

Lucretius, *De Rerum Natura* 2.1-13:

<p>#1 <i>Suave, mari magno turbantibus aequora ventis e terra magnum alterius spectare laborem; non quia vexari quemquamst iucunda voluptas, 3 sed quibus ipse malis careas quia cernere suavest... sed nihil dulcius est, bene quam munita tenere 7 edita doctrina sapientum templa serena, despicere unde queas alios passimque videre 9 errare atque viam palantis quaerere vitae, certare ingenio, contendere nobilitate, 11 noctes atque dies niti praestante labore ad summas emergere opes rerumque potiri. 13</i></p>	<p>Sweet it is, when the great sea disturbs the seas with the winds, To look from land upon the great struggle of the other: Not because it is a sweet pleasure that someone is being harassed, But because perceiving what troubles you yourself lack is sweet... But nothing is sweeter than to possess a serene dwelling place, Well-fortified, bolstered by the teachings of the wise, From which you are able to look down on others and to see them Straying and wandering everywhere, seeking the way of life, Struggling in talent, competing in nobility, For nights and days struggling with surpassing labor To emerge to the highest power and to get possession of things.*</p>
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I. *Aen.* 1.42-123 echoes *De Rerum Natura* with descriptions of the storm:

Vergil	Lucretius
<p>#2 <i>evertitque aequora ventis</i>, “she overturned the seas with the winds,” <i>Aen.</i> 1.43.</p>	<p><i>aequora ventis</i>, <i>DRN</i> 2.1-2, above.</p>
<p>#3 <i>maria ac terras caelumque...verrant</i>, “[the winds] would sweep over the seas and lands and sky,” <i>Aen.</i> 1.58-59.</p>	<ul style="list-style-type: none"> ● <i>maria ac terras caelumque</i>, “seas and lands and sky,” <i>DRN</i> 5.92 and repeated in <i>DRN</i> 5.592. ● <i>venti...verrentes aequora ventis</i>, “winds sweeping over the seas with the winds” <i>DRN</i> 6.624 and repeated in <i>DRN</i> 5.266.
<p>#4 <i>misceri...pontum</i>, “the sea is mixed,” <i>Aen.</i> 1.124. <i>caelum terramque meo...miscere</i>, “[the winds dare] to mix the heaven and earth,” <i>Aen.</i> 1.133-134.</p>	<p><i>si terra mari miscebitur et mare caelo</i>, “if earth will be mixed with the sea and the sea with the sky,” <i>DRN</i> 3.842.</p>
<p>#5 <i>regina deum...insignem pietate virum, tot adire labores impulerit</i>, “the queen of the gods drove a man marked by devotion to undergo so many labors,” <i>Aen.</i> 1.9-11.</p>	<p><i>petere imperium... atque in eo semper durum sufferre laborem</i>, “to seek power and always to endure struggle in this pursuit [is like the punishment of Sisyphus,” <i>DRN</i> 3.998-999.</p>

II. *Aen.* 1 characters establish an inversion of Lucretian themes:

Vergil	Lucretius
<p><i>N</i> <i>E</i> <i>P</i> <i>T</i> <i>U</i> <i>N</i> <i>E</i> #6 <i>summa placidum caput extulit unda</i>, “he lifted his calm head from the top of the wave,” <i>Aen.</i> 1.127. <i>dicto citius tumida aequora placat</i>, “he soothes the swollen seas faster than his word,” <i>Aen.</i> 1.142.</p>	<ul style="list-style-type: none"> ● <i>sancta deum tranquilla pectora pace quae placidum degunt aevum vitamque serenam</i>, “the gods’ holy hearts with tranquil peace live a calm existence and serene life,” <i>DRN</i> 2.1093-1094. ● <i>quia tute tibi placida cum pace quietos constitues magnos irarum volvere fluctus, nec delubra deum placido cum pectore adibis...animi tranquilla pace valebis</i>, “because you decide for yourself that the ones who are quiet with calm peace roll great waves of anger, you will neither approach their shrines with a calm heart, nor...with tranquil peace of spirit,” <i>DRN</i> 6.78-82
<p><i>A</i> <i>E</i> <i>N</i> <i>E</i> <i>A</i> <i>S</i> #7 <i>scopulum...conscendit, et omnem prospectum late pelago petit</i>, “he climbs a cliff, and seeks the whole view far and wide on the sea,” <i>Aen.</i> 1.180-181. <i>navem in conspectu nullam</i>, “there is no ship in view,” <i>Aen.</i> 1.184.</p>	<p><i>despicere</i>, <i>DRN</i> 2.6-10, above.</p>
<p><i>pectora mulcet</i>, “he soothes their hearts,” <i>Aen.</i> 1.197. <i>sedes...quietas</i>, “quiet seats,” <i>Aen.</i> 1.201.</p>	<p>See above passages regarding placidity and peace, such as <i>placida cum pace quietos...placido cum pectora</i>, <i>DRN</i> 6.78-81, above.</p>

*All translations are my own.

J U P I T E R	<i>despiciens mare velivolum</i> , “looking down upon the sail-flying sea,” <i>Aen.</i> 1.224.	<i>despicere</i> , DRN 2.9, above <i>mare velivolis...navibus</i> , “the sea with sail-flying ships,” DRN 5.1442.
	#8 <i>caelum tempestatesque serenat</i> , “calms sky and storms,” <i>Aen.</i> 1.255.	<i>templa serena</i> , DRN 2.7, above.
	<i>finem...laborum</i> , “end of labors,” <i>Aen.</i> 1.241.	<i>finem...laboris</i> , “end of labor,” DRN 3.943.
V E N U S	<i>placida compostus pace quiescit</i> , “[Antenor] rests, composed with calm peace,” <i>Aen.</i> 1.249	<i>placidam Romanis...pacem</i> , “[seek] calm peace for the Romans,” DRN 1.40.

III. Book 3 questions Aeneas’ ability to reconcile this tension:

- #9 *quies ea certa laborum*, “[Italy will be] sure rest for your struggles” *Aen.* 3.393.
- #10 *vobis parta quies: nullum maris aequor arandum, arva neque Ausoniae semper cedentia retro quaerenda*, “For you, rest has been brought forth: no surface of the sea needs to be plowed, nor do the always-receding fields of Ausonia need to be sought,” *Aen.* 3.493-497.

IV. Book 5 reasserts the Lucretian tension between peace and statesmanship by revealing its cost:

Vergil	Lucretius
#11 <i>funditque has ore loquelas. Iaside Palinure, datur hora quieti. pone caput fessosque oculos furare labori</i> , “He pours out the following words from his mouth: ‘O Iasus’ son Palinurus, ...the hour is given to rest. Put your head back and steal away your tired eyes from your labor” <i>Aen.</i> 5.842.	<i>ex ore loquellas funde petens placidam Romanis...pacem</i> , “Pour out words from your mouth seeking calm peace for the Romans,” DRN 1.39-40.
Brenk 1988 notes “some verbal parallels between Lucretius, 1.84-101 [the Iphigenia scene] and the Palinurus scenes..., e.g. <i>aras – aras, lacrimas – lacrimans, effundere – fundit</i> , and the situations are rather similar – <i>ut classi felix faustusque daretur – prosequitur surgens a puppi uentus euntis</i> ” (Brenk, 75).	

V. Book 9 dramatizes the incompatibility of statesmanship with peace with the deaths of Nisus and Euryalus:

Vergil	Lucretius
#12 <i>mens agitat mihi nec placida contenta quiete est</i> , “my mind drives me on and is not content with calm rest,” <i>Aen.</i> 9.187.	<i>agitat</i> a common Lucretian verb, contrasted with <i>placida quies</i> (e.g. DRN 6.78, above).
#13 <i>Cetera per terras omnis animalia somno laxabant curas et corda oblita laborum: ductores Teucrum primi, delecta iuventus, consilium summis regni de rebus habebant.</i> “All the remaining living beings throughout the lands were releasing their anxieties in sleep and were forgetful in heart of their struggles; the chief statesmen of the Teucrians, their choice young men, were having a council concerning the most important matters of the kingdom,” <i>Aen.</i> 9.224-227.	<i>Aulide...Trivai virginis aram Iphianassai turparunt sanguine foede ductores Danaum delecti, prima virorum.</i> “At Aulis the choice statesmen of the Greeks, the leaders of men, shamefully defiled the altar of Trivia with the blood of Iphianassa,” DRN 1.82-86.

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