unusual expression[2] occurs in these two authors in virtually the same context with the same force and in both the same analogy is adduced guarantees that this is no coincidence.[3]

What inferences may we draw? Did Philo derive the language and the analogy from Lucretius? I know no evidence that he was familiar with the *DRN*.

It seems more likely that Philo and Lucretius are both dependent on an earlier Greek source.[4] We know that the theory of the 'unnamed element' was already in Epicurus and so it seems reasonable to assume that the expression *ψυχῆς ψυχή* already occurred in some Epicurean text that Lucretius and Philo both drew on.

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[2] The phrase *ψυχὴ τῆς ψυχῆς* (with the article) does occur in Meleager (*AP* 5.155). But this seems irrelevant to our passages. Meleager's context is purely amatory.

[3] The analogy in itself is not unique. It is a variation on analogies already found in Aristotle (*Top*. 1.17.108a11; see too *Rh*. 1.6.12.1096b28), *ὡς ὄψις ἐν ὀφθαλμῷ νοῦς ἐν ψυχῇ* ; also Philo (*Opif*. 53), *ὅπερ γὰρ νοῦς ἐν ψυχῇ τοῦτ' ὀφθαλμὸς ἐν σώματι*.

[4] A few lines below Philo uses the expression *ὀφθαλμοῦ ὀφθαλμόν* of the pupil of the eye. This phrase he *explicitly* attributes to earlier writers.

AENEID 12.570–1

scilicet expectem libeat dum proelia Turno
nostra pati rursusque velit concurrere victus

Readers puzzle over *victus* since there has been no prior battle between Aeneas and Turnus. Williams follows the traditional view when he writes, 'Aeneas interprets Turnus' avoidance of the single combat as a defeat.[1] We may then choose to hear a sneer in *victus*. But the verse lends itself equally to a different interpretation. *Vincere* is commonly used of persuasion.[2] Thus, 'should I wait . . . till he is convinced to be willing to fight against me'.[3] A similar collocation is found later in this book (833) when Juppiter says, *me victusque volensque remitto*.

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[1] R.D. Williams, *The Aeneid of Vergil, Books 7–12* (London, 1973), 476.

[2] For example, *Aen*. 2.699, Plaut. *Amph*. 423, Cic. *Clu*. 64, 124; Hor. *Epod*. 17.27; Quint. 1 Praef. 3. Cf. too Greek *νενικημένος*: Hdt. 1.40).

[3] Thus, *rursus* goes with *velit victus* and refers to the beginning of Book 12 where Turnus finally feels the moral pressure and decides to fight against Aeneas.

THE WATERY SOMETHING OF VIRGIL, *GEORGICS* 4.234

bis gravidos cogunt fetus, duo tempora messis:
Taygete simul os terris ostendit honestum
Pleas et Oceani spretos pede reppulit amnis,
aut eadem sidus fugiens ubi Piscis aquosi
tristior hibernas caelo descendit in undas. (Verg. *G*. 4.231–5)

1. Vergil reminds beekeepers to collect honey from their hives twice a year: one batch in early May, when the Pleiades enter the predawn sky, and a second in early

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