

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	our manners; and this he calls	which men call Jove, and that the	followed by Diogenes of	followed by Diogenes of
II	Babylonius consequens in eo	fatal necessity, the everlasting	air which permeates the seas is	Babylon, who in his book	Babylon, who in his book
III	libro, qui inscribitur de Minerva,	verity of future events. But none	Neptune, and that the earth is	entitled Minerva rationalizes the	entitled Minerva rationalizes the
IV	partum Iovis ortumque virginis	of these are of such a nature as to	what is known by the name of	myth of the birth of the virgin	myth of the birth of the virgin
V	ad physiologiam traducens	seem to carry any indication of	Ceres, and he treats in similar	goddess from Jove by explaining	goddess from Jove by explaining
VI	deiungit a fabula.	divine virtue in them. These are	style the titles of the other gods.	it as an allegory of the processes	it as an allegory of the processes
VII		the doctrines contained in his	He also identifies Jove with the	of nature.	of nature.
VIII		first book of the Nature of the	power of uninterrupted, eternal		
	XVI	Gods. In the second, he	law, the guide of life, asit may be	XVI	XVI
		endeavors to accommodate the	called, and mistress of duty,		
		fables of Orpheus, Musæus,	which he also describes as fore-		
	[42] Exposui fere non	Hesiod, and Homer to what he	ordained necessity and the	“I have given a rough account of	“I have given a rough account of
	philosophorum iudicia, sed	has advanced in the first, in order	eternal truth of the future,	what are more like the dreams of	what are more like the dreams of
	delirantium somnia. Nec enim	that the most ancient poets, who	though none of these qualities	madmen than the considered	madmen than the considered
	multo absurdiora sunt ea, quae	never dreamed of these things	are such as to give an appearance	opinions of philosophers. For	opinions of philosophers. For