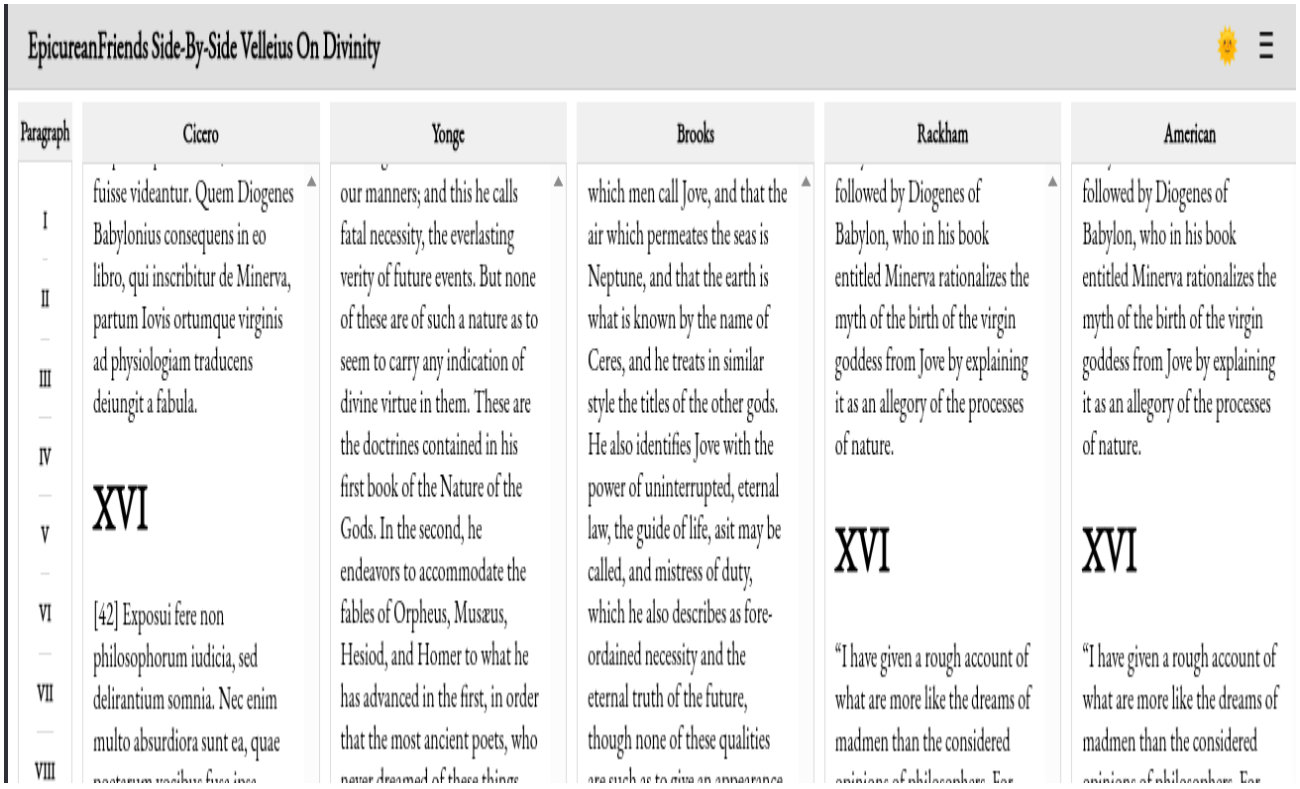
Side By Side Velleius Explaining Epicurus' Position On The True Nature of Divinity

Post by “Cassius” of October 28, 2025 at 4:52 PM

i've completed another companion to the other side-by-side text versions. Today i am setting up the Velleius section from CIcero's On the Nature of the Gods. it will contain the Latin along with translations by Charles Yong, Frances Brook, and Harris Rackham. it can be found here.



EpicureanFriends Side-By-Side Velleius On Divinity

Paragraph	Cicero	Yonge	Brooks	Rackham	American
I	fuisse videantur. Quem Diogenes Babylonius consequens in eo libro, qui inscribitur de Minerva, partum Iovis ortumque virginis ad physiologiam traducens deiungit a fabula.	our manners; and this he calls fatal necessity, the everlasting verity of future events. But none of these are of such a nature as to seem to carry any indication of divine virtue in them. These are the doctrines contained in his first book of the Nature of the Gods. In the second, he endeavors to accommodate the fables of Orpheus, Musæus, Hesiod, and Homer to what he has advanced in the first, in order that the most ancient poets, who	which men call Jove, and that the air which permeates the seas is Neptune, and that the earth is what is known by the name of Ceres, and he treats in similar style the titles of the other gods. He also identifies Jove with the power of uninterrupted, eternal law, the guide of life, asit may be called, and mistress of duty, which he also describes as fore-ordained necessity and the eternal truth of the future, though none of these qualities	followed by Diogenes of Babylon, who in his book entitled Minerva rationalizes the myth of the birth of the virgin goddess from Jove by explaining it as an allegory of the processes of nature.	followed by Diogenes of Babylon, who in his book entitled Minerva rationalizes the myth of the birth of the virgin goddess from Jove by explaining it as an allegory of the processes of nature.
II					
III					
IV					
V	XVI			XVI	XVI
VI	[42] Exposui fere non philosophorum iudicia, sed delirantium somnia. Nec enim multo absurdiora sunt ea, quae			“I have given a rough account of what are more like the dreams of madmen than the considered	“I have given a rough account of what are more like the dreams of madmen than the considered
VII					
VIII					