sentence in the sense required by the emendation:

‘...si quidem intentio sit bona, huiusmodi ingeniositas fit laudabilis. Si autem sit prava, vocatur astutia: quae sonat in malum, sicut prudentia sonat in bonum. Et quia dinotica (= δεινότης) communis est utrique, inde est, quod tam prudentes quam astutos dicimus esse dinoticos, idest ingeniosos sive industriosos.’

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<sup>1</sup> J. Klein, *Das Empirische in der Nikomachischen Ethik* (Brandenburg, 1875).

<sup>2</sup> *Sancti Thomae Aquinatis in Decem Libros Ethicorum Aristotelis ad Nicomachum Expositio*, ed. R. M. Spiazzi, 3rd ed. (Turin, 1964).

#### A NOTE ON CATULLUS 12. 1–3

Marrucine Asini, manu sinistra  
non belle uteris: in ioco atque vino  
tollis lintea neglegentiorum.

Commentators assert that the left hand is *nata ad furta*.<sup>1</sup> As the poem proceeds this turns out to be relevant, but the impression given by the citation of parallels (or by explicit comment) is that the subject of the poem, theft, is hinted at (if not actually

<sup>1</sup> Coll. Plaut. *Pers.* 226; Ov. *M.* 13. 111; cross references are also made from Catull. 47. 1 to this passage.