5. Further Authorial Comments Relating to Macrostructure

Summary. In this section we look at the various authorial remarks and announcements that our author places throughout the five books in more detail. The distinctions between the treatment of the main parts of the cosmos and of the particular issues and that between celestial and atmospheric phenomena belong with the macrostructure. The distinction between corporeal and incorporeal entities is less general, and mainly pertains to the psychology at 4.2–3. This restriction echoes an Aristotelian emphasis. As to macrostructure we further note that the cosmogonical and cosmological chapters 1.4–5 are preliminary, that 1.3 on the principles (or elements), together with 1.6–10 on God(s), matter and idea, are acceptable to Middle Platonists as well as, in various ways, to Stoics and Peripatetics, and that the rather more theoretical than strictly physical chapters 1.11–29 have been interpolated in accordance with the Stoic physikos logos into what looks like an originally Peripatetic cosmological sequence.

At the end of the long and de facto mono-lemmatic chapter of A at P 1.4.4, heading ‘How the cosmos was generated’, the author says ‘the chief parts of the cosmos were generated in the way described’ (τὰ μὲν οὖν κυριώτατα μέρη τοῦ κόσμου τὸν τρόπον τούτον ἐγεννήθη). Diels failed to begin a new paragraph with this phrase although he attributed it to A, while the contents of this long chapter according to him were derived from an Epicurean source.93 He missed the connection with the short authorial comment in the proem of Book IV, after the cosmology and meteorology have been dealt with in Books II and III: ‘The parts of the cosmos having now been treated systematically, I shall continue in the direction of the particular phenomena’ (περιωδευμένων δὲ τῶν τοῦ κόσμου μερών διαβήσομαι πρὸς τὰ κατὰ μέρος). The ‘main parts of the cosmos’, according to the account at 1.4 (for the moment we ignore the Atomist aspects of this cosmogony), are earth, heaven, fire, air, and water, all of which come to be in their proper locations. In the course of the exposition of the treatise itself, as we have seen, the sequence is fire, air, earth, and water. The ‘parts of the cosmos’

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93 *DG* 58.
mentioned in the proem of Book IV presumably include both these main parts and the more detailed accounts of cosmos, stars, sun, moon, meteorological phenomena, earth, and sea etc. in the books in between. This recalls a programmatic phrase concerned with methodology in the first chapter of Book III of Aristotle’s *On the Heavens*, 3.1.298a27–29, ‘I call substances the simple bodies, such as fire and earth and those coordinate with these, and what is composed of them: the world as a whole and its parts’.94 We may add that in A at P 5.19.2, a lemma strangely ascribing the tenet that the cosmos is ungenerated to some (?) Epicureans (presumably wrong name-label), the ‘animals’ (ζωφῶν) are said to be ‘parts of the cosmos’ (μέρη … τοῦ χόρμου).

A brief tri-lemmatic chapter ‘On daemons and heroes’ follows the two substantial chapters 1.6–7 on the concept and nature of the gods, in our eyes quite unspectacularly. Yet in A at P 1.8.1 this chapter is announced with an authorial remark: ‘Lying next to the account of the gods the account of daemons and heroes should (also) be told’ (παρακειμένως δὲ τοῦ περὶ θεῶν λόγῳ τὸν περὶ δαμάσκουν καὶ ἲμαρτόν ἱστορητέον). Note that *logos* here de facto stands for ‘chapter’. The next two chapters are 1.9, ‘On matter’, and 1.10, ‘On idea’. Together the topics of chs. 1.6–7 plus 1.9 plus 1.10 form the well-known Middle Platonist triad of principles: God, Matter, and Idea.95 Chapters 1.6–7, ‘From where did men derive their concept of gods?’ and ‘Who is the God?’ (with 1.8 as a sort of appendix) have been placed where they are because theology is a part of Stoic physical theory, and God moreover is the first of the

94 For Aristotle cf. below, n. 108 and text thereto, n. 134, quotation in text after n. 343; also cf. Ocellus 3.1, and e.g. D.L. 7.141. Living beings as parts of the cosmos Plato *Plt*. 271d; animals and plants as parts of the ‘whole’ AD fr. 38 Diels (~ SFV 1.497); ‘our natures as parts of the whole’ D.L. 7.81 (~ SFV 3.4), cf. M.Ant. 10.6.2.

95 Noted by Lachenaud (1993) 89 n. 9; Mau ad loc. says ‘doctrina neoplatonica’. Tarrant (2000) 75–76 discusses ‘occasional hints of Middle Platonist doctrines not otherwise known before the first century AD’, among which God Matter Idea as the ‘basic principles of the Platonic universe according to the Aëtian tradition’. Cf. also below, text to nn. 141, 209. But Varro already knew the three Platonist principles: Antiq.Rer.Div. fr. 206 Cardauns ap. August. C.D. 7.28 ~ Dorrie-Baltes (1996) 118, Baut. 113.1, on the mysteries of Samothrace: ‘one of their images represents the sky, another the earth, another the models of things Plato calls Ideas; he [sēl., Varro] wants to understand Jupiter as the sky, Juno as the earth, Minerva as the ‘Ideas’; the sky being that by whom anything comes to be, the earth being that from which it comes to be, the ‘ideas’ being that according to which it comes to be’ (in simulacris aliud significare caelum, aliud terram, aliud exempla rerum quas Plato appellat ideas: caelum Iovem, terram Iunonem, ideas Minervam velit intelligi; caelum a quo [sic’ oœ] fiat aliquid, terram de qua [fœ oœ] fiat, exemplum secundum [sic’ oœ] quod fiat,); cf. Mansfeld (2002c) 29–30. We know Varro used a predecessor of A, see above, text to n. 62 for the numerous parallels to A Book V.